



LE MÉTIS

Volume No. 6

Issue No 8

35 cents NOVEMBER 1977



THE REV. ADAM CUTHAND
OPENS MEMORIAL DAY.
NOV. 16

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Introducing
Educational Resource Material

3 Regionals 3 New Directors 1 Purpose - Métis Pride

At each Regional Conference on the weekend of November 19 and 20, 1977, a new director was named, an economic development proposal was made, and a workshop on Aboriginal Rights was held. Each of these concerns are vital for the Métis people and the conferences were called in order to inform each MMF member of plans for economic development, and also to explore what we can look forward to in our Aboriginal Rights as Métis.

In The Pas, Edward Head was elected as Regional Director. Ed is a former provincial presi-

dent and we look forward to his directorship being an asset to the Federation at large. In the Thompson and Dauphin Regions, both new directors were appointed by acclamation. Don DesChenes is the new director at Dauphin and Myrtle de Meulles at Thompson. Myrtle is also on the Métis Awareness Programme.

The Planning and Policy Department of the MMF unveiled an outline of the direction which the Federation could take in Economic Development. When the Federal Government asked for a proposal of an economic development plan,

George Fleury, MMF Vice-President for Southwest Region, suggested rather than Ottawa managing the project, the MMF be responsible for distribution of funds on the provincial level. This proposal was accepted and subsequently the office of Planning and Policy has been set up at MMH Headquarters, Winnipeg.

Tom Campbell and Larry Dysart are spearheading this office, listening to proposals from MMF Locals and are making proposals for an economic development plan. This plan will have far reaching effects on the Métis People.

It will develop viable businesses and therefore create employment.

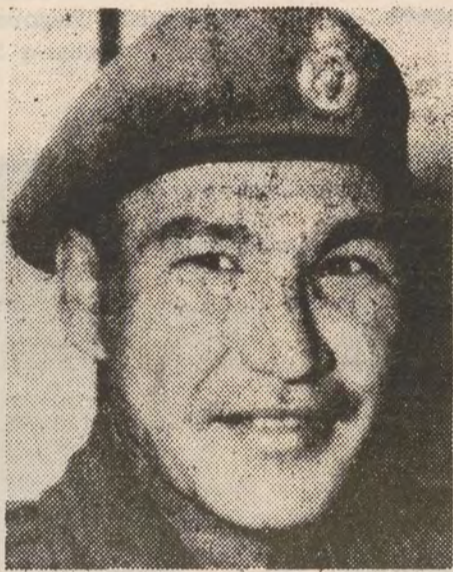
Some of the many areas which can be developed are: housing, real estate, fisheries, ranching, fur trade, tourism, multi-purpose centres, cultural activities and educational facilities.

At each of the regional meetings, a workshop on Aboriginal Rights was held. This consisted of a sneak preview of the Métis Awareness Programme and a presentation made by the Métis land Commissioner, Mr. Ferdinand Guiboche and his capable team. Mr. Guiboche

made a plea for unity among the Métis of this province. "We're at a crossroads, we're moving ahead, the Métis people must rise up and take a stand. We have to draw our strength by coming together, the load can't be carried on the shoulders of a few people," he said.

Our readers may have a vague description of what Aboriginal Rights are. This newspaper today and in the future editions will attempt to clarify exactly what these Rights are and also keep an up-to-date agenda on cases before the courts where Métis persons are entering a not-guilty plea for exercising their heritage of fishing, hunting, trapping.

TOMMY PRINCE 1915 - 1977



Sgt. Tommy Prince

Tommy Prince one of our forgotten people died at Deere Lodge Hospital Saturday, November 26, 1977. Tommy received 10 medals for his efforts in the Second World War and the Korean conflict. He is one of Canada's most decorated war heroes.

With decoration, to that extent there are hundreds of stories which could be told.

One of the best ones is his sending of messages in his native language in order to completely baffle the enemy.

Thomas George Prince is survived by his wife Verna and his six children, Edward, Thomas, Beverly, Beryl, Karen and Stewart. He was laid to rest in the Military section at Brookside Cemetery.

90th Year Marked with Celebration

On October 29, 1977, the 90th Anniversary of the Union Nationale Métisse was celebrated with Mass sung with Gregorian Chant, a banquet of traditional Métis cuisine and a dance with plenty of old-tyme music.

Fondée le 17 juillet 1887, l'Union Nationale Métisse St-Joseph célébra ses 90 ans de façon spectaculaire le 29 octobre 1977.

Cette société a toujours respecté sa constitution, où l'on retrouve par exemple que les fêtes doivent commencer par une messe présidée par l'évêque. Mgr Maurice Baudoux chanta une messe où le latin et les cantiques anciens firent résonner la voute de l'église St-Emile. Même le violoneux fit sa part dans l'accompagnement. De l'église, la fête se continua au gymnase local où un délicieux repas comprenant plusieurs viandes,

de la galette métisse et de la tarte à la ferluce, a satisfait les appétits. Les coupes de verre aux armoiries de l'Union Nationale permirent de déguster un bon vin rouge sec, se levant en harmonie chaque fois que le président proposait un toast.

Cette fête marquait aussi les 25 ans de Mme Ida Carrière au secrétariat de l'Union, ainsi que son anniversaire de naissance. Cet anniversaire vaut la peine d'être souligné, puisqu'il coïncide avec les 90 ans de l'Union. Un banquet de ce genre demande des discours.

Tour à tour ce fut Mgr C. Empson, chapelain, M. le ministre Joseph Guay, petit fils de l'un des fondateurs qui remit une lettre de souhait de la part de M. Pierre Trudeau, premier ministre du Canada, à Mme Carrière, M. Emile Pelletier, historien, l'orateur invité pour la circonstance, Mgr Beaudoux, archevêque à la

retraite, et M. Joseph Bruce, président.

Le discours de M. Pelletier porta sur le côté positif des luttes des Métis depuis la fondation de l'Union Nationale, de la sauvegarde de son patrimoine, et de ce qu'il faut continuer à faire. Voici son Message: "Il est clair que les Métis n'ont pas fini la lutte pour survivre. Le Canada de 1977 est de nouveau en danger de se désintégrer; les groupes linguistiques à travers le pays s'affrontent de nouveau. De nombreux Métis se sont assimilés, soit au groupe Canadien-français, soit au groupe majoritaire des anglophones. D'autres veulent continuer d'être eux-mêmes, mais à quel prix? L'Union Nationale Métisse à relever ce nouveau défi. Bonne chance en attendant de fêter le centenaire dans dix ans."

M.M.F.

Responsible for Housing

On October 24th, the Manitoba Métis Federation assumed the responsibility for Housing, formerly RANHCOC. Most of the staff previously employed with RANHCOC are now employed with the Housing Branch of the Federation, and are located at the Federation

Offices at 300 - 275 Portage Avenue. Regional Housing Staff can be contacted at the M.M.F. Regional Offices.

In our December issue of Le Métis, we will carry a detailed account of the structure and responsibilities of the M.M.F. Housing Branch.

