

*The Metis: Our People, Our
Story*
Teacher's Guide

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Gabriel Dumont Institute Mission Statement

To promote the renewal and development of Métis culture through research, materials development, collection and distribution of those materials and the design, development and delivery of Métis-specific educational programs and services.

0.0 Introduction

This teachers guide is to provide the teacher with thematic units that can be integrated into existing courses and curriculum. The themes and topics are developed at various grade levels and suggestions are made on how to adapt the lessons to various grade levels. This teacher's guide complements Gabriel Dumont Institute resources, publications, and *The Metis: Our People, Our Story* CD-ROM. Many activities and lessons are based on effective practices in First Nations and Métis education.

Teachers and academics developed this resource for teachers.

0.1 The Rationale

Why is this teacher's guide needed?

In most Canadian Native Studies curriculums there is limited Métis content and perspectives. This guide provides Métis specific content, activities, lessons and perspectives. This teacher's guide complements the major themes in Saskatchewan Learning's Native Studies 10, 20, 30 programs. [See: Table 1.0] This teacher's guide can also be taught as a comprehensive Métis studies course.

0.2 How to use the teacher's guide?

This course and guide is a beginning place for students and teachers to discover the rich diversity of Métis culture in Canada. We encourage teachers to adapt and modify this curriculum to add regional and local Métis history and perspectives. It is designed to compliment existing Métis content and curriculum - to expand on the role of the teacher, the student and the community.

0.3 How it is organized and why?

The CD-ROM is designed in four umbrella themes: Social Life, Political Life, Economic Life and Community Life. The compilation of information in the CD-ROM is very encyclopedic and contains an eclectic range of contributions by Elders, educators, archaeologists, historians, lawyers and Native Studies academics. *The Metis: Our People, Our Story* CD-ROM contains information about Métis communities from Newfoundland and Labrador to the Northwest Territories; however, the main focus is on the historic Red River Métis and their descendants in Western Canada.

All the units in the CD-ROM and in this teachers' guide are interrelated and are designed to fit into

the Saskatchewan Native Studies 10, 20 and 30 Content.

0.4 Teaching Methods and Techniques

The CD-ROM and accompanying teachers' guide attempts to maintain a strong Métis voice that is inclusive and respectful to all our attended audience. Moreover, the CD-ROM employs a variety of academic disciplines and the Oral Tradition.

Saskatchewan Native Studies 10, 20, 30 Content Outline

Native Studies 10

This is a survey course that examines the societal structures and practices of First Nations, Métis and Inuit peoples in Saskatchewan and Canada through time.

Introduction: Aboriginal Peoples of Canada

Unit One: Spiritual Life

Unit Two: Family Life

Unit Three: Political Life

Unit Four: Economic Life

Unit Five: Education Life

Unit Six: Social Life

Native Studies 20

This is a course that examine contemporary issues and concepts common to Canadian and international Indigenous peoples.

Introduction: Indigenous Worldviews

Unit One: Self-Determination and Self-Government

Unit Two: Development

Unit Three: Social Justice

Native Studies 30

This is a course that examines contemporary Canadian Aboriginal issues.

Unit One: Aboriginal and Treaty Rights

Unit Two: Governance

Unit Three: Land Claims and Treaty Land Entitlements

Unit Four: Economic Development

Unit Five: Social Development

1.0 Métis Social Life

Métis peoples across Canada have developed unique social and cultural traditions that have blended European and First Nations customs, beliefs and values. This section discusses the different historical and contemporary social events and customs that have been proudly practiced by the Métis people of Canada.

Learning Objectives: By the end of this section the group will be able to identify important aspects of Métis culture.

Major Activity: In a large group formulate a definition of culture.

What is culture?

Definition: Culture is the total life-way of a people. It is a complete system of learned behaviour transmitted from generation to generation as a means of providing a historically proven

method of surviving and adapting to the natural and social environment. It includes language, values, beliefs and traditions as well as providing practical guidelines in technology and the economy.

Culture is learned behaviour passed down from one generation to the next. We learn our culture from our parents and other members of our community. This learning is accomplished by providing an informal example (children watch adults and learn from observation), by formal "teaching and learning" in schools, or through instruction by Elders. Culture is NOT biologically inherited from your parents.

