



The New Nation

La noovel naasyoon



Fall 2021

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The New Nation La noovel naasyoon

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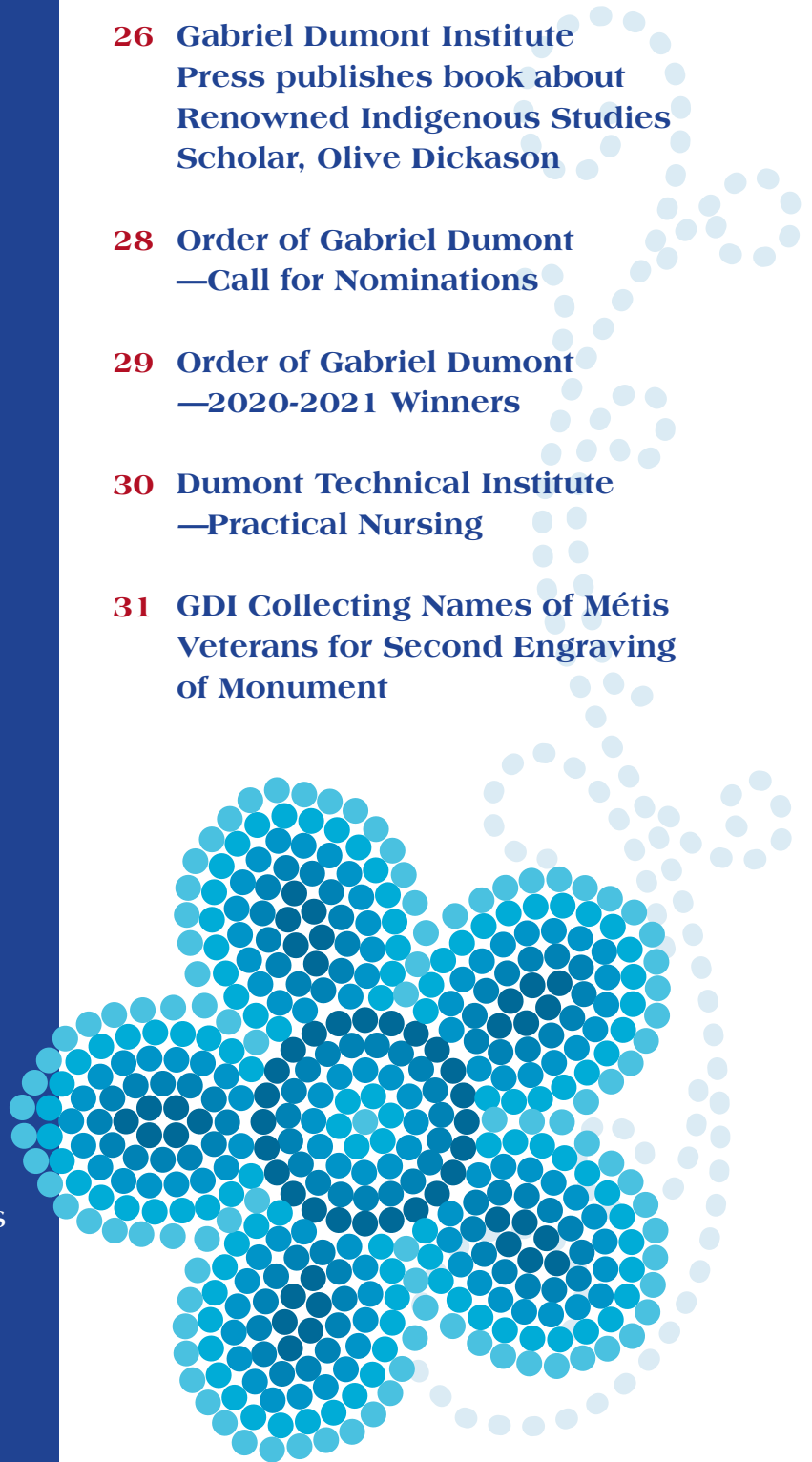
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Dennis Weber unveils his work to Karon Shmon, GDI's Director of Métis Culture and Heritage.

COVER ART AND ARTIST

The art depicted on this month's cover is by Métis artist Dennis Weber. In 2013, the Gabriel Dumont Institute (GDI) commissioned Dennis to create a painting in honour of Métis veterans. He has aptly paid tribute to our heroes through a montage of images which highlights the many ways, and times, Métis veterans served in the air, at sea, and on land. Métis servicemen and servicewomen were there for Canada, and there for all of us, at each call. The Institute is fortunate to have two paintings depicting this tribute. We realized the painting had to be a portrait orientation and be in black and white, so we are fortunate to now have both pieces. The black and white image is now the central piece in the National Métis Veterans Memorial Monument at Batoche, Saskatchewan. GDI is also the proud owner of several other works by Dennis.

Artist Dennis Weber has roots to Batoche and the Red River. His Lagimodiere lineage connects him to Julie Lagimodiere, wife of Louis Riel. Another line connects him to Cuthbert Grant. Dennis' mother, Marie "Eileen" Pilon spent her youth at Gabriel's Crossing where her father Joseph "Canton" Pilon ran the ferry for a number of years while raising his four children with his wife, Marie Exrine "Elizabeth" Laplante. Canton's parents, Joseph Pilon and Julienne Bronconnier are laid to rest in the Batoche cemetery as are some of Dennis' relatives who fought in the 1885 Resistance.

More about Dennis and his art can be found at his website: www.webergallery.com

Message from the Gabriel Dumont Institute Executive Director

Taanishi,

Welcome to the fall 2021 edition of *The New Nation: La noovel naasyoon* magazine. Published by Gabriel Dumont Institute (GDI). This quarterly magazine highlights what is happening across the Institute, promotes Métis culture and history, and showcases Métis good-news stories across the province. GDI is pleased to offer free access to the magazine on the Virtual Museum of Métis History and Culture, www.metismuseum.ca, as well as a limited print run.

Latest Institute news includes a partnership between GDI, SIIT, and the U of S named The Oyateki Partnership, which will support Métis and First Nations youth transitioning to post-secondary education, while in post-secondary, and afterwards, including an Indigenous apprenticeship program. Also in this issue, an update from the Métis Nation University fund demonstrating the growth of the program since 2019. New programming offered by Dumont Technical Institute connects our Northern students with the ability to learn and achieve credentials without having to relocate.

This issue is full of news and stories about significant opportunities and events for Métis communities in Saskatchewan. SaskCulture recently partnered with GDI to deliver the Métis Cultural Development Fund. This program has been providing resources for cultural events in Saskatchewan since 2001 and most recently supported an Octopus Bag Workshop.

A very important section of this edition is dedicated to informing readers on the history of residential schools, the Métis experience in these schools, and the Truth and Reconciliation Commission Calls to Action. As a way to acknowledge the stolen childhoods and lifelong trauma among residential school survivors and their families and communities, GDI Saskatoon staff worked together to stitch children's slippers. These slippers are currently a part of the *Every Child Matters* display on the main floor of the GDI central office in Saskatoon, which was installed in recognition of the National Day for Truth and Reconciliation on September 30th.



The fall edition also features an article about the Institute's collection and creation of Michif resources. For the last 15 years, GDI has been collecting Michif and making Michif learning resources to help Métis across the Homeland reclaim the languages of our ancestors. The full online Northern Michif and Heritage Michif dictionaries, which include translations, is free to access online by visiting: www.metismuseum.ca/michif_tools.php.

As always, thank you for your support for the Institute. I hope you enjoy the fall issue of *The New Nation: La noovel naasyoon*.

maarsii,

Lisa Bird-Wilson
Executive Director, GDI

New Minister – Leonard Montgrand

by Michelle McNally

Leonard Montgrand was elected as the Métis Nation—Saskatchewan (MN—S) Regional Director for Northern Region II for a second term in May 2021. Following his re-election, Leonard was appointed as the MN—S Minister of Post-Secondary Education and Skills Development, a portfolio that includes serving as the chair of the board of governors for the Gabriel Dumont Institute.

Leonard was born and raised in Buffalo Narrows. He moved back to La Loche many years ago and currently resides there with his wife and two children. Leonard has been involved within the Métis community for numerous years. He has made a difference in La Loche where he is currently the Executive Director of the Friendship Centre and where he has been involved with social development, education programs, work skills, and recreation.



Leonard believes he is a positive person. He makes every effort to build capacity through team building because he wants to ensure, at the end of the day, that the Métis are able to move forward. He has observed substantial changes during his first term and he is excited to witness the momentum created over the past four years. He is looking forward to a positive future for the Métis communities in Northern Region II as well as the remaining areas of the province he will serve as Minister.



Métis Traditional Governance

by Darren R. Préfontaine

LAWS OF THE HUNT (1840)¹

1. No buffalo to be run on the Sabbath day.
2. No party to fork off, lag behind, or go before, without permission.
3. No person, or party to run buffalo before the general order.
4. Every captain with his men, in turn, to patrol the camp, and keep guard.
5. For the first trespass against these laws, the offender to have his saddle and bridle cut up.
6. For the second offence, the coat to be taken off the offender's back, and be cut up.
7. For the third offence, the offender to be flogged.
8. Any person convicted of theft, even to the value of a sinew, to be brought to the middle of the camp, and the crier to call out his or her name three times, adding the word "Thief," at each time.