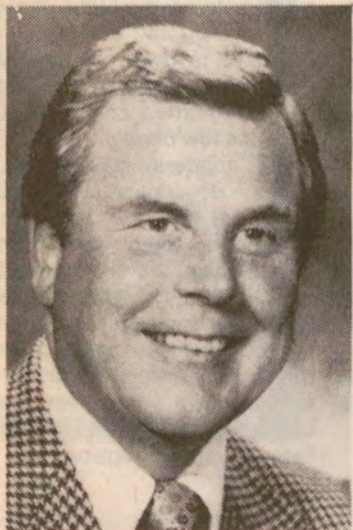


Le Métis Photo
by Robert Dupray

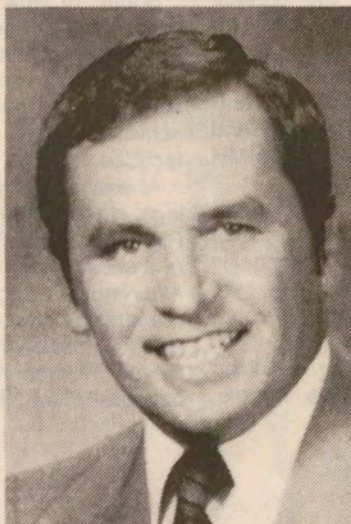
Union Nationale celebrates 90 years. L-R: Mr. Joe Bruce, pres.; Mme. Ida Carrière, retiring secretary; Mr. Garry Emond, vice pres.

LE MÉTIS

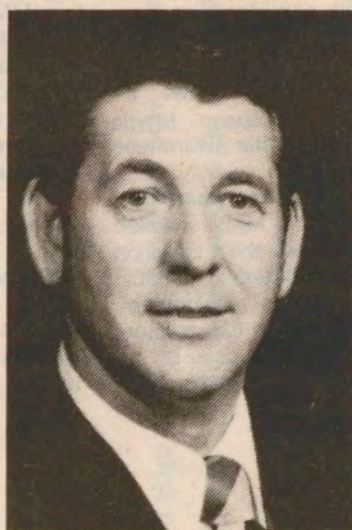
A New Government



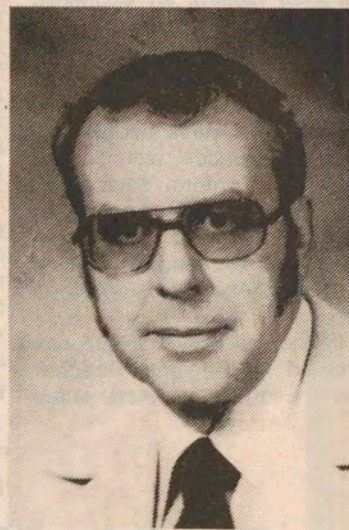
HON. STERLING LYON, Q.C.
Premier
Minister of Dominion-Provincial Relations



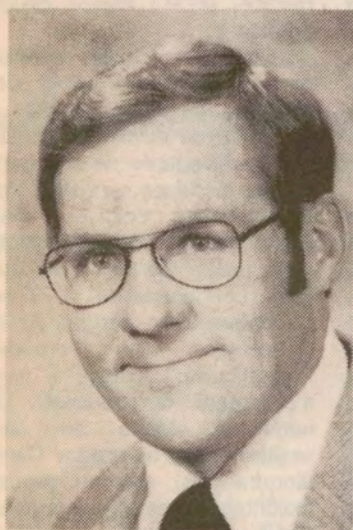
HON. HARRY ENNS
Minister of Public Works;
Minister of Highways



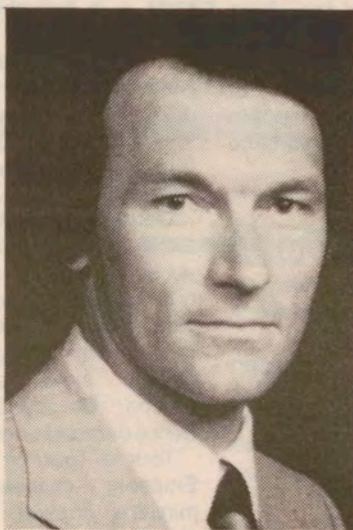
HON. KEITH COSENS
Minister of Education;
Minister of Continuing Education and Manpower



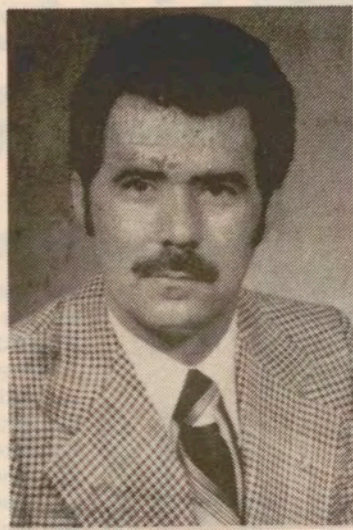
HON. KEN MacMASTER
Minister of Northern Affairs; Minister of Renewable Resources and Transportation Services



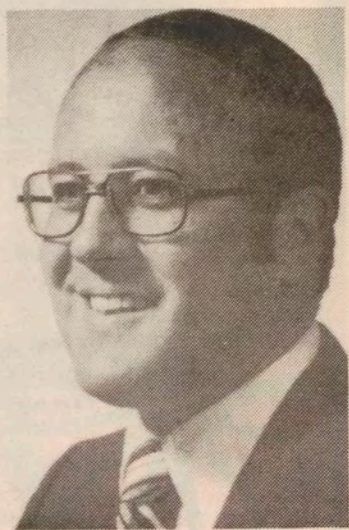
HON. JAMES DOWNEY
Minister of Agriculture



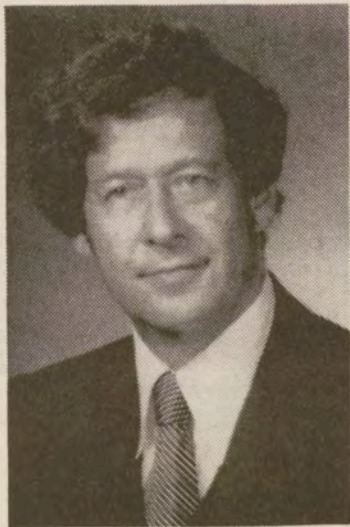
HON. BRIAN RANSOM
Minister of Mines, Resources and Environmental Management



HON. ROBERT BANMAN
Minister of Industry and Commerce; Minister of Tourism, Recreation and Cultural Affairs



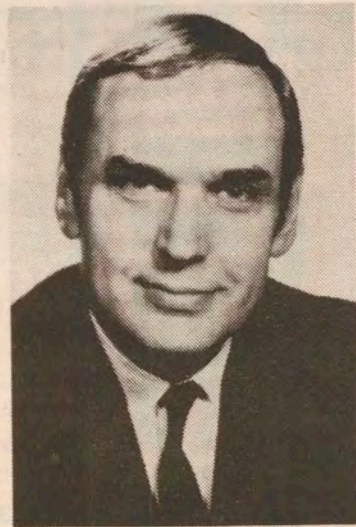
HON. GERALD MERCIER
Attorney-General; Minister of Municipal Affairs; Minister for Urban Affairs



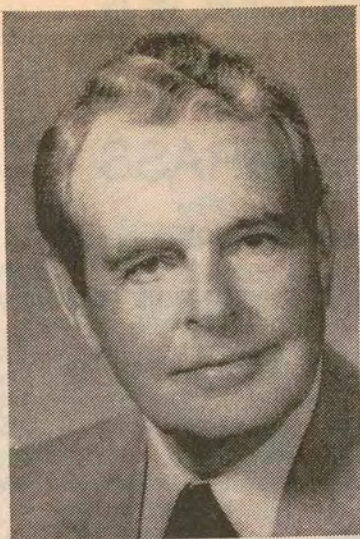
HON. SIDNEY SPIVAK, Q.C.
Minister without Portfolio
Co-chairman, Task Force on Government Organization and Economy