These ways of thinking and acting include all aspects of living including language, values, beliefs, customs or traditions, technology and economy. One of the most important things to remember when dealing with different cultures is that one culture is not any better or worse than another. They are just different. People who tried to satisfy their needs for such things as safety, food, shelter, communication, and achievement have developed cultures over many thousands of years. Just because the solutions to these needs, arrived at by two groups of people, happens to be different does not mean that one is a better or worse than the other. Culture constantly changes, and it is this flexibility, which has helped humans adapt to such things as environmental shifts.

"My people shall sleep for a hundred years and the artists shall then lead the way".
- Louis Riel

Critical Thinking Activity: How have society, the media and historians traditionally portrayed Métis culture, and society? Compare outsiders' views of Métis culture, and society to an Métis persons or families/communities view of their culture. Why is Métis culture Important? For background information please consult Leah Dorion and Darren R. Préfontaine, "Deconstructing Métis Historiography: Giving Voice to the Métis People", in Lawrence J. Barkwell, Leah Dorion and Darren R. Préfontaine. Editors. *Metis Legacy*. Winnipeg and Saskatoon: The Louis Riel Institute and the Gabriel Dumont Institute, 2001, pp. 13-36. See also the essays posted on the Gabriel Dumont Institute's *The Virtual Museum of Métis History and Culture*.

1.1 Ideology and Ceremony

All thoughts, feelings and behaviours are based on our ideology or belief systems and values. Human cultures around the world have unique ideologies and these form the basis of their social organization. This section analyzes aspects of Métis ideology and ceremony in Canada.

Learning Objectives:

The student will:

- Learn that ideology guides ones social interactions and daily decision-making activities.
- Understand the definition and importance of ideology in human culture and development.
- Define and explain the importance of ceremony.
- Understand elements of Métis ceremonies and customs.

Questions and Activities:

Compare and contrast different cultural ceremonies and customs of different cultural groups in Canada.

How do these ceremonies differ or are similar to those of the students?

Explain how First Nations culture and ideology has integrated into Métis culture and ideology. Give examples, of how some European aspects of ideology and culture has been adapted into the Métis culture.

What are the similarities and differences between Aboriginal and Christian spirituality as practiced by the Métis?

Discuss the Aboriginal seasonal cycle as practiced by the Métis.

Outline the names of months and seasons, which the Cree-Métis use.

Discuss the tension between Aboriginal and European identity which many Métis face. Discuss the impact of Euro-Canadian paternalistic and racist thinking upon Métis and Aboriginal identity in general.

Key Terms: Ideology, World View, Culture, Ceremony, Tradition, Custom, Pilgrimage, Conversion, Missionaries, Religion, Spirituality, Philosophy, Belief, Symbolism, Elders, Nationalism, Resistance and Communitarianism, Individuality.

What is meant by worldview?

Definition: The way people interpret reality and events, including how they see themselves as relating to the world around them.

Theme: Diversity of Métis Spirituality

How do different Métis Elders express their worldview?

Profiles of Métis Elders/Spiritual leaders: Father Guy Lavallée. Information about Father Guy Lavallée can be obtained from the CD-ROM. An analysis of his form of spiritualism can be found in: Guy Lavallée. *Prayers of a Métis Priest: Conversations With God on the Political Experiences of the Canadian Métis, 1992-1994*. St. Boniface, Manitoba: Self-Published, 1997. Other Elders and spiritual people such as Métis National Council Senator John Boucher or Maria Campbell may be used.

Classroom activity: Have a Métis Elder or a group of Elders come to the classroom and explain to the students what they feel are the fundamentals of Métis identity and spiritualism. Remember to be respectful of our proper protocols when dealing with Elders and have a gift and/or a honourarium for them for sharing their wisdom.

1.1 The Church presence in the Northwest

The Church began to send missionaries into the Northwest during the nineteenth century. This section explores the impact of the church in the lives of the Métis.

Learning Objectives:

The students learn:

- The different missionary approaches taken by various churches in the Northwest.
- The impact of the church on Métis community political, economic and social life.
- That the Métis played vital roles in maintaining and supporting the activities of the church.
- The goals and objectives of the church.

- The challenges and barriers the Métis faced as they were exposed to First Nations and Christian spirituality.
- How Métis synthesized various religious practices.
- How the church educated the Métis people overtime.

Questions and activities:

What do the "mobile mission" and "permanent mission" mean?

What were the objectives of the church in relation to the Métis people?

What was the role of missionaries in Métis communities?

How did missionaries influence Métis marriage practices?

What does the "Law of the Prairie" mean?

What was the role of nuns within Métis society?