¹ Ross, Alexander. *The Red River Settlement*. Edmonton: Hurtig Publishers, 1972, 248.

During the 19th century, the Métis practiced a form of self-governance, which protected their Indigenous rights, particularly regarding the land and harvesting its resources. This put them into conflict with the Hudson's Bay Company and Canada and at times, with other Indigenous nations, such as the Dakota.

Extending from the great bison hunts of the 1840s-70s, the Métis practiced a form of consensual democracy. Each year, prior to the departure of the two bison-hunting camps (one to the Saskatchewan River Forks and the other to what is now North Dakota), assemblies led by Elders were organized, and laws were implemented. Those who transgressed against society's rules were punished. At these assemblies, the Métis elected a chief of the hunt. Following that, a series of "dizaines," or a force of ten men, selected a captain. All captains reported directly to the chief and in turn, they coordinated a hunting and resource preservation strategy. Recognizing that bison were a finite resource, Métis codified the protection of these life-giving animals through the "Laws of the Hunt" in 1840.

This form of direct democracy lent itself well to the implementation of self-government and to Métis military structures. For instance, during the Red River Resistance in 1869-70, the Métis used this form of governance to establish a Provisional Government and the Convention of 40, which brokered Manitoba's entry into Confederation. Later, in the 1870s, the Council of St. Laurent, near present-day Batoche, practiced a form of self-government. Unfortunately, when the council's president, Gabriel Dumont, tried to enforce bison-hunting laws (the "Laws of St. Laurent") in 1875, the North West Mounted Police forcibly shut it down. This same form of governance was also used during the 1885 Resistance when the Métis established a Provisional Government and a 20-member "people's council." In 1885, Gabriel Dumont also used the bison hunt's paramilitary structure to fight the Canadian military.

Starting in the 1930s, Métis societies in the three Prairie Provinces would once again use these traditional governance structures, including annual assemblies. This is a feature of Métis governance to this day.



*Henri Julien,
Grandes Chasses,
Gabriel Dumont
Institute Archives*

Support Available for Students

by Desirae Barker

With the return to in-person classes this fall, the Gabriel Dumont Institute (GDI) is looking forward to welcoming students back on campus. As we continue to navigate operations during the pandemic, GDI has created a number of supports to provide a safe and healthy learning environment for all students.



COVID-19 Support for Students

Currently, Métis students struggling with the effects of COVID-19 can still apply for support through the Métis Nation COVID-19 Post-Secondary Relief Benefit Program. This benefit provides financial assistance to Métis post-secondary students who have a demonstrated need due to economic disruptions or cost-of-living increases due to the COVID-19 pandemic. Applications are accepted on an ongoing basis, and successful applicants will be notified within ten business days of their application submission. To apply online visit: www.gdins.org/covid-19.

To help make COVID-19 vaccinations more accessible to GDI students, Saskatchewan Health Authority drop-in vaccine clinics will be hosted at a number of

GDI campuses. The drop-in vaccine clinics will provide immunization to anyone who meets the current vaccine eligibility on a first-come, first-served basis. The first drop-in vaccine clinics were held during the last week of September at GDI's Saskatoon, Regina, and La Loche campuses. Each clinic was open to the public, students, and staff. All attendees that were vaccinated at these clinics received a small gift bag and were entered into a draw for a \$500 President's Choice gift card. Incentives for fully-vaccinated students will be announced later this fall. Visit GDI's Facebook page for future clinic date announcements. www.facebook.com/gabrieldumontinstitute.

Mental Health and Wellness Support for Students

GDI also launched a mental health services program with Morneau Shepell for all students. This program provides access to free counseling and mental health support via the keep.meSAFE program for all GDI students. To access these free services, students can call toll-free at 1.844.451.9700 or download the My SSP app. For more information, students can use their intranet login and visit: www.gdins.org/intranet/keep-me-safe.

Financial Support for Students

Coming up this fall, the Métis Nation University Sponsorship Program will be launching its winter intake and accepting applications online. The program provides registered full-time students in accredited university-level education with direct financial support in the form of tuition, books, and living allowance. For more information, visit our webpage: www.gdins.org/university.

Scholarships, through the Gabriel Dumont Scholarship Foundation, will also open for applications this fall. Bursaries and scholarships are awarded to Métis students who are Saskatchewan residents and registered full-time at an accredited post-secondary institution. For more information, visit our webpage: www.gdins.org/scholarships.

If you would like to learn more about the support opportunities available to you, please contact GDI at 1.306.242.6070, toll free at 1.877.488.6888, or via email at info@gdins.org.

COVID-19 Update

by Desirae Barker

This fall, the Gabriel Dumont Institute (GDI) welcomed students back on campus. As provincial health orders were lifted throughout the summer, the Institute has been working closely with the Ministry of Health, the Chief Medical Health Officer, and educational partners across the province to slowly and safely transition back to in-class learning. With the ongoing presence of the high-transmissible Delta variant and the increased traffic on campuses, GDI is continuing to implement COVID-19 protocols across all facilities. The protocols outlined below are to ensure the health, safety, and wellbeing of our students, faculty, and staff:

Masks & Cleaning

In all GDI facilities, masks are required by students, faculty, staff, and visitors, including contractors and vendors, in all public indoor spaces. Enhanced cleaning, safety signage, and PPE supplies will continue to be available at all facilities.

Group Visits

Group visits and tours by outside groups to the GDI gallery and museum in Saskatoon are suspended for the fall and will be re-evaluated before the new year.

Vaccination Requirements

Due to GDI's program brokering arrangements, brokered programs will follow the guidelines as determined by the accrediting institution (U of S, U of R, Saskatchewan Polytechnic, and SIIT). GDI's response will be tailored to the accrediting institution and the best needs of each particular program and community in question.

GDI is strongly encouraging all students, faculty, and staff to receive their COVID-19 vaccine as soon as reasonably possible. Attestation of vaccination status remains with each individual and is on the honour system. In the interest of safety within our communities, those who have not been fully vaccinated will be expected to self-monitor with regular rapid testing two times per week (Monday and Thursday) and complete a daily symptom checklist before participating in any in-person activities. Exemptions under the Saskatchewan Human Rights Code may be granted.

Vaccination Clinics

During the last week of September, GDI hosted drop-in vaccine clinics at our Saskatoon, Regina, and La Loche campuses. These clinics proved to be quite successful, providing individuals with first doses, second doses, and even a handful of booster shots. GDI is currently in the process of arranging additional drop-in clinics and dates will be announced in the near future. For all drop-in vaccine clinic updates visit: www.gdins.org/gdi-drop-in-vaccine-clinics

GDI would like to thank everyone for their continued adherence to the on-going health and safety protocols. We strongly encourage all of our students, staff, and faculty to get their COVID-19 vaccinations and help us move forward to a healthier future! For further COVID-19 updates from the Institute visit: www.gdins.org/covid-19.



*GDI Staff Member,
Sarah Belair*

Métis Nation University Sponsorship

by Audrey Hestand

The Métis Nation University (MNU) Sponsorship Program has entered its third year, and continues to grow. The MNU program is actively impacting the Indigenous education gap in Saskatchewan by ensuring Métis citizens have the same opportunities for success as other Canadian students. Obtaining a university degree is a significant determinant for future employment and earnings, and has shown to have long term effects on health and wellness.

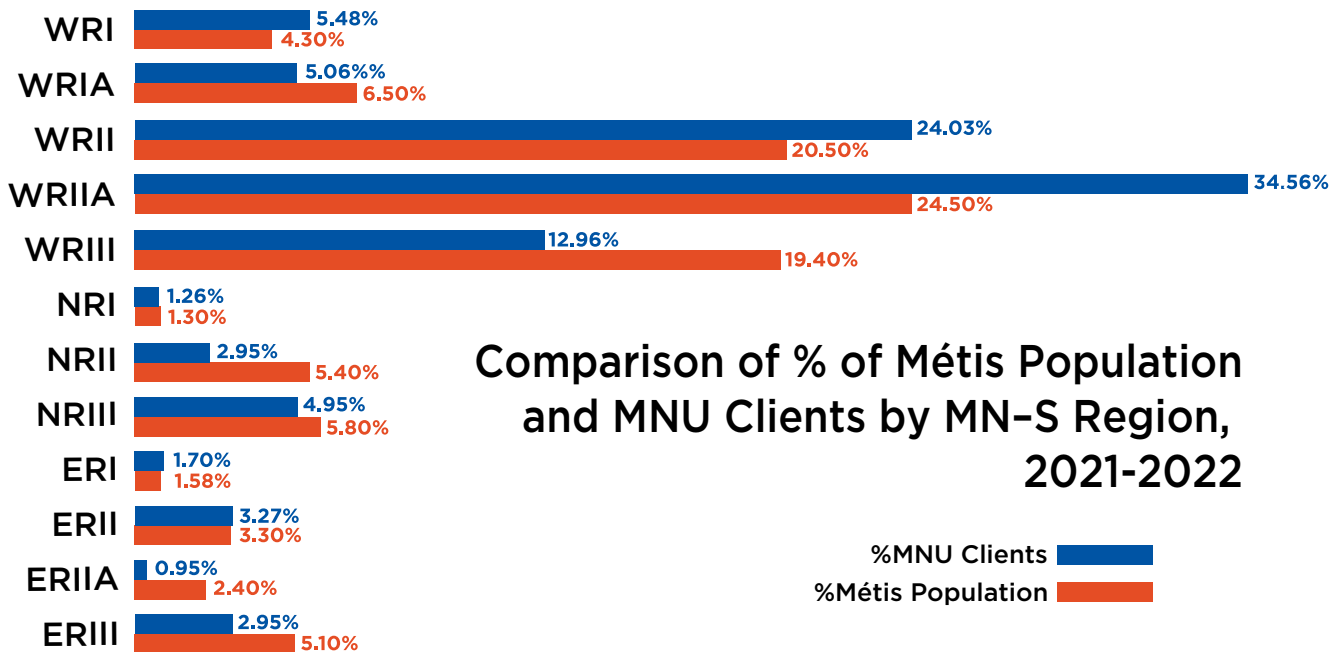
This year, the Gabriel Dumont Institute (GDI) is pleased to accept over 950 students into the MNU program, which is funded primarily by the Métis Nation—Saskatchewan with additional funds being provided by GDI Training and Employment.