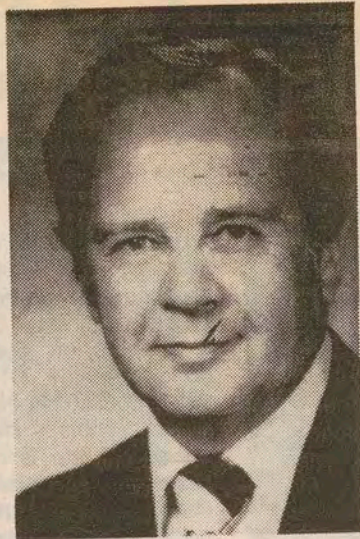
HON. NORMA PRICE
Minister of Labor



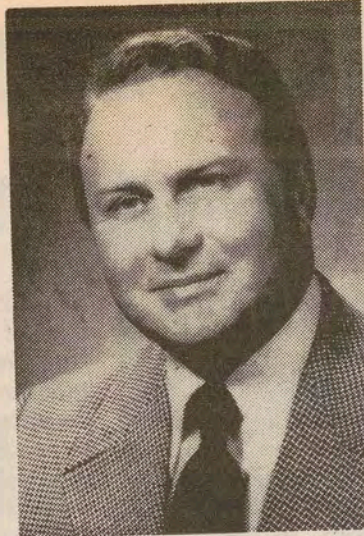
HON. L.R. (BUD) SHERMAN
Minister of Health and Social Development; Minister responsible for Corrections and Rehabilitation



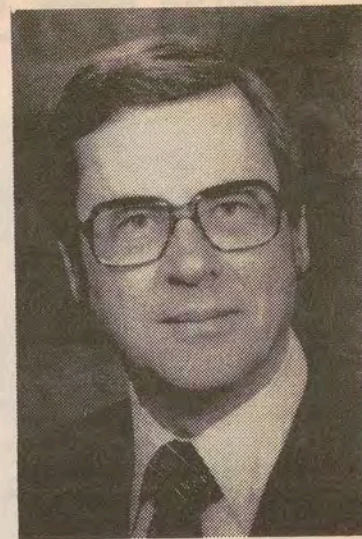
HON. ED MCGILL
Minister of Consumer,
Corporate and Internal
Services; Minister of
Co-operative Development



HON. WARNER JORGENSON
Minister without Portfolio
Government House Leader



HON. J. FRANK JOHNSTON
Minister without Portfolio;
Minister responsible for
Manitoba Housing and
Renewal Corporation



HON. DON CRAIK
Minister of Finance

A New Government

THOMPSON WEEKEND

ESTABLISHES

COMMUNICATION

WITH MANITOBA TORIES

THOMPSON, Manitoba — The M.M.F. Board of Directors met in Thompson on November 5th and 6th, 1977. The highlight of the weekend was when the MMF delegation met with Provincial Minister of Northern Affairs, the Honourable Ken MacMaster at the Ma-Mow-We-Tak Centre.

The meeting was set up to introduce the MMF Directors to the new Government Minister and to brief the minister on programmes of the MMF. The enthusiastic response from MacMaster indicated that not only would existing programmes and agreements be honoured, but that we could look forward to greater involvement by Native and Metis peoples in the policy making of this Government.

MacMaster described as "not far-fetched" a suggestion made by Metis Land Commissioner Ferdinand Guiboche that Native people be included on the directorships of Manitoba Hydro, Manitoba Telephone System and the Liquor Commission. The Minister asked the MMF for a list of recommendations of persons to be appointed on Provincial Boards, Committees, etc.

MMF President, John Morriseau, said the meeting with the Minister was a good opener and appeared to have established a direct communication link with the Government.

Have you heard about the changes in Unemployment Insurance?

New law has changed some parts of our UI program.

The rules on how much you get and how soon you get it are now related to the job market where you live.

And that makes it better for people who live in places where jobs are hard to find.

Remember December 4.

Some changes have already been made. But for you, December 4 is the most important date to remember.

From that day on, you'll need more work time to get Unemployment Insurance.

If you live where there are many jobs, you'll need up to 14 weeks.

If you live where jobs are hard to get, you'll need as little as 10 weeks.

But until December 4, everyone still needs 8 weeks. No matter where they live.

Same waiting period.

There will be no change in the basic 2 week waiting period, (from when your work earnings end until benefits start).

But remember that you may have to wait up to 8 weeks if you get fired or just walk away from your job.

Same payments, too.

If you lose your job, UI payments will be $\frac{2}{3}$ of your average weekly insurable job pay.

The most you can get is \$147, less tax.

Another small change. You used to be able to get UI for up to 51 weeks. Now it's 50. The number of weeks for each person will depend on the job market in the area.

Right now, we look at 16 different areas of Canada to decide about UI benefits. Later in 1978, we will use 54 areas for even greater fairness.

Sickness, having children and age 65 benefits.

Before these changes, you could only get 15 weeks of sickness benefits in the first 39 weeks of your claim, if you had 20 weeks of insurable



earnings. Now you can get up to 15 weeks over a longer period of time.

If you're having a baby, maternity payments still go for 15 weeks. And the special one-time payment (equal to 3 weeks of benefits) at age 65 stays the same, too.

If you're not working, look for work.

Unemployment Insurance has changed for everyone's good, including yours.

But if you ever need to come to us, you must keep looking for a new job all the time. If you'll do that, we'll make sure you get everything you deserve.

The Unemployment Insurance Commission and the Department of Manpower and Immigration have become the Canada Employment and Immigration Commission. For a time, you'll still see our local offices identified as Unemployment Insurance offices or Canada Manpower Centres. When they're together in one location, they'll be called Canada Employment Centres.

Working with people who want to work.



Employment and
Immigration Canada

Emploi et
Immigration Canada

Bud Cullen
Minister

Bud Cullen
Ministre

**FAULKNER NAMES SPECIAL ASSISTANT
FOR INDIAN AFFAIRS**

Coming Events

Dec. 3-4/77 South East Regional Conference, North Star Inn.

Jan. 21-22/78 Dauphin Regional Meeting.

March 3 & 4/78 Thompson Regional Meeting at Churchill.

Notices:

Manual of Social Services 1977-78 may be purchased from 501 - 177 Lombard St., Winnipeg, Man. R3B 0W6.

ATTN: Hockey Clubs etc. Errol Ranville of Group C-Weed presents a good variety of old tyme music and country rock. For Bookings for Jan. and Feb. '78 Phone 589-0156 or 589-6888.

OTTAWA (November 2, 1977) — Judith Moses, 27, has been appointed special assistant to Indian and Northern Affairs Minister J. Hugh Faulkner. Miss Moses, a member of the Six Nations Band of Ontario, will have particular responsibility for the Department's Indian and Eskimo Affairs Program.

"I am very pleased that an Indian person with experience in the program as well as broad administrative training will be serving as my special assistant for the Indian Program," Mr. Faulkner said in announcing the appointment. "Her knowledge of the concerns of her people will be a valuable asset to me in my new portfolio."

Miss Moses started her career with the Department of Indian and Northern Affairs

in 1972, serving as assistant head of the Indian and Eskimo Recruitment and Development Program and later as a program consultant with the Youth Resource Program. In 1974, she moved to the Public Service Commission as a personnel administrator with the Post-Secondary Recruitment Program. From August 1976 to September 1977, Miss Moses attended the Public Service-sponsored British Program for Administrative Principals, and familiarized herself with the administrative and policy processes of European governments.

Miss Moses holds a Bachelor of Arts in sociology from the University of Guelph.

Her appointment was effective October 31, 1977.

West with the fur trade

The romantic era during the time of the fur trade began as a result of a European demand for the furs of North America. The beaver pelt was especially prized for the making of felt for fur hats.

As the price of furs rose and the number of fur bearing animals dwindled in the east, the traders moved deeper into the unexplored land to the west. The Metis pop-

ulation grew with the expansion of the fur trade.