Why were the Métis more susceptible to converting to Christianity than the First Nations?

What branches of the Christian Church have the most adherents among the Métis? Why is this so? (The Catholic, Presbyterian and Anglican Churches - the National Churches of the French Canadians, Irish, Scottish and English-- the four groups whom along with First Nations helped to make the Métis.)

What impact did Christian residential and industrial schools have upon Métis identity?

Why is Father Lacombe so revered among the Métis?

What did he do differently from other missionary priests?

Key Terms: Mobile mission, Permanent mission, Grey nuns, missionaries, catechism, baptism, assimilation, conversion, nomadic, Lord Selkirk, Anglican, Oblate fathers, Agrarian, Roman Catholic, Polygamy, Custom of the Country, Christianity, hivernant camp and Industrial schools.

1.1 Church and the People

The Church has greatly influenced many Métis through time and space. This section discusses the different attitudes and experiences of Métis towards the Church.

Learning Objectives:

The students will learn:

- The different attitudes held by Métis women towards the church.
- Some of the benefits Métis women have received by close involvement with the Church.
- Some of the religious ceremonies practiced by the Métis.
- The impact of Aboriginal missionaries.

Fast Facts:

Did you know that the Lac Ste. Anne pilgrimage, in north-central Alberta, is one of the largest spiritual gatherings of Aboriginal people in Canada?

Questions and activities:

Discuss the contributions, which Métis women have made to the Church.

What was the role of nuns among Métis communities?

What are some of the difficulties that some Métis women have had with the Church?

What were some of the views that the Church had towards the Métis?

Discuss the importance of pilgrimages to the Métis.

Discuss the role of Métis as missionaries.

Write a story about the life at a missions during the late 1800s. Consult the journals of Henry Budd, a well-known Métis missionary in Western Canada.

Key Terms: Social Darwinism, civilization, pilgrimages, service, observance, missionary, priest, mass, nuns, communion, Church Missionary Society, Residential school, orphanage, stigmatized.

What is meant by Assimilation?

Definition: The merging of members of one socio-cultural system into another, with the consequent abandonment of the former group's customs and beliefs.

1.1 Métis Lifecycle

People pass through the same physical stages in the life cycle, but the cultural definitions of life stages vary. Some shifts are actual physical changes; some are symbolic changes in spiritual status, while others represent changing social status. People participate in a rite of passage, which includes ritual behaviour and public ceremonies, to mark their entrance into a new life stage. This section outlines some of the Métis' perspectives on life stages and life cycles.

Learning Objectives:

The students will learn:

- That Métis have distinct cultural views towards life and of the various stages of growth of an individual makes throughout one's life.
- How society and culture influences personal identity.
- Compare different rights of passage.

Questions and Activities:

Compare and contrast your own cultural views and expectations about life with different Métis views of lifecycles.

Discuss the different roles and expectations of Métis family members.

Make a chart of all the stages and lifecycles that your family, community and society recognize. Remember to identify the ceremonies and events that symbolize these stages of life.

Why are children so revered in Métis society? Compare and contrast Euro-Canadian and Métis child-rearing techniques.

Do you think that Métis culture can still be maintained in an urban and non-traditional setting? Compare some Indigenous right of passage ceremonies. We may want to use the following examples:

- Sun Dance
- Buffalo Hunt
- Vision Quest
- Confirmation-Baptism

What is meant by socialization?

Definition: All individuals within a cohesive social group are educated according to the customs, beliefs and customs of that social group. The language and culture is passed on by all members of that social group to ensure that the traditions and customs survive for future generations of children.

Elders Perspectives: Interview with Elder on the role of Grandparents in the family system. Why were and are grandparent valued in Métis families?

Activity Sheet: From the CD-ROM, compare two Métis communities' views of lifecycle and stages of development.

Key Terms: Rite of passage, age group, social status, sex role, baptized, interdependence, socialization, confirmation, post-secondary, Adulthood, extended, wake and stages of life.

1.1 Métis Values and Beliefs

Values are the guidelines people use in their treatment of themselves and others. Beliefs are what a person holds true and has confidence in. Values and beliefs shape and reflect attitudes. There is not one Métis belief system. Rather, it is a multi-faceted component of the Métis, which involves both First Nations and European principles and cannot be easily generalized. However, there are some concepts, which are shared by many Métis.

Learning Objectives:

The students will learn:

- The importance of values and beliefs in the culture and lifestyle of the Métis.