This program is designed to provide flexibility and incremental support to students facing barriers to success. A base Education Benefit amount is provided to all approved students, allowing Métis students the flexibility to invest their sponsorship where it is needed most, either towards their tuition, living expenses, or a combination of both.

To ensure additional support to students with the highest needs, GDI reimburses child care expenses, provides travel allowances where needed, reimburses parking expenses related to attending school, and provides students with disabilities additional supports for assistive devices, counselling, and tutoring. These supplementary allowances ensure students receive the support needed to remove barriers.

During the 2021-22 academic year, 38% of sponsored students will receive a relocation allowance which provides additional funds at key times to allow students to return home during breaks and holidays. Eleven percent of students will receive support for their daily travel commutes from rural communities to attend their program.

Child care is a significant barrier for student parents who often delay starting or completing their own post-secondary education until their children are in elementary school. This year, seven percent of clients are single parents, and 13% of MNU students overall will receive child care support. This support ensures that the cost of daycare is not a barrier to student parents.



Comparison of % of Métis Population and MNU Clients by MN-S Region, 2021-2022

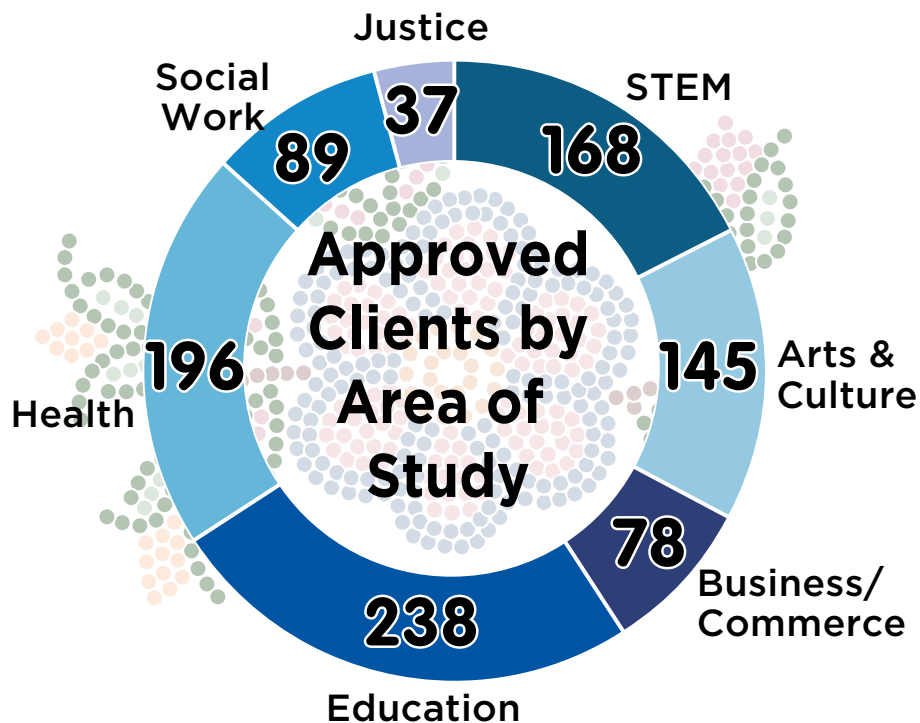
Métis Nation University Sponsorship

Access to assistive devices and academic support services is critical to ensure the success of disabled students requiring academic accommodations. Approximately 25% of MNU students have identified as living with a disability, with over a third of those requesting disability accommodations and support. Common supports include academic strategy, tutoring, and assistive devices, such as screen readers, voice recorders, SmartPens, and noise-cancelling headphones.

This year, 25% of sponsored students are enrolled in Education programs. Another 21% are enrolled in Health programs, such as Nursing, Pharmacy, and Medicine. STEM programs (Science, Technology, Engineering, and Mathematics) account for 18% of students this year. Nine percent are in Social Work programs, 8% are in Business and Commerce programs, 4% are in Justice programs, and 15% are in a variety of Arts and Culture programs.

The majority of MNU students this year, 78%, are youth (defined as 29 and Under), while 70% of students have no prior post-secondary credential, 19% have a certificate or diploma, and 11% of students have an existing degree. GDI is also excited to see the largest number of students pursuing Professional, Masters or Doctoral Degree programs this year, at 11%.

The MNU program will continue to provide thorough support to our students throughout their education and career paths. The MNU program's impact will be seen for generations, not just in the lifetime earnings of graduates, but in the health and wellness of themselves and their families. We are confident that the continued success of MNU students will result in sustainable economic growth for our communities as well. Congratulations to all students who are pursuing their dreams through further education!



Oyateki Apprenticeship Partnership

by Audrey Hestand

The Gabriel Dumont Institute (GDI) is excited to be involved in the Oyateki Partnership to foster system change in the service of Saskatchewan's Indigenous youth. The Oyateki Partnership was launched this summer between GDI, the University of Saskatchewan, and the Saskatchewan Indian Institute of Technology (SIIT), and is generously funded by the Mastercard Foundation's EleV Initiative. GDI's Indigenous Apprenticeship Program is one of the activities supported by the Oyateki Partnership.

The Indigenous Apprenticeship Program is a cross-sectoral project aimed at reducing the Indigenous education and earnings gaps by focusing on pressing labour market needs. Since 2010, GDI has

delivered three different apprenticeship programs. Each iteration of GDI Apprenticeship programming has taken best practices and industry direction to refocus and improve: creating new projects tailored to the labour market needs of the day.

Employer and industry partnerships are a major focus of this project since on-the-job training is both vital to the apprenticeship system and to support the "learning spirit" of Indigenous tradespeople. This project will support lasting systems change within institutions and employer partners, with a specific focus on the interconnectivity of institutes to participants and industry.

GDI Indigenous Apprenticeship Provides:

- ∞ Employer-driven skills development and subsidized trade-time hours;
- ∞ Assistance with the indenturing process and associated costs;
- ∞ Support for technical training and upgrading;
- ∞ Tools and PPE upgrades with each level increase;
- ∞ Support for both the employer and apprentice through to journeyman status;
- ∞ Pre-employment skills training;
- ∞ Trades-specific GED and support for IXL Learning;
- ∞ Trades skills development focused on employment retention;
- ∞ Women-in-Trades programs;
- ∞ Industry and Union partnership opportunities; and
- ∞ Support for diversity learning.



Oyateki Apprentice Partnership

Overall, these results will improve the holistic wellness and self-determination of Indigenous youth, specifically the ripple effects of increased income, improved access to education and skills training, and meaningful participation in the labour market. Through this project, Indigenous youth will continue to be thoroughly supported in their path through post-secondary education and training, through their trades journey, and as they transition to meaningful employment.

GDI has celebrated hundreds of successful Apprenticeship clients over the past ten years. Wyatt Zdrill is one of the most recent.

In 2016, Wyatt Zdrill became a GDI Training and Employment client. He first heard about GDI's Indigenous Apprenticeship Program back in high school and knew after graduation he wanted to pursue a career in the trades. After meeting with an employment counsellor, Wyatt started his Heavy Duty Mechanic trade journey through the Indigenous Apprenticeship Program. Over the past five years, Wyatt worked on completing his technical training in the Heavy Equipment Truck and Transportation Technician program at Saskatchewan Polytechnic and gained apprenticeship hours with Forbes Brothers and the Ministry of Highways and Infrastructure through wage subsidy contracts through GDI.



This year, Wyatt received the highest achieved Red Seal mark in Saskatchewan in his trade, earning 87 percent on the exam. He will receive a special award at the Saskatchewan Apprenticeship and Trades Certification Commission awards in November.