The French and the English were in competition for the profits of the trade.

The French had lain claim to the Hudson Bay region in 1623, but the land was to change hands several times between the English and French. Finally, a treaty was made between France and England that turned the Hudson Bay region over to England.

Editorial

We see great things happening at the Manitoba Métis Federation at large. People are standing proud and acclaiming their Métis identity. Regions are calling together people from each local and informing them of their rights and of projects which are being considered.

Much research and planning at present is being done in the area of Economic Development. This program is being funded by government in order to permit our people to take the reins and attempt to develop marketable projects. These projects are needed to create employment and benefit the economy of the country at large. There are many areas which need employment badly. If we can connect these areas with the resources available, and foresee a market for the finished product, we're in business.

In the fur trade in Canada, the market has never been better. This question then can be raised. Have we got the personnel to produce the raw furs into the finished product? If the answer is "yes", we're in business.

In the area of fisheries, there is no reason a viable business couldn't be developed. Right from the hatchery to the tables of the nation.

If we have fish why not ex-

pand into fishing lodges and capture some of the multi-million dollar tourist industry.

We could go on and on suggesting many areas such as ranching, restaurants, logging and housing, trade services and banking as being reasonable adventures this Federation could take. But it must come from the people, the Métis people. If there is a project in mind, expand on it, get it on paper and let the MMF Economic Development branch know about it.

The people of this province respect prosperity, they respect people who accept a challenge and the handling of it successfully. These elements are held in high regard, we can gain this respect not only on the Federal and Provincial levels, but also on the municipal levels. It will take initiative and long hours of work but it can come. We will have to experience some birth pains. But it's only from being born to a better way that we will be able to progress in our identity and pride.

The Economic Development Branch of the MMF is a giant step being taken for the future of the Métis. We can see great things coming from this adventure. Its success will depend on the input from the local levels in conjunction with the MMF headquarters.

LE MÉTIS

We are looking forward to making Le Métis a better paper with the reader in mind. As Le Métis has been stagnant for part of the summer, there will have to be some necessary re-organization.

We are relying on assistance from the MMF Headquarters Staff in reporting events and activities. Through this program, reports are being submitted and made ready for publication, but it leaves a void as there is little or no news from the six regions throughout the province.

Requests have been made to the Regional Vice-Presidents that a correspondent from each region be named to submit newsworthy items to the paper. If any of our readers are interested in taking on this noble effort, may we suggest they contact their Regional Vice-Presidents.

In future editions, we will present a progress report on this project. At that time, anyone wishing to submit an article would do so by contacting their regional correspondent or sending it directly to Le Métis office.

Marcel

By now most of our readers will have seen a Winnipeg produced t.v. program entitled Woodsmoke and Sweetgrass. It appears on Sunday afternoons on the CTV network throughout Manitoba.

The capable hostess is Sheri Theobald. She is in her third year of doing the show. Woodsmoke and Sweetgrass focuses on Métis and Native lifestyles, with interviews on a wide variety of topics, be they cultural, musical or political.

The continuation of this program for the 78-79 season depends highly on viewer response. Those decisions are made early in the new year therefore, a letter to the station would help promote this program, and keep our people in the know and on the scene. The address for the station is:

CKY-TV
Polo Park
Winnipeg, Manitoba
R3G 0L7

The four programs in December should be interesting:
December 4 — Dr. Blue, PH.D. of University of Brandon, Native Professor on Education

11 — Métis Students Summer Project — Play on Riel

18 — Len Courchene — Child Welfare

25 — Project Neecheewan — Bob Knight and Brian La Forte talk about a new school for difficult native youth.

Holidays, etc., may cause pre-emptions.

Eleanore Philibert, L.D.M.

is pleased to announce the opening of her practice.

Eleanore's dental laboratory

"A full denture service to The Public"

403 BOYD BLDG.
388 PORTAGE AVENUE.
956-2323

**Canada Post
Christmas Deadlines**

U.S.A. Dec. 10

In Canada Dec. 13

Local Dec. 17

Others Nov. 26



Le Metis is published monthly by the Manitoba Metis Federation and is available at a cost of \$5.00 per year to members or non-members.

The policy of Le Metis is to encourage members and readers to send in materials. All contributions must be signed to be published or returned. The editor reserves the right to edit articles or letters.

Le Metis is also accepting classified or display advertising. Rates available on request.

Deadline for submission is the 10th of each month.

Marcel McIvor
Editor.

SEND LETTERS OR CONTRIBUTIONS TO:

The Editor
Le Metis
300 - 275 Portage Ave.,
Winnipeg, Man.
R3B 2B3

Riel Memorial

MESSAGE — E. BLAIS
NOVEMBER 16, 1977

Ninety-two years ago, after a life of much determination, the body of Louis David Riel was brought to this place for burial. The people he had led in their fight for recognition and representation were left exhausted and paralyzed.

In his life, Louis Riel was friend to trapper and prelate, farmer and townspeople. In the words of an old lady, who remembered him well, "Riel was a good man, he saw what was unjust and strived to make it right."

On that cold December day when his body was released for burial, the feeling of the community here, was as if they were burying the only hope for their future.

Today, as we look back on the tragic events of a century ago, we can see them from a different perspective. We can see this burial place as a garden and his body not unlike a seed planted. From this place has grown a people, with an appetite for freedom, a spontaneity for life, and a hunger for justice.

The past century has brought much regret and also much encouragement.

Today, we can stand here proud, and loyal to the ambitions of our Forefathers. We can be free in this great land. We can memorialize our patriarch. We can thank God for our heritage.

LOUIS RIEL . . .

toi plus que tout autre sait que la nation métisse ne constitue qu'un anneau dans la chaîne des familles, dont les premières souches dorment ici depuis longtemps dans le silence de la tombe. Leurs esprits sont en nous, par la poussée du sang qui nous a été transmis. Nous sentons bien que nous sommes de leur chair et que le souffle qui les animait nous agite et passe en frémissant sur notre âme.

LOUIS RIEL . . .

c'est à cause de toi que les Métis veulent continuer à se développer grâce à l'élan initial que tu as donné à nos ancêtres. C'est en une évocation de l'histoire, où les grandes actions accomplies par Dieu pour notre peuple continueront de nous guider. Dans l'élaboration de ce grand territoire, le pays tout entier te doit une dette de reconnaissance.

LOUIS RIEL . . .

tu as inspiré une race fière et généreuse . . .
Cette race se rappelle . . . et aujourd'hui t'honore.

On behalf of the Manitoba Metis Land Commission I have come to pay tribute to a great Canadian patriot.

It seems to be the season for Canada to honour her war heroes for only last week Remembrance Day drew our attention to those brave Canadians who gave their lives to preserve the freedoms that many Canadians now enjoy. And certainly I would be remiss if I did not remind you that many Metis people served valiantly in the two World Wars and other national struggles.

It would be reasonable to assume that they gave their lives so that all Canadians could enjoy the security, dignity and prosperity that our country offers. Unfortunately these conditions have thus far been withheld from the Metis people. How much longer must we wait to obtain the justice that so many Canadians have fought and died for?

It was almost a century ago that another distinguished Canadian gave his life for the same cause. It is sad that more people do not gather today to commemorate the passing of a great patriot who was hung as a traitor. Here was a visionary man who understood how the Metis people in particular and western Canadians in general were being made subservient to eastern Canadian interests. Better than any other man he understood the processes by which his proud nation was debased during his own lifetime. Unique in all history, he was elected twice as a member of parliament but was not allowed to sit in the House of Commons at Ottawa. He fought to the end to secure a just and favourable settlement for his people. As we have been finding out through our research at the land commission, a settlement was offered in the form of guaranteeing owner-



*Le Metis Photo
by Robert Duprey*

ship of existing Metis landholdings and distributing land grants to the Metis children. However through legal and illegal technicalities these promises were broken and the Metis were displaced from their land. Simply stated the official policies favoured the land companies, the banks, the railways and incidentally the European immigrants. If one defines racism as singling out members of a particular race for unfair treatment, then that word is appropriate to describe the way in which the Canadian power structure of 1870 dealt with the Metis people.

There is no doubt in my mind that he would give his blessing to our efforts to recover a measure of justice in our present land claims negotiations. His spirit guides us and grows stronger each day.

Long live the memory of Louis Riel!

by Ferdinand Guiboche
Manitoba Metis Lands Commissioner



*Le Metis Photo
by Robert Duprey*

Mr. Arsene Spence lays wreath on behalf of Wpg. Local and Métis Womens Association.



INTRO

a s

Native Educational

The Native Education Branch of the Manitoba Department of Education is utilizing their resources and will be providing educational resource material developed by Native people. In forthcoming issues, information will be presented in summary form on the curriculum. It is hopeful that everyone interested will be able to put the information to use.

"BACKGROUND"

The Native Education Branch was established in an effort to make our educational system more responsive to the needs of Native people and to help strengthen the position of Indian and Metis people in the Manitoba mosaic. Functions of the Branch include:

- acting as a liaison among Department branches in matters concerning Native education and also between the Department, other levels of government, and Native communities and organizations.
- assisting Native communities in assessing their own educational needs and skills in terms of individual needs and skills in terms of individual and community requirements and in developing educational matters related to Native culture and heritage.
- evaluating educational activities, programs and curricula related to Native peoples in Manitoba.
- conducting research on ways and means of shaping educational services to the requirements of Native communities.

The Native Education Branch is comprised of the following:

- Headstart Program
- Curriculum Section
- Traditional Individualized Education (T.I.E.) Program

HEADSTART PROGRAM

Headstart is a pre-school program designed to provide an early childhood enrichment program in the form of a drop-in centre for children aged 2 to 7 in selected northern and/or isolated Native communities.

The involvement of parents in the program is important to both its ability to respond to local needs and to the development of the parents' awareness of children's needs within the school environment.

Headstart centres are located in the following communities:

- | | |
|-------------|--------------|
| Vogar | Churchill |
| Riverton | Fisher River |
| Manigotogon | Amaranth |

CURRICULUM SECTION

The Curriculum Section is operating with the realization that Manitoba's schools are deficient in curriculum materials pertaining to Indian, Inuit and Metis cultures.

In response to this need, the Curriculum Section's primary involvement is centered around the following:

- a) developing culturally relevant materials for Native and non-Native classrooms (K-12).



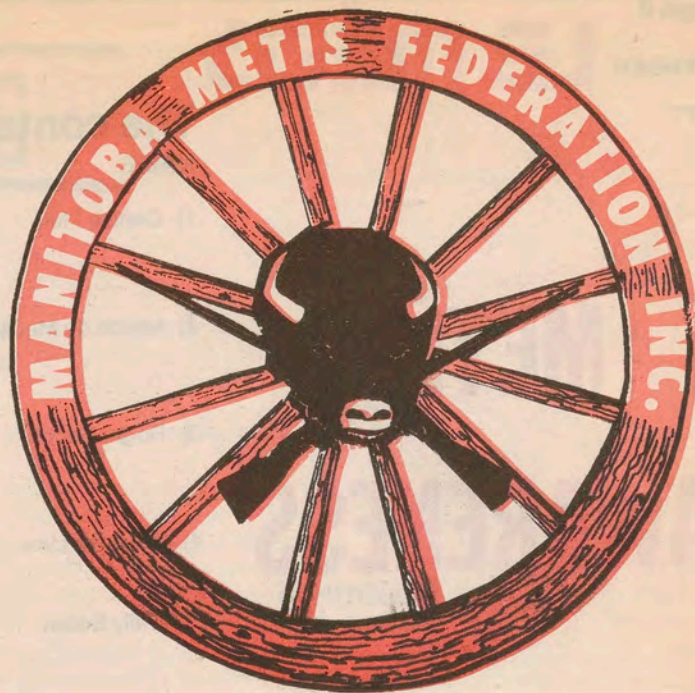
A group of Headstart students enjoying a snack break.



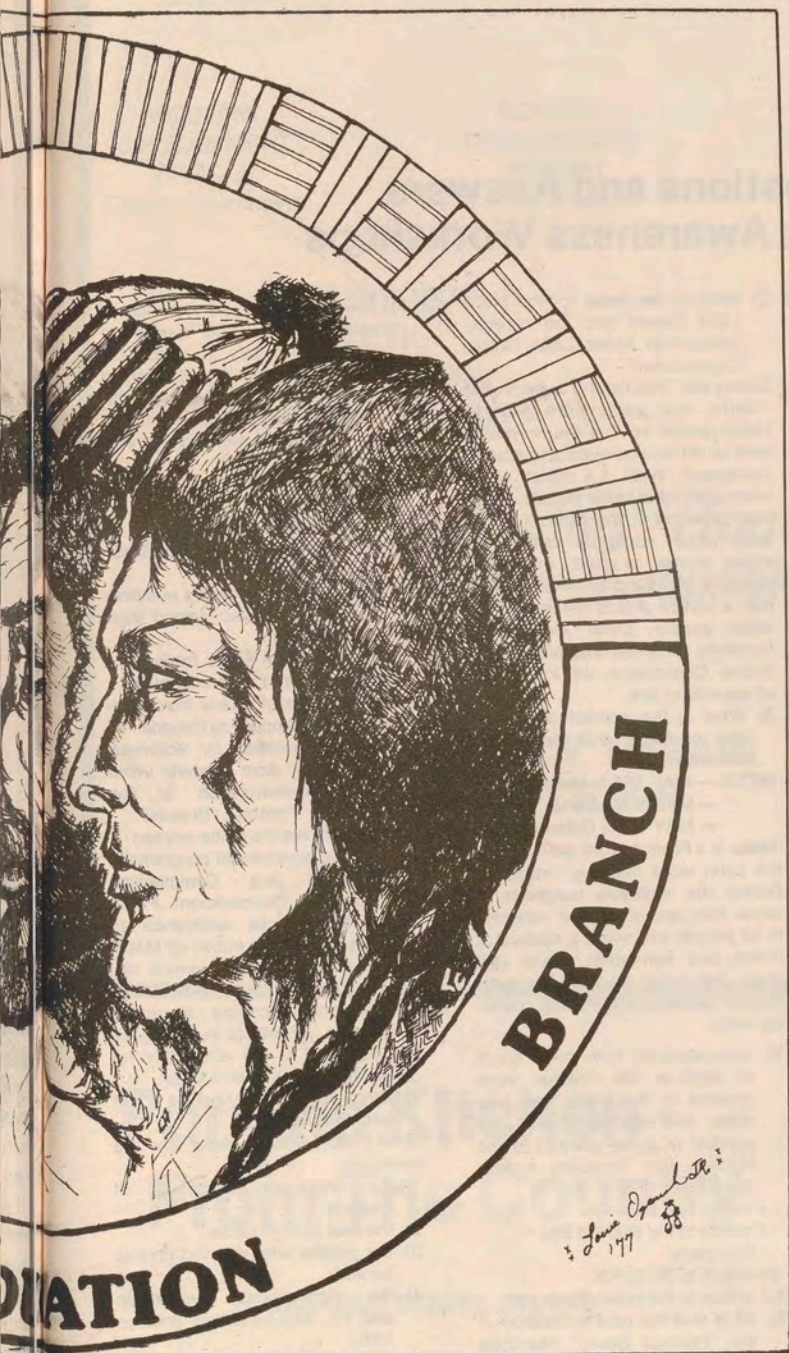
A sample of the materials developed by the Branch's Curriculum Section.