Since becoming a Red Seal Journeyperson, Wyatt is now employed as a Heavy Duty Mechanic in the Saskatchewan Highways Fleet Services Department within the Ministry of Highways and Infrastructure. He enjoys the diverse scenarios he works with every day and is glad he was able to go to school and learn from teachers that came directly from the trade.

He states, "GDI is a very important Métis organization because it helps people succeed, and helps them find paths in life they may not have otherwise known about." His advice to future apprentices is to keep an open mind and learn as much as you can!

TARGETS:

This project will achieve the following results:

- 1. Increase the number of employers committing to diversity and a training culture in Saskatchewan;**
- 2. Increase the number of Indigenous tradespeople with high value skills upgrades targeted to the changing needs of industry;**
- 3. Increase the number of Indigenous journeypersons to address labour market gaps;**
- 4. Improve the Indigenous earnings gap; and**
- 5. Improve the continuous employment of Indigenous tradespeople.**

Dumont Technical Institute—New Fall Programming

by Michelle McNally

There are some exciting programs being offered through the Dumont Technical Institute (DTI) this year. DTI offers community-based programming across Saskatchewan. This year, some new programs that are being offered include: Continuing Care Assistant (CCA), Educational Assistant, and GED.

Although the CCA program is not new to DTI, it is new in the community of Buffalo Narrows, and it has been offered in Regina and Saskatoon for the past three years. DTI has seen success in these programs with many students gaining immediate employment. DTI is excited to be offering a health-related program in Buffalo Narrows in order to fill in gaps in the labour force. The CCA program began in September 2021 in Buffalo Narrows and is scheduled to be completed in May 2022.

The Education Assistant program is not necessarily new to DTI, but it has not been offered in a number of years. This endeavour began when the Education Assistant program was present for a few years in the Needs Assessment process that DTI does in partnership with Gabriel Dumont Institute Training and Employment (GDITE) in the fall of each year. DTI has been in communication with community members in Île-à-la-Crosse as well as the local school division to make this program a reality. After much discussion and team work, an Education Assistant program is being offered in Île-à-la-Crosse. This program started in September 2021 and is being held in Rossignol High School. DTI is hopeful each student will have the opportunity to be involved in a work placement at the end of the program. The Educational Assistant program will be completed in June 2022.



Dumont Technical Institute—New Fall Programming

For the first time ever, DTI, in partnership with GDITE, is offering a full-time fully online GED program. DTI and GDITE have partnered numerous times in the past to offer GED programming in different communities across the province. Without an online learning management system, a fully online program was not a reality for DTI/GDITE. Since the online learning management system, Brightspace was introduced in September 2020, DTI has been offering a hybrid learning model across all their programming. The GED program is the first program offered with the intention of the class being all online. Using Brightspace as the delivery method for the online GED program allows students from across the province to participate in the program. It will be offered by taking advantage of synchronous and asynchronous learning. Currently, there are 14 students enrolled, from 12 different communities. This

is a great opportunity for individuals to complete their GED with the guidance and support from a qualified instructor without having to physically attend class each day or relocate. This program began on September 7th and is scheduled to be completed on December 10, 2021.

DTI strives to offer culturally relevant community-based programming in rural communities so students can learn and achieve credentials without having to relocate. They can participate in programming where they have the most support from their family and community. Students will then have the opportunity to gain the necessary skills to enter the workforce.



Sharing Michif

by David Morin

Métis across the Homeland are expressing a great deal of interest in reclaiming the languages of their ancestors. For the last 15 years, the Gabriel Dumont Institute has been collecting Michif and making Michif learning resources. Online dictionaries and phrases are available in both Heritage Michif (translations by Norman Fleury) and Northern Michif (translations by Vince Ahenakew.) This excerpt, from the online Heritage Michif Dictionary and Phrase resource is free, as are the lessons and apps mentioned at the end of this article.

CLOSING A CONVERSATION

Goodbye.
Kaawaapamatin.

See you later.
Kaawaapamatin miina.

Have a good day.
Enn bonn zhoornii ayahkun.

Have a nice trip.
Aen boon wayaazh ayahkun.

Drive safe.
Kwaayesh paminikay.

EXPRESSING LIKES

I like fruit.
Li frwii ni miiyeuyhten.

What kind of fruit do you like?
Kel sort di frwii aen
miiyeuyhtamun?

I like oranges and apples.
Ni miiyeuyhmawuk lii oraanzh
pi lii pomm.

Jen likes sports.
Jen lii sporrt miiyeuyhtum.

What kind of sports does she like?
Kel sort di sporrt aen
miiyeuyhtuk?

She likes hockey and golf.
Li hockey pi li golf miiyeuyhtum.

EXPRESSING THANKS

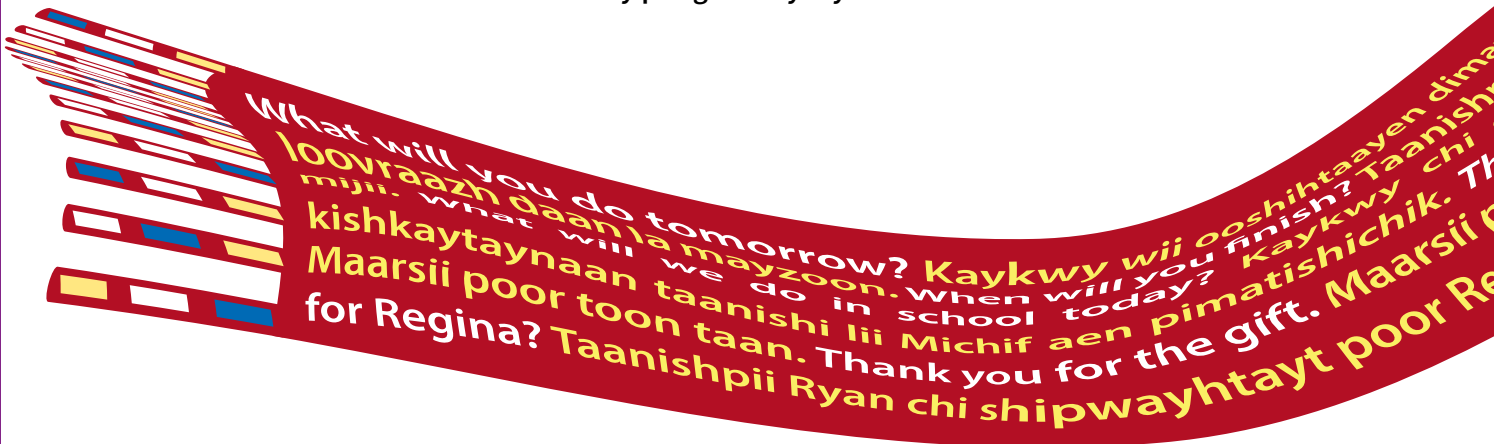
Thank you.
Maarsii.

I appreciate it.
Ni kishchiitayhtayn.

Thanks for your time.
Maarsii poor toon taan.

Thank you for the gift.
Maarsii poor li prayzaan.

Thanks for supper.
Maarsii poor soopii.



Sharing Michif

TALKING ABOUT THE FUTURE

What will you do tomorrow?
Kaykwy wii ooshihtaayen dimayn?

I'll help my mom with the housework.
Gaa wiichihow mamaan avik loovraazh
daan la mayzoon.

When will you finish?
Taanishpii chi kiishihtaayen?

I will finish in the afternoon.
Gaa pooyoon daan lapray mijii.

What will we do in school today?
Kaykwy chi ooshihtaayahk daan l'ikol
anoosh?

We'll learn about Métis culture.
Kaa kishkaytaynaan taanishi lii Michif aen
pimatishichik.

When will Ryan leave for Regina?
Taanishpii Ryan chi shipwayhtayt poor
Regina?

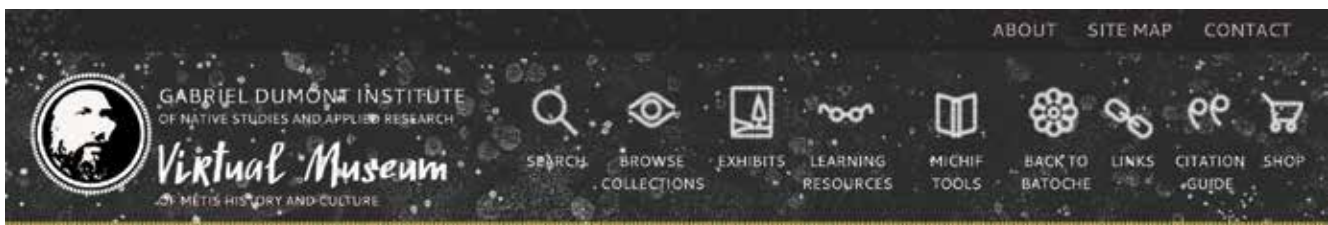
He'll leave after supper.
Kaa shipwayhtew apray soopii.

How will he get there?
Taanishi chii itohtayht akootay?

He'll take his car.
Soon atamobil kaa ootinew.



For more Michif translations, visit www.metismuseum.ca/michif_tools.php, or download Michif to Go and Michif Lessons from the Google Play or Apple App Stores! Michif resources are also available at www.shopmetis.ca/



Métis Cultural Development Fund: A Grant for the Community, by the Community

by Amy Briley



For more information visit www.saskculture.ca/mcdf



the community. As the cultural and educational arm of the Métis Nation—Saskatchewan, GDI has well-established relationships within the Métis community in the province. Therefore, acting as the lead delivery agent for a Métis-specific cultural grant will ideally see an increase in grant proposals and subsequently more Métis-specific, community-based programming within the province.

SaskCulture, through the MCDF, has been providing programming dollars for cultural events since 2001. However, during the current pandemic, many in-person cultural gatherings and events have had to be put on the backburner, making way for online programming. One such example is the recent Octopus Bag workshop hosted and facilitated by Gabriel Dumont Local #11 in Saskatoon.

After a few years of independent administration of the Métis Cultural Development Fund (MCDF) by SaskCulture, a newly revamped partnership between the Gabriel Dumont Institute (GDI) and SaskCulture has emerged with the Institute taking a lead role on the delivery moving forward. The intent of the MCDF is to support community-based activities and initiatives that preserve, strengthen, and transmit Métis culture and traditions. It's a good fit for GDI, with a mandate of cultural preservation, renewal, and retention, to become the lead delivery agent for the programming with SaskCulture continuing to provide delivery support.

What does this new partnership look like?

GDI will take the lead as Community Consultant and Service Delivery Agent. GDI Culture and Heritage Department staff will assist interested applicants with their initial consultation and will provide guidance on grant proposals. GDI will also oversee the recruitment and appointment of MCDF Peer Assessors and will host the selection meetings.

When SaskCulture approached GDI to engage in this partnership, they stressed the importance of administering the grant for the community by

Twelve participants, including myself, met several times between February and May 2021, for the online Octopus Bag workshop, taught by renowned writer and beadworker Gregory Scofield. Gregory is known for his material culture expertise, and has made collecting, curating and sewing traditional Métis heirloom pieces his passion.

As a group, we learned about the history of these Métis-style utilitarian bags and their importance for daily living and work. We got to see some of the old bags from Gregory's collection and study their patterns and designs, which inspired us to design and create what Gregory said would become heirloom pieces of our own. After our first meeting and introduction to the project, we were tasked with designing and beading or embroidering our own octopus bags. The group kept in touch via Facebook and weekly Zoom sewing sessions to share our progress and struggles along the way. The sense of community was strong as encouraging words poured over each progress photo posted. I was, and still am, in awe over the beauty and uniqueness of each bag that was carefully designed and crafted.

Métis Cultural Development Fund: A Grant for the Community, by the Community

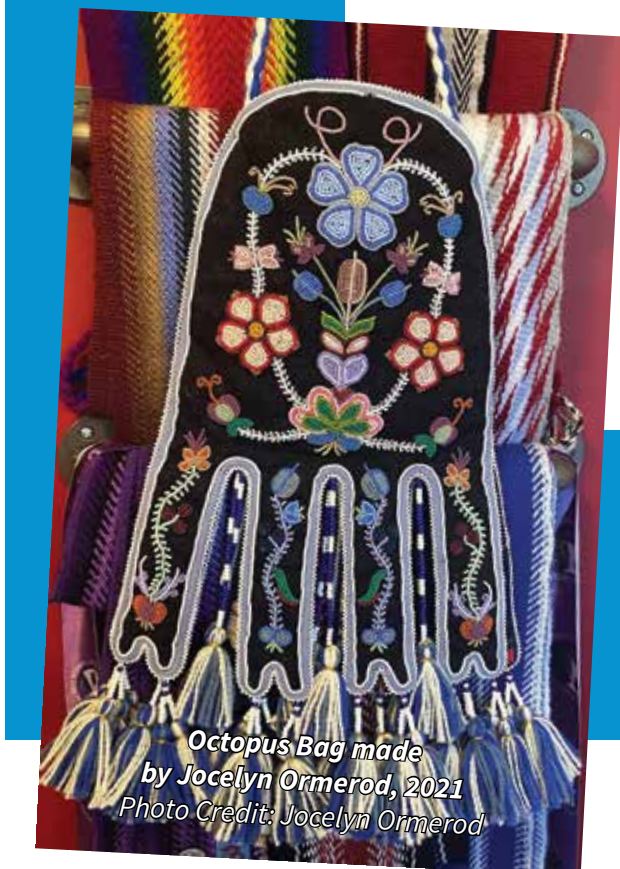


During several post-beading weeks, we met again with Gregory to learn how to assemble our bags and sew the binding. After spending nearly a month beading my octopus bag, I thought the difficult part of making my bag was behind me. I soon came to learn about the amount of time and care it takes to hand-stitch and bind the bag together. As Gregory told us, “as much time will and should be spent sewing the bag together as it took to bead.”

In early May, we came together for our final workshop instructions on how to make the tassels and braided rope. We were now on the homestretch and our bags were starting to look complete. Sometime shortly after that last meeting, I completed my Métis-style octopus bag. As with most of my beading projects, it turned out somewhat different than I had originally planned, but to me that’s always part of the process.

Following the workshop, Gabriel Dumont Local #11 partnered with Parks Canada to display the octopus bags at their Batoche and Motherwell sites for visitors to view and enjoy. As many participants stated, these heirloom bags will forever hold meaning and will be passed through future generations of their families, which is the intent of the MCDF.

Please visit, <https://www.saskculture.ca/programs/funding-programs/grants/metis-cultural-development-fund> for more information on how to apply for this grant.



Summer Fiddle Fun

by Karon Shmon



Nothing warms the heart of the Métis like the sound of live fiddle music. This is true for many other fiddle music lovers, too. We were certainly experiencing fiddle music withdrawal, as the pandemic effectively brought gatherings of any size to a halt and made the opportunities to enjoy live music pretty much disappear. While this has been hardest on the performing artists who make their living from sharing their talent, it was also hard on music lovers.

When COVID restrictions started to lift, and as the vaccination rates climbed, a small window for planning performance arts activities provided a chance to proceed. The plans were still tenuous because the pandemic could result in very rapid changes to the ways people could gather. With the hope that a smaller gathering could be planned and delivered, the John Arcand Fiddle Fest (JAFF) and the Gabriel Dumont Institute (GDI) planned back-to-back concerts for the weekend of August 13 and 14, 2021.



GDI hosted the Friday night concert, inviting music lovers to the kitchen party. While the event was held under the JAFF's roof, the concept of the kitchen party was the event's theme. The stage and backdrop resembled an old-fashioned kitchen, the kind our grandparents and great-grandparents were used to attending.

Summer Fiddle Fun



Kitchen parties were sometimes planned and sometimes impromptu, but they always involved musicians coming together to enjoy playing music together. In those days, homes were not that big because of the cost and effort to heat larger dwellings during the winter as well as the arduous work it took to gather the materials and construct a home, not to mention the cost of both. As such, a gathering larger than the family hosting it would often require moving some of the furniture outside to provide more room for the musicians and for people to dance.

Our kitchen party didn't disappoint, mainly because of the fine medley of musicians brought together to provide the entertainment. Of course, John Arcand, the "Master of the Métis Fiddle", was the host. He made the evening more special by playing the one-of-a-kind bison bone fiddle he made earlier in the year. John invited fellow fiddle players JJ Guy, Jordan Daniels, Tristen Durocher, Jeremy Corrigan, and Joe Desjarlais to join him. The fiddlers were accompanied by Cathy Sproule on keyboards and Lucas Welsh on guitar. What a treasure trove of talent! John beamed with pride as the skills of those who were once his students—Jordan, Jeremy, and Joe—shone brightly. Tristen also had the experience of learning from John and others over his

many years of attending the John Arcand Fiddle Fest's daytime lessons where JJ, Lucas, and Cathy had also been instructors with John and performers at the festival's evening concerts.

The second night, hosted by the JAFF, featured guest performers James Steele and Lionel Gilbertson, Freddie and Sheila Pelletier, and three generations of Arcands as John performed with his daughter Michelle and her son, and John's grandson, Lee. These diverse and skilled performers put on a very memorable and enjoyable show. A dance to the music of Rural Routes followed and completed the weekend's entertainment at the JAFF.

While the crowds each night were much smaller than those that attend the JAFF in its full bloom, the hearts of those who attended were just as full. What a pleasure it was to see such a wonderful cadre of talented artists perform live!

I am sure the attendees are all looking forward to more live fiddle music and especially to the John Arcand Fiddle Fest in 2022. I know I am.

National Day for Truth and Reconciliation Display

by Desirae Barker

In May 2021, a harrowing discovery of the remains of 215 Indigenous children was found buried at the former Kamloops Residential School. This tragedy sent shockwaves across the entire country and prompted many First Nations to begin radar ground searches for remains on former residential school grounds. Today, thousands of unmarked graves of children have been uncovered at the sites of various residential schools sites across Canada.

More than 150,000 First Nations, Inuit, and Métis children attended residential schools, dating back to 1870.¹ These institutions, created by Christian churches and the Canadian government, were designed to forcibly separate Indigenous children from their families and strip them of their cultural practices, languages, and ways of life.² These schools were also rampant with severe physical, emotional, and sexual abuse—with a mortality rate between 40-60%.³ Over 130 residential schools were located across Canada, the last being closed in 1996.⁴ The impact of residential schools still lives on today, with effects of abuse felt throughout generations.