PRODUCING

of Resource Materials



in conjunction with Le Metis are pleased to announce that they have pooled
resources developed by the Native Education Branch for the benefit of schools and interes-
ted individuals in a format that schools will be able to incorporate it into their particular cur-
riculum to good use.



b) assisting and encouraging the development of curriculum materials at the school/community level.

c) consulting with the Native people and communities to determine what their needs and wishes are in the area of Native languages and to respond to those needs by developing those materials and programs that have been identified.

TRADITIONAL INDIVIDUALIZED EDUCATION (T.I.E.) PROGRAM

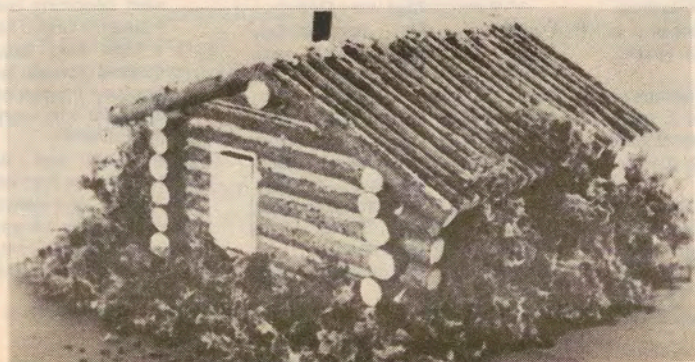
The T.I.E. Program consists of pairing a student with an experienced registered trapper who will, on an individualized basis, pass on not only trapping techniques but also remote living and survival techniques.

First conceived by the community of Cross Lake in 1974, the T.I.E. program has expanded to include a total of 8 northern communities: Split Lake, Brochet, Cross Lake, Norway House, and Ste. Theresa Point. It is viewed by northerners as a unique educational alternative capable of accommodating additional programs within its present structure.

For example, in 1976, the groundwork to incorporate outdoor survival classes into the T.I.E. program was established. The program intended to increase a student's ability to survive in isolated and semi-isolated communities which rely on the natural resources that surround them. The first community to participate in these classes was Norway House. In June, 1976, Mr. Murdo Scribe of the Native Education Branch assisted in a two-week wilderness tour with 20 students from Norway House.

The educational values of such a program are multitudinous: it spans most subject areas including Science, Maths, Native Studies, Environmental Studies, etc.; it provides a vehicle for children to experience the traditional relationship between man and nature from a native perspective; it provides what more and more northern parents view as necessary education for their children; and it provides an avenue for Native children to strengthen their self-concept. As well, this program affords an opportunity for Native and non-Native students to live and learn together.

In addition to the survival classes, the T.I.E. program has a mobile display of dioramas depicting the traditional aspects of Northern Native cultures.



Dioramas such as this form part of TIE's mobile display.

In future issues we plan to display artwork of young Manitoba artists in addition to presenting educational material compiled by the Native Education Branch. Our next issue will deal with creation myths, winter survival and a Christmas feast.

MÉTIS AWARENESS



The Metis Awareness Project is an audio-visual presentation to provide Metis and non-Metis adults and students with knowledge of Metis History and culture.

This history and culture is a very integral part of the heritage of every Manitoban, but it has been played down and misrepresented since Manitoba has entered Confederation. All Canada has been poorer because of this misrepresentation. There continues to be a significant amount of prejudice against the Metis in schools, the courts, the marketplace, and the professional community.

The Metis History and culture is positive, exciting, colourful and uplifting. Unfortunately, most people only have a piece-meal knowledge of it. A stronger cultural identity and pride in the Metis fact could be important factors in achieving economic development and fuller employment among Metis

people.

The Manitoba Metis Federation has an increasingly high profile in the social, political and economic life of Manitoba. The Metis Awareness Project has been initiated by the M.M.F. to provide adequate knowledge of its people and history. The presentation consists of discussions, tapes and film strips to be presented to communities where there are M.M.F. Locals and also in schools where there is a Metis presence.

The project got underway on October 18, 1977 when six participants, one from each M.M.F. region, gathered for a six-day training workshop at St. Norbert, Manitoba. The co-ordinator of the project is John Burelle of the Native Education Branch, Manitoba Department of Education. In attendance at the seminar from the M.M.F. Education section were Janice McFee, Elsie Fidler, and Roger Sabot.

Workshops can be arranged by phoning the Education Department of the Federation. The telephone number is 956-2070.

The contact list of the Project participants is as follows:

NAME	REGION	ADDRESS	TELEPHONE
1) Denise Flett	Interlake	109 Andrews St. WINNIPEG, Man. R2W 4S3	452-1639
2) Myrtle de Meulles	Thompson	P.O. Box 426 CHURCHILL, Man. R0B 0E0	675-2249 675-2345
3) Roger Sabot	Southeast	300 - 275 Portage Ave. WINNIPEG, Man. R3B 2B3	956-2070
4) Maureen Lynn	Dauphin	CAMPERVILLE, Man. R0L 0J0	524-2460
5) Wally Swain	Southwest	2007 McDonald Ave. BRANDON, Man. R7B 0A4	728-9847
6) Roger Sabot	The Pas	300 - 275 Portage Ave. WINNIPEG, Man. R3B 2B3	956-2070
7) John Burelle	Co-ordinator	Native Education Branch 507 - 1181 Portage Ave. WINNIPEG, Man. R3G 0T3	786-0332 956-2070