In solidarity with the survivors and relatives of the First Nations, Inuit, and Métis children who never made it home from residential schools, GDI employees worked together to make children's slippers. These slippers represent the loss of the children's natural path and acknowledge the stolen childhoods and lifelong trauma that is ongoing among survivors and their families and communities. The children's slippers were then curated into a special display by Karon Shmon and Tracey Verishine and were installed by Tracey Verishine, Brenda Hrycuik, George Gingras, and Ryan Nordmarken.

This display is located on the main floor of the GDI central office in Saskatoon, and was installed in commemoration for the National Day for Truth and



Reconciliation on September 30th, which has recently become a federally recognized statutory holiday. September 30th originally began as Orange Shirt Day to acknowledge the painful experience of Phyllis Webstad, who was stripped of her orange shirt on the day she arrived at the residential school.

After the National Day for Truth and Reconciliation, the slippers were donated to the neonatal unit of the children's hospital and some were sold to those who wanted them. All the profits will go to the local Residential School Survivors' Group under the administration of the United Way.

Kahkiyaw lii zaañfaañ i sooñ sheer
—Every Child Matters

¹ Truth and Reconciliation Commission of Canada.

² Jeyan Jeganathan and Carla Lucchetta, "Felt Throughout Generations: A timeline of Residential Schools in Canada." TVO.org Indigenous stories, <https://www.tvo.org/article/felt-throughout-generations-a-timeline-of-residential-schools-in-canada>.

³ Truth and Reconciliation Commission of Canada.

⁴ IBID.

The Truth and Reconciliation Commission—94 Calls to Action

by Karon Shmon

The Truth and Reconciliation Commission (TRC) collected the testimonies of those directly or indirectly affected by the legacy of the Indian Residential Schools system. It released its final report in December of 2015. The TRC published 94 “calls to action” urging all levels of government—federal, provincial, territorial and Aboriginal—to effect changes that would help repair the harm caused by residential schools and move forward with reconciliation. To date, the calls have had varying degrees of success with the overall impact being that too little has been done.

The calls cover a wide range of areas, including the legacy of the residential schools system and its impact on Indigenous children, families, and communities as well as the need for action in every sector of Canadian life as we move towards reconciliation. A good overview of the “calls to action” can be found here: <https://www.cbc.ca/news/politics/truth-and-reconciliation-94-calls-to-action-1.3362258>

While 94 Calls to Action are daunting by their sheer numbers and scope, they are not calling for every Canadian to know all the calls and to act on them. A less intimidating strategy calls for us to review the calls and determine where we might take personal action and influence the actions of others. The most basic action one can take is to read the calls. The article cited above is estimated to be a five minute read. Do you have five minutes? Then, of course, you need time to ponder the following:

- ∞ What do I want to, or should I, know more about? Where can I find it? What commitment will I make to learning this?
- ∞ Am I part of a workplace, group, or organization that can undertake an action? What could this action be? How will I go about influencing my group to act?
- ∞ Do I pay attention to the stance taken on this issue by community, civic, provincial, and federal leaders? How might I make suggestions to each and influence their actions?
- ∞ What are some personal actions I can take on my own or with my family? How can I keep our learning and understanding growing over time?
- ∞ Who are the First Nations, Inuit, and Métis people(s) I can learn from? How might I become better at listening and learning from them?

With the sheer scope of resources created to inform Canadians about this important information often missing from their education, finding resources will not be a problem. A greater problem is to address why these calls were made six years ago and why so little has been done.

Reconciliation is a process, not an event. It will take as long as, if not longer than, it took to create the inequities in which we currently live. While the wish of the TRC is that every Canadian would take responsibility and act, it will take a critical mass of Canadians to make a significant shift. We each have the locus of control to act individually. We can also help others make this commitment and ultimately a shift in the collective. Perhaps this ancient Chinese proverb will embolden us to start, or continue, on this path.

“A journey of a thousand miles begins with a single step”



Truth and
Reconciliation
Commission of Canada

O Canada, what have you done?

The Métis Experience in Residential Schools by Karon Shmon

It is tragic that Indigenous children were forcibly removed from their birth families to attend residential school. While most Canadians state that they were unaware of residential schools and the adverse intergenerational impact of them on Indigenous families and communities, there has been a growing awareness among non-Indigenous people that this tragedy occurred and has lasting consequences.

The majority of children taken to residential schools were First Nations. Inuit and Métis children attended in smaller numbers. It is pointless to compare numbers between these three Indigenous peoples as every child taken, regardless of their Indigenous nationhood, was denied an upbringing in their birth family and in their culture. What is worse, is that beyond the initial abuse of removing children from their families, many experienced neglect and abuse at residential schools and a disproportionately high number died while there.

We are now aware that thousands of Indigenous children died in residential schools, that their parents were not notified, and that these children were buried on site in unmarked graves. Residential schools operated in Canada for over 160 years. Generations of Indigenous peoples have lived with the loss and heartache, coping and recovering as best they can, and enduring inhumane government policy aimed at reshaping First Nations, Inuit, and Métis children into people without the cultures, languages, histories, and worldviews of their ancestors, including their own parents and grandparents.

Residential school survivors and the families of both those who survived and those who perished provided chronicles of their experience to the Truth and Reconciliation Commission (TRC). The TRC provided a necessary forum for the truth to come out and be documented. An entire volume of the TRC Final Report is devoted to chronicling the experiences of Métis children and families. The recognition that education is intended to give a person the kind of skills and experiences that lead to success in life was juxtaposed against the sacrifice Métis families would make to see that their children

could be educated. The following excerpt shows us just how deep the sacrifice was, particularly as more of the abusive elements of this experience are shared.

Métis students and students of mixed descent were present in the residential school system throughout its history. In some cases, they were forced to attend. In other cases, these were the only schools open to them. Their parents often made tremendous financial sacrifices to ensure that their children went to these schools. Once Métis children were enrolled, their residential school experiences were characterized by

- a sharp and often tragic break from their family;
- a bewildering immersion in a foreign and highly regimented culture;
- harsh discipline;
- vulnerability to abuse;
- an educational regime that placed more focus on religion and work than...

Truth and Reconciliation Commission of Canada, “The Students Speak.” In *Canada’s Residential Schools: The Métis Experience: The Final Report of the Truth and Reconciliation Commission of Canada, Volume 3*, 45–54. McGill-Queen’s University Press, 2015. <https://doi.org/10.2307/j.ctt19rmbp1.11>.



O Canada, what have you done? The Métis Experience in Residential Schools



Images used with permission, Provincial Archives of Saskatchewan

The day school experiences of Métis children, such as the one in Île-à-la-Crosse, at least enabled the children to live with their families. Still, abuse occurred and the experiences were mostly negative. Receiving the daily message that you, your culture, your language, your history, and your worldview had no value while being urged to, and rewarded for, adopting the dominant culture was its own form of abuse. Much of the internalized shame at being Métis is a result of this indoctrination. Every Métis family knows of a family or family member who hid their Métis identity for cultural safety. This could only be something to share in a country where Indigenous peoples received respect and gratitude for sharing the land. This could only be something to be proud of if our contributions were valued and appreciated. The aftermath of the 1885 Resistance sent a clear message to the Métis that neither of these conditions would be forthcoming.

People across Canada struggle to understand reconciliation and to see what role that they could play in achieving it. Many settlers claim that it is not

their responsibility to make reconciliation possible while they enjoy benefits and privileges achieved by oppressing Indigenous peoples. Colonization and oppression has negatively impacted the lives of Indigenous peoples while having the opposite effect on the lives of non-Indigenous peoples. The people living here and now are not personally responsible for the horrors of the residential school experience, but they are responsible for maintaining a status quo achieved at the expense of others. Fortunately, Indigenous peoples have non-Indigenous allies who want this corrected.

The conditions that took over a century to create cannot be undone with a parade or ceremony. The process of reconciliation may take a long time to overcome resistance to doing what is right, to seek both meaningful apologies and genuine healing. Everyone in Canada needs to heal. Indigenous peoples will be the ones who will tell us when we are making progress in making this a better place.