Questions and Answers At Métis Awareness Workshops

- Q 1)** What are the differences in meaning between the following terms: Native, Métis, Non-Status, Enfranchized, Eskimo, Inuit, Half-Breed, Aboriginal, Treaty Indian, Status Indian?
- a)** Native — Used to refer to people who identify themselves as Indian, Métis or Inuit.
- b)** Métis — People who can claim both Indians and non-Indians as ancestors.
- c)** Non-Status — generally refers to a person, who is not a status or Treaty Indian although both his parents were Indian. (This would include Treaty Indian women who married non-Indians.)
- d)** Enfranchized — A person who was formerly Treaty or Status Indian and signed away his status. (This seldom if ever happens now that Indians have voting rights and the right to purchase liquor.)
- e)** Eskimo — An Anglo-Saxon term used to refer generally to one of an Aboriginal people of Mongolian-Indian stock thinly scattered along the northern seaboard of America and Asia and in many of the Arctic Islands.
- f)** Inuit — A term meaning "the people" in the language of the Aboriginal people living in the northern seaboard of America and on many of the Arctic Islands. "Inuit" is replacing the term "Eskimo" in the same way that "Black" has replaced "Negro".
- g)** Half-Breed — originally referred only to someone who had one parent who was Indian and one parent who was non-Indian. In the 1800's such a person might or might not identify himself as Métis since Métis saw themselves as very separate from Indians and non-Indians. The term half-breed became a derogatory term and is seldom used today.
- h)** Treaty Indian — someone who is listed as a member of a band under one of the treaties signed by the Indians with the government.
- i)** Status Indian — includes Treaty Indians but also refers to Indians in British Columbia and other places where Indians did not enter into a treaty with the government but are registered Indians.
- Q 2)** What is the basis for the Métis Land Claims and the recently announced Métis Land Grants Commission?
- A** During the 1850's and again in the 1880's, land grants were made to Métis people so that the remaining land could be surveyed and sold to immigrants. In all, 1.4 million acres were granted to Métis people. Some was provided in the form of paper scrip which could be cashed for either money or land. For many reasons, including poor administration, a portion of land never reached Métis people. Other Métis were forcefully removed. The Métis Land Grants Commission will investigate all aspects of this.
- Q 3)** What is the correct pronunciation of Métis and the correct definition?
- A** MÉTIS — MAY TEE in Manitoba
— Ma TIS in Alberta
— MAY TIS in Ontario
- Métis is a French word derived from the Latin word meaning "mixture". During the eighteen hundreds, it came into use as a term referring to all people who were a mixture of Indian and non-Indian. Louis Riel used the term to refer to both English speaking and French speaking Métis.
- Q 4)** Approximately how many acres of land in the Prairies were granted to the Métis and how does this compare with the number of acres granted to the Hudson Bay Company and to the C.P.R.?
- A** 1.4 million to the Métis
7 million to the Hudson Bay Company
25 million to the C.P.R.
6.2 million to the Indian Reserves
- Q 5)** What was the total population of the "Postage Stamp" Manitoba at Confederation in 1870 and what percentage were Métis?
- A** Population was approximately 12,000 of which 5,757 were French speaking Métis; 4,083 were English speaking Métis; 1,565 Whites. Most Treaty Indians lived outside the postage stamp Manitoba but there were probably about 600 in Manitoba.
- Q 6)** What were the total population of the "Postage Stamp" Manitoba at Confederation in 1870 and what percentage were Métis?
- A** The combination of loss of land on which they had been resident for generations, hunger due to famine, and religious issues brought about the so-called rebellion of 1885.
- Q 7)** The Métis enjoyed a period of approximately 100 years in Canada's history in which life was very good. It was referred to as The Golden Age of the Métis. Approximately what hundred years was this and why did it fade?
- A** Approximately 1775 to 1875. It faded because of:
- failure of the buffalo to survive
 - the loss of Red River Cart trade to steam ships
 - the arrival of increasing numbers of immigrants who gained legal title to the land
 - the growth of liquor trade as a direct result of the antagonism
 - the transfer of power from Hudson Bay Company to Canada
 - social humiliation by victorious Canadians from Ontario who were contemptuous of the "papist", "French", "Breeds".
 - later, the results of the railroad
- Q 8)** Several government programs in Manitoba (e.g. Communities Economic Development Fund) provide special assistance to people who are Indian or Métis. How does the government determine who is or is not Métis?
- A** The program accepts a simple declaration verbally or in writing by the individual to the effect that he considers himself to be a Métis.
- Q 9)** What does History tell us about who the Métis are?
- A** What history tells us about who the Métis are:
- the only original people of Canada
 - the best of both races
 - the people who opened up this country
 - the economically well-to-do and the well-educated prior to 1880
 - an important role in the Northwest becoming part of Canada instead of United States
 - a great many famous men and national heroes including John Norquay, Premier of Manitoba
 - a people who worked hard and played hard
 - immorally and illegally disinherited from their land
 - a people who went down fighting
 - without the advantages or disadvantages of Treaty Indians
 - a very rich and distinct cultural history
 - the potential for a new golden age



HOUSING

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Orval Strong

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Section 40

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Eric Sandberg

MANITOBA
METIS
FEDERATION
HOUSING BRANCH

*The Following Housing
Programs Are Available:*

**EMERGENCY REPAIR
PROGRAM - E.R.P.**

- 1 This program is available to people with limited income and in desperate need of home repair.
- 2 This program should be used to repair homes to a point that they will be in a livable condition until such time as a **new** or **existing** home can be built or purchased for the people involved.
- 3 The program is available to **MMF**-designated communities under 2500 population.
- 4 Emergency repairs are seasonal and only when funds are available.

For The Kitchen - From The Country

BREADED MOOSE STEAKS

4 moose steaks
2 eggs — beaten slightly
½ cup flour
½ cup bread crumbs
salt and pepper to taste

Beat eggs slightly, dip steaks into flour first, then dip and coat in egg mixture. Coat with bread crumbs and fry in oil till tender.

WALNUT SLICE

½ cup shortening
2 cups brown sugar
2 eggs
2 tsp. vanilla
1 cup flour
2 tsp. baking powder
1 tsp. salt
1½ cups shredded coconut
½ cup chopped walnuts

Melt shortening, add brown sugar, beat well. Add eggs and vanilla, beat well. Add flour, salt, baking powder. Stir and blend well, add walnuts and coconut and stir. Spread in greased 9-inch pan. Bake at 300°F for 40 minutes. Remove, let cool and enjoy!

ROAST VENISON

Season roast with salt, pepper, and (other spices preferred). Wrap completely in a large piece of greased brown paper. Make this seal proof. Then take the following paste made of 1½ cups salt, 1 cup of flour and water to make the consistency of pie-dough. Entirely cover wrapped roast with this dough and seal and cover this dough-wrapped roast again with either greased brown paper or foil and bake in usual manner.

LE MÉTIS



Camperville Recreation Workshop

On Tuesday, November 1, the Camperville Métis Association and the M.M.F. Sports and Recreation Department put together a Recreation Workshop in that community.

Townsppeople and a group of high school students were in attendance to hear and participate in the various presentations. Elmer Billows, the Provincial Recreation Specialist responsible for the Parkland Region, gave a short talk on what was available through that branch. He stressed the importance of working closely with their community recreation worker, Ron Richard.

M.M.F. Sports and Recreation had two of its staff, Cliff Richard and Edmond Roy present. A brief breakdown of support and services were given, drawing a few questions from the group. Interests seem to be with the music equipment and

wearing display set up around the room.

It didn't take much to get everyone on the floor learning the basics of square dance. Brian Orvis from the Provincial Recreation Branch led this portion of the workshop. The participants were quick to pick up the different dances and in no time were following the caller and the music.

Those in attendance also had the opportunity to learn sash-wearing. Most every person took part in warping the loom and weaving, right through to a finished product.

Also present was Ms. Shelly Gurvey of the Girl Guides who gave a presentation on her group. She stressed the importance of leadership development in working with the youth.

That evening, a community supper was held at the hall. The hall was as full as the

stomachs of all those who had the opportunity to share in the stew, pork and beans, bannock, cake, and tea.

A dance followed with the square dancers giving a display of what they had learned. The pow-wow group of that community showed their dance skill and shared the Friendship Dance with the guests. Music was supplied by a band from San Clara.

From the response of those involved, the spirit of sport and recreation has certainly been motivated. The people have a lot to work with. There are many areas they can channel their energy and provide for healthy participation of community members.

A special thanks goes to all who were part of the day and to those who will continue promoting and participating.



*La Milla Photo
by Robert Duprey*

Back Row L-R: Assistant Coach Wm. (Bill) Johnston, Nancy Stekler, Kelly Campbell, Coach Cliff Richard, Lorraine Lavallee, Anita Lamirande, and Velma Pagee.

Front Row L-R: Wendy Hetzel, Captain Linda Stewart, Orma Linsky and Brigette Hase.

Missing from Picture: Barbara Bruce Linneman, Collen Krusch, Esther Lavallee, Claudette Lavallee and Margret Campbell.

DEATHS IN MANITOBA TRAFFIC

In the past weeks, there have been a dozen deaths on the roads in our province. These tragic accidents have shrouded families with grief and a question, never to be answered. There is nothing we can do as Sister Death has touched us.

From these untimely deaths we can take a lesson. Each and every driver must look at his (or her) own situation and realize that there are responsibilities to families and other motorists too.

No matter how late we are for appointments, etc., there is no excuse for speed. If we are drinking or doping, we should know our limits and avoid driving if we are in excess. We are in no way inferring alcohol or drugs were responsible for the tragedies mentioned, but we must consider these elements when pursuing the privilege of driving. Young and old alike, must take warning when driving for the life you save could very well be that of a Métis.

Le Mitchiff



Land Research



Sol Sanderson, vice president, Federation of Sask. Indians addresses Land Claims Symposium.



The Land Claims Symposium sponsored by the Department of Native Studies, University of Manitoba on Oct. 29 - 30, was a complete success. The turnout at this symposium may have been disappointing to some. But for those who attended, I am sure that they found the participants very interesting. The speakers at the symposium represented various Native groups throughout Western Canada. Concerns expressed by most speakers focused directly on the Land Claims issues. Two viewpoints seemed to develop as each spokesman revealed his ideas on Land Claims settlements. The two were, lawyers expressing their opinions as to

how the courts would deal with these issues, and representatives of the Native groups stating how they plan to settle land claims in their particular area. Since each group is affected differently politically, economically and historically the symposium was beneficial in the sharing of ideas. It was mentioned during the meetings that it may prove useful for the Native groups to work closely together for more strength in negotiations with the different levels of government. This seems to be a valid understanding since any Land Claims settlement will undoubtedly set precedents for the future.

Bernard Wood

SUMMARY QUESTIONS REGARDING ABORIGINAL RIGHTS

1) QUESTION — What is aboriginal rights?

ANSWER — Aboriginal rights are the rights of the original owners or occupiers of a particular land area and the rights of their descendants. They include the right to hunt and fish on the land, the right to live on the land and build on it, the right to use the resources such as water, minerals, wood, food, etc. and the right to cultivate the land.

2) QUESTION — How did people and nations traditionally relate to each other in terms of land rights?

ANSWER — The concept of aboriginal rights is a fairly recent one. Traditionally, nations, tribes and individuals related to each other on the basis of *might is right*. The assumption was that you only had right to a particular land area or piece of land as long as you could de-

fend it against anyone who wanted to take it away from you. If they were successful in taking it away from you, then it was theirs. When European nations started to colonialize areas outside Europe, they developed an international law which said that the first country to discover a new territory could claim sovereignty over it and this sovereignty would be recognized by all other countries in Europe. There was no consideration given to the fact that there may already have been people there.

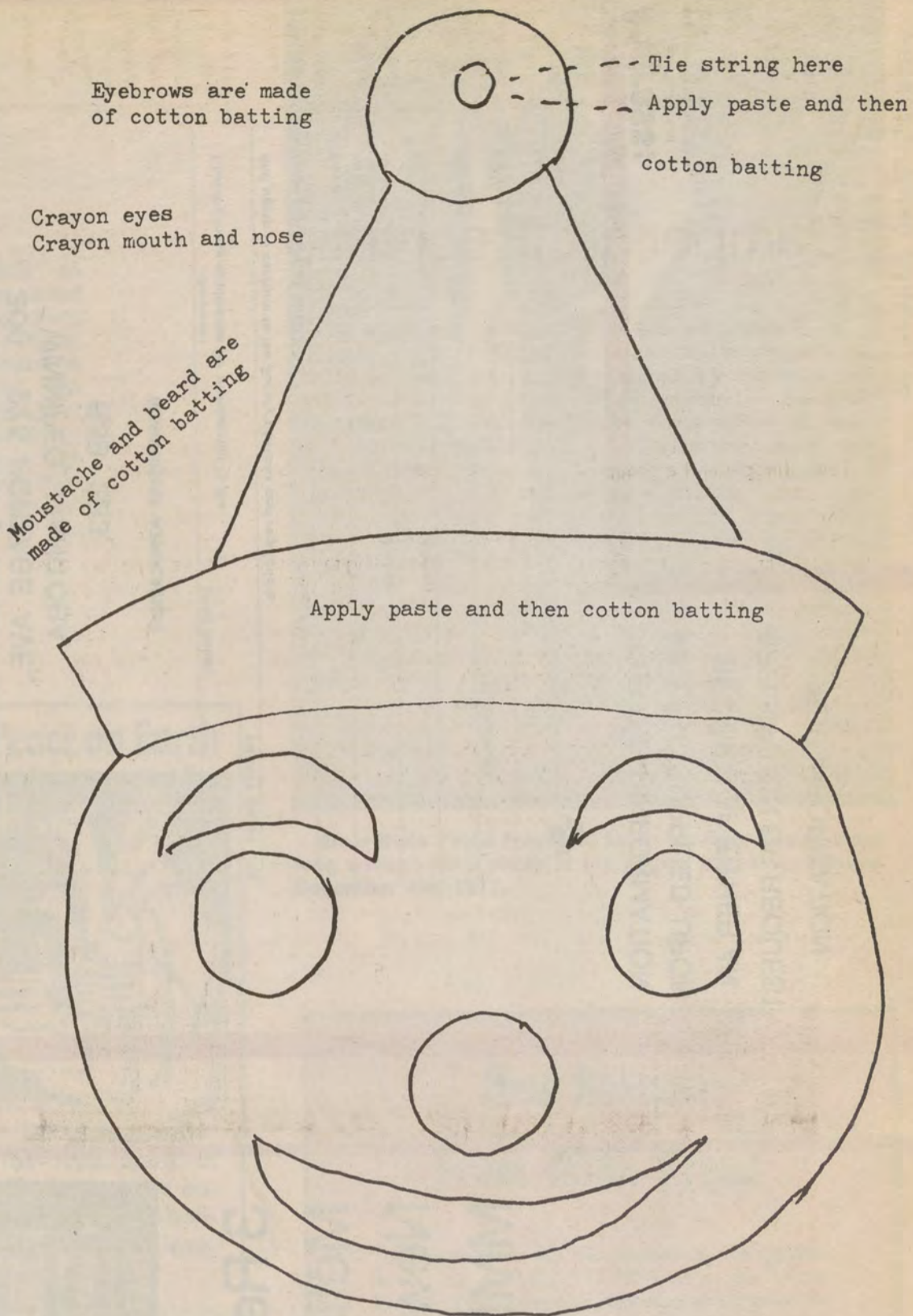
3) QUESTION — When did the concept of aboriginal rights develop?

ANSWER — Francesco de Vitoria, a Spanish theologian, at Salamanca University in 1535, gave a series of lectures in which he challenged the right of colonial powers to claim sovereignty to territory which they discovered unless no one was occupying the territory. He said the international law of

discovery surely could only apply to a territory which was completely unoccupied. If there were people there, they were the possessors and they had the original rights. These lectures resulted in long and heated debates within the

church and eventually, in 1565, the Pope issued a papal bull giving church and legal sanction to these rights. Since all European countries at that time were Catholic, such laws of the Church were often heeded and applied.

SANTA CLAUS FOR DECORATION



SANTA CONTAINER

Materials: small baby food jar
pieces of assorted felt
yarn, paper cement, scissors, cotton

Procedure:

- The glass jar is the Santa's face.
- Cut out features, beard, hair for Santa and cement them to the jar.
- The hat is a piece of red felt which is wrapped around the jar top and cemented in place.
- Gather the red felt at the top of the hat, staple it and add a cotton tassel.

The jar becomes an effective holder for all sorts of goodies. It would make a very different party basket if filled with raisins, nuts and hard candies.



THE MANITOBA MÉTIS FEDERATION CREDIT UNION IS BEING ESTABLISHED FOR THE MÉTIS PEOPLE OF THIS PROVINCE. THIS FINANCIAL INSTITUTION CAN PROVIDE A SOLID ECONOMIC BASE FOR THE MÉTIS OF MANITOBA.

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