Métis Veterans

by Darren R. Préfontaine

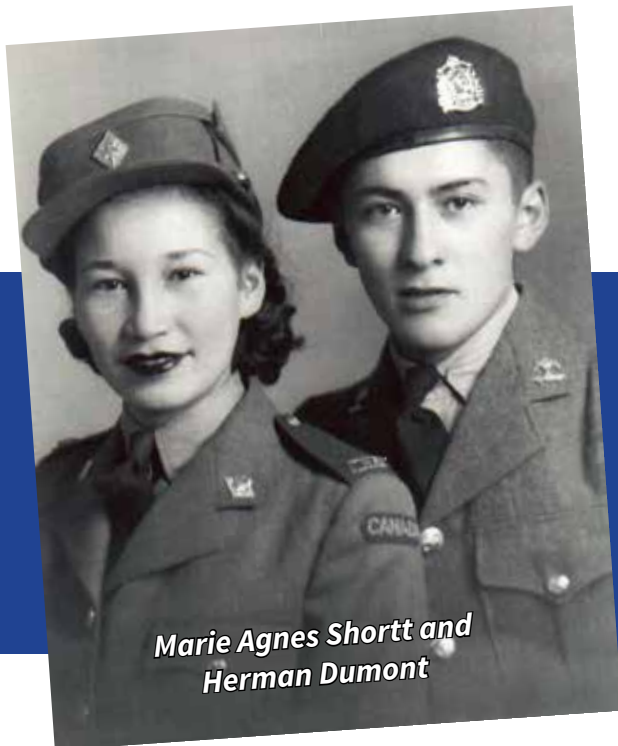
During the First World War, the Second World War, and the Korean War, Métis men and women from across the Métis Nation enlisted in the Canadian military in large numbers. Unfortunately, we cannot precisely quantify enlistment figures for these Métis service members because they were not allowed to self-identify as Métis. This especially bothered Claude Adams of St. Louis, Saskatchewan, who was a member of Canada's Special Forces during the Second World War. In military records, soldiers were categorized as either Treaty Indians or by their ancestral European ethnicities since there was no category for Métis. While we don't have exact numbers, we know that several thousand Métis volunteered and served during both world wars and in the Korean War in the army, navy, and air force. Many army regiments, such as the Canadiens-Français du Nord-Ouest, the Princess Patricia's Canadian Light Infantry, the Loyal Edmonton Regiment, the Regina Rifle Regiment (now the Royal Regina Rifles), the Saskatoon Light Infantry, the South Saskatchewan Regiment, and the Winnipeg Grenadiers had scores of Métis servicemen.

Many of these Métis volunteers had direct ancestors who fought in the 1885 Resistance. For instance, Gabriel Dumont's nephews and great-nephews served, as did Louis Riel's, including Louis-Philippe Riel, a renowned sniper in the First World War who killed 30 Germans before he himself was killed on January 15, 1916. Patrice Fleury, a Métis veteran of 1885, lost a son in the First World War. When reflecting upon the war and his family's loss, he wrote:

... today there are no more staunch upholders of the rights of Canada than the Métis, and many are those of the younger generation who have laid down their lives for King and Country during the late war.¹

Métis men enlisted for a variety of reasons, not just patriotism. By enlisting, many escaped grinding poverty in their road allowance or northern bush communities while others were following a sense of adventure. Traditional Métis skills, such as trapping, hunting, scouting, and guiding were in high demand by the military and made the Métis very successful soldiers.

1. Manon Lamontagne et al., *The Voice of the People: Reminiscences of Prince Albert's Early Citizens 1866-1895*. Prince Albert: Prince Albert Historical Society, 1985: 169.



*Marie Agnes Shortt and
Herman Dumont*



The National Métis Veterans Monument

Métis Veterans

Métis women also served in large numbers as well during the Second World War, but in non-combat roles. These veterans included Saskatoon's Dorothy Trotchie (later Askwith) who served with the Royal Canadian Air Force's Women's Division and her relative, Marie Agnes Shortt (later Klassen) who served with the Canadian Women's Army Corps.

This tradition of service continued into the Korean War and beyond. For instance, Lloyd Hamilton, the great-grandson (through adoption) of Gabriel Dumont, served in the Canadian Army during the Korean War. On one occasion, he worked with an American soldier to save 80 Korean children in an orphanage who were caught in the Korean Demilitarized Zone. For this action, Lloyd received medal from the United Nations.

Following the Second World War, many Métis veterans would become political leaders and activists, particularly within the Métis Society of Saskatchewan. They also founded Indian and Métis Friendship Centres and Legion branches. Sadly, Métis veterans were often unable to obtain their veterans' benefits after their military service, and their struggle for restitution continues to this day.

To honour Métis veterans from across the Métis Nation Homeland, the Gabriel Dumont Institute and various Métis organizations have built the National Métis Veterans Monument. Located in Batoche, the monument includes the names of thousands of Métis veterans from the 1885 Resistance to the present.



Lloyd Hamilton



Dorothy Askwith



Claude Adams (right) and Max Lucier (left with sash)

Images courtesy of Nora Cummings (Marie Agnes Shortt and Herman Dumont and Dorothy Askwith) and the Gabriel Dumont Institute Archives

Gabriel Dumont Institute Press publishes book about Renowned Indigenous Studies Scholar, Olive Dickason

by Darren R. Préfontaine

As the author of *Changing Canadian History: The Life and Works of Olive Patricia Dickason*, I am pleased to announce that the Gabriel Dumont Institute Press will release this book in October, 2021. I sincerely hope that this comprehensive biography contributes to Olive Dickason's memory, life, and work. For six decades, Olive Dickason was a remarkable contributor to Canadian public life. An award-winning journalist, influential academic, and respected human rights advocate, her life was a triumph over seemingly impossible obstacles. These many impediments include having a childhood marked by poverty; being forced, as a single working mother, to place her three daughters in foster care for several years; working as a female journalist in the sexist, "Mad Men" era of the 1950s and '60s; giving up a successful journalism career to obtain a doctorate in Indigenous history; arguing successfully with the university establishment on whether or not Indigenous peoples had history; and taking her fight against mandatory retirement all the way to the Supreme Court. Olive Dickason faced these challenges with determination and dignity and was an inspiration for all who knew her. She was a trailblazing icon who forever changed how Indigenous history is viewed in Canada.

2021 marks the tenth anniversary of Olive Dickason's passing and this book was almost 10 years in the making. In 2012, Olive's three daughters—Anne Dickason, Clare Trzeciak, and Roberta Maron—graciously donated their mother's papers and related artifacts and ephemera to the Gabriel Dumont Institute. The Olive Dickason Collection contains hundreds of letters, photographs, newspaper clippings, and artifacts relating to Olive's life and career. (Some of the collection can be viewed here: <http://www.metismuseum.ca/browse/index.php/13135>.) Shortly thereafter, Anne approached Karon Shmon, the Director of the Gabriel Dumont Institute's Department of Métis Culture and Heritage, to see if the Institute would be interested in writing a biography of her mother. I was then approached by Karon to research and write this book.

I must admit that I had a great deal of trepidation about researching and writing a book about Olive Dickason. While I am a trained historian and have been employed with the Institute's Métis Culture and Heritage Department in its various iterations for almost 25 years, this was not an easy topic to broach: Olive Dickason was both an award-winning journalist and academic



Claire, Olive, Anne, and Roberta Dickason-1961



Olive sitting in a canoe,
c. late 1930s

who had a profound impact on the development of Indigenous Studies as a discipline. I am a white male settler who was tasked with writing a biography about a woman who identified as a Métis. However, during this project's extensive research, writing, and publishing phases, I have had tremendous support from my colleagues in the department, notably Karon and David Morin. I have also enjoyed a great deal of support from Anne Dickason and some of Olive's friends, most notably Christine Deroi and Donald B. Smith. Anne, Christine, and Donald provided me with hundreds of primary documents and photographs, which formed the basis of my research. Anne even conducted several interviews for this project.

To rework a cliché, it literally takes a community to write a book. This is especially true for this book, for without the support of the Institute and these key people, this book would never have been written. I owe them all a world of thanks. Maarsiii!

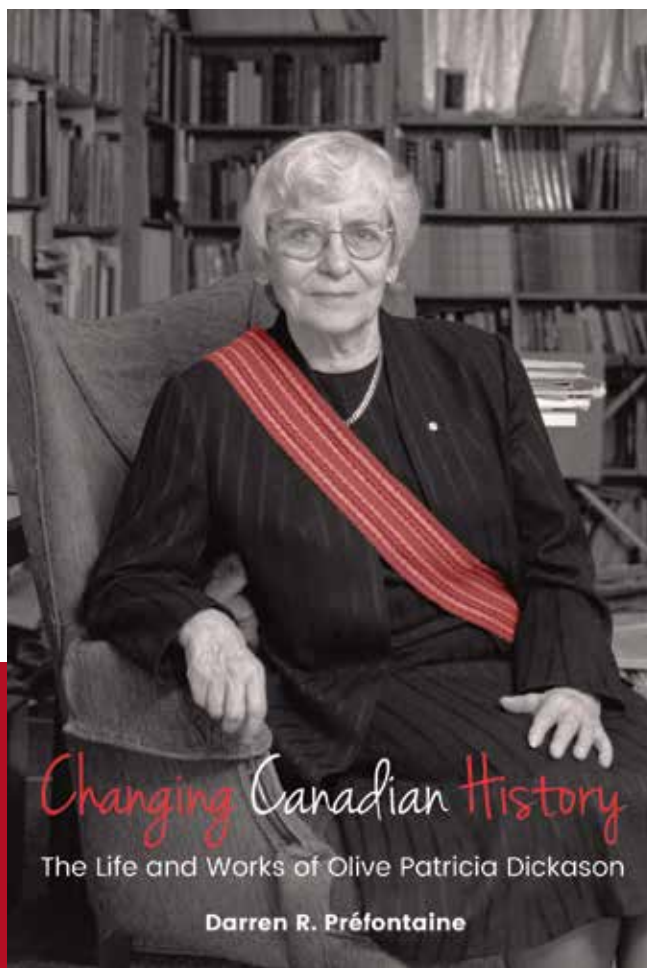
The book will be available from the Gabriel Dumont Institute Press in October and can be obtained through our online shop: <https://gdins.org/shop-gdi> or from our order desk: 306.657.5715.



*Olive receiving Judy Award,
The Globe and Mail, 1959*



*Olive with her dog,
Flika, Age 16*



*Changing Canadian History: The Life and Works
of Olive Patricia Dickason. Saskatoon: Gabriel
Dumont Institute Press, 2021. 9781926795843.
445.pp*

Order of Gabriel Dumont—Call for Nominations

by Michelle McNally

The Order of Gabriel Dumont is awarded annually to a small number of persons who have served the Métis of Canada with distinction. Investment into the Order is one of the Métis Nation's highest civilian honours.

The Gold medal recognizes those who have distinguished themselves with outstanding service to the Métis. The Gold medal is awarded based on lifetime achievements and services. Past winners have provided the Métis with a lifetime of outstanding service in areas, such as education, politics, health care, community development, and culture. Many made lasting contributions affecting future generations of Métis, including decisions instrumental in securing our legal rights. Others made a difference on the community front, including, Mary St. Pierre, midwife to the Métis

and keeper of culture, language, and traditions. She provided her services without thought of recognition, but as a service over her lifetime to the Métis of her area.

The Silver medal honours those who have made significant contributions to the Métis. The Silver medal has been presented to community leaders, activists, artists, business persons, and contributors active in the Métis community. Their contributions have spanned a number of years, and may have been in a number of areas, or focused more in a single area, such as economic development or artistic activities. Recipients of the Silver medals tend to be those who are still active in their endeavors to contribute to the Métis.

To date, a total of 40 Gold and Silver medals have been awarded.

The 2021-2022 Order of Gabriel Dumont nominations for Gold and Silver medals are now open until October 31, 2021.

Nominations can be made at:

<https://gdins.org/metis-culture/the-order-of-gabriel-dumont-call-for-nominations/>



Order of Gabriel Dumont—2020-21 Winners

GOLD MEDAL RECIPIENTS

Senator Nora Cummings

Saskatoon, Saskatchewan

Nora Cummings became a Senator for the Métis Nation–Saskatchewan in 1993. She has promoted Métis culture and rights for her entire life and received numerous awards, including the Queen’s Jubilee Medal, induction into the Saskatoon Women’s Hall of Fame, and multiple lifetime achievement awards.

Dennis and Jean Fisher

Saskatoon, Saskatchewan

Jean Fisher and her late husband, Dennis contributed the largest donation ever received by GDI. The donation included hundreds of Métis-specific artifacts collected over several decades from Batoche and other historical sites across Saskatchewan and Montana.

Wayne McKenzie

Regina, Saskatchewan

Wayne McKenzie has over 40 years of experience in Métis government and public sector change management. He is an advocate for Métis rights and was a participant in international lobbying efforts for the repatriation of Canada’s Constitution and its inclusion of Indigenous rights.

SILVER MEDAL RECIPIENTS

William Goodon

Brandon, Manitoba

William Goodon has worked extensively in Métis government and played a significant role in the development of the Manitoba Metis Federation. Through the case *R. v. Goodon*, he was instrumental in securing the province-wide implementation of the section 35 rights of the Métis in Manitoba.

Gregory Scofield

Victoria, British Columbia

Gregory Scofield is considered one of Canada’s foremost Métis literary figures and has been recognized with various honours and awards. He has contributed substantially to the revitalization and renewal of Métis culture, through sharing his expertise as a cultural artisan.



BRONZE MEDAL RECIPIENTS

The Order of Gabriel Dumont Bronze medal honours current and former GDI students who have distinguished themselves through leadership, community involvement, and overall performance.

This year, eight Bronze medals were awarded.

Tiffany Newby

Dumont Technical Institute Alumni
Regina, Saskatchewan

Kayla Pelletier

Dumont Technical Institute Student
Regina, Saskatchewan

Erin Dyck

Saskatchewan Urban Native Teacher Education
Program Student
Prince Albert, Saskatchewan

Alyssa Prudat

Saskatchewan Urban Native Teacher Education
Program Student
Regina, Saskatchewan

Julia Jendruck

Saskatchewan Urban Native Teacher Education
Program Student
Saskatoon, Saskatchewan

Jolene Coullonneur

Gabriel Dumont College Student
La Ronge, Saskatchewan

Raymond Regnier

GDI Training and Employment Indigenous
Apprenticeship Project Client
Saskatoon, Saskatchewan

Devynn Boyer

GDI Training and Employment & Saskatchewan Urban
Native Teacher Education Program Student
Saskatoon, Saskatchewan

Dumont Technical Institute—Practical Nursing

by Michelle McNally



Practical Nursing is a two-year diploma program. It was just revamped to be a six-semester sequential program, with the six semesters run over a two-year period. The program is brokered from Saskatchewan Polytechnic. The Practical Nursing (PN) program was first offered in Prince Albert in 1999. Since then, DTI has offered the PN program in Prince Albert (1999–Present), Saskatoon (2002–Present), Regina (2013–Present), and Meadow Lake (2001–2006). This program has been widely successful in all locations, with over 350 graduates to date. The overall graduation rate is 76%.

The PN program wouldn't be possible without the Gabriel Dumont Institute Training and Employment (GDITE) as a partner. GDITE has been contributing to Prince Albert and Saskatoon PN programs since 2006 and they have been contributing to the Regina PN program since 2013. The PN program is very successful since a majority of its graduates gain employment within 90 days of graduation.

In the 2020-2021 program year, DTI had three classes of graduates with a total of 31 grads. Out of the 31 grads, 29 individuals are employed with 27 working in a related field to their education. One student has

decided to further their education and returned to school and one student is currently looking for work. 87% of those employed are currently working in a related field to practical nursing. That alone is a huge success.

In the last six years, 102 of 109 students who graduated are registered as practising within the Saskatchewan Association of Licensed Practical Nursing (SALPN). This means that 94% of the graduates have kept up their licensing and registration with SALPN for the purpose of working as a practical nurse. The overall success of the PN program does not only affect DTI/GDITE but the province as well. This program produces highly qualified Métis Practical Nurses who then gain employment within the health care system and are able to provide client care in a culturally-reaffirming way with Indigenous clients. DTI's LPNs are culturally sensitive to the needs of the Indigenous community and help clients feel at ease during their patient experience as they are a familiar face, with familiar life experiences.

GDI Collecting Names of Métis Veterans for Second Engraving of Monument

by David Morin

The National Métis Veterans Memorial Monument was unveiled in July 2014, honouring approximately 5,500 Métis veterans. Since then, the Gabriel Dumont Institute (GDI) has continued to collect the names of Métis veterans in anticipation of a second engraving in the future. We know the challenge of honouring all Métis veterans is a huge undertaking, and that is why we are asking for your help. The names of all veterans included in the first engraving can be found on our website, <https://gdins.org/metis-culture/veterans-monument> or through the Métis Veterans Monument app (available from the Google Play and Apple App Stores).

If you do not see the name of a veteran you would like honoured, please use the Métis Veterans Info Submission Form found on our website to submit the required information. You can print the form, complete it, and mail it, or if you prefer, it can be emailed. First download it, then fill it out, and use the “save as” option to keep it on your computer, and then email it.

The information to be submitted includes:

- ∞ Veteran’s full name;
- ∞ Service number, rank, branch (army, navy, air) and unit served;
- ∞ Dates of service (enlistment and discharge);
- ∞ Date of birth (and death, if deceased, and whether “Killed in Action” is applicable);
- ∞ Conflicts (First World War, Second World War, Korean War, etc.);
- ∞ Overseas service.

This information can be emailed to:

veterans@gdins.org

or mailed to:

Métis Veterans Memorial Project
C/O Gabriel Dumont Institute
917 22nd Street West
Saskatoon, SK S7M 0R9

Donations to the monument can be made to the address above or by purchasing products in the Veterans Monument section of our website:

<https://gdins.org/product-category/veterans-monument>

100% of the proceeds from those sales go towards the monument.





NSITEP
Northern Saskatchewan Indigenous
Teacher Education Program



GDI T&E Offices
 DTI Learning Centre/
GDI T&E Office
 SUNTEP locations
 GDC locations

1-877-488-6888 WWW.GDINS.ORG

COVID-19



DON'T HESITATE, VACCINATE



For more information about Saskatchewan's COVID-19 vaccination roll-out and to find a clinic near you visit www.saskatchewan.ca/COVID19-vaccine



Métis Cultural Development Fund



Deadline to submit applications
November 1, 2021

For more information visit
www.saskculture.ca/mcdf



“I’ve always been proud to be a Métis who served in the military. My great-grandfather was killed in the rebellion, just outside of Duck Lake. His son, my grandfather, was 15 or 16 years of age at the time. At Batoche there is a cross in the cemetery and his name, A. Laframboise, is inscribed there.”

—Leon Ferguson, *Remembrances: Interviews with Métis Veterans*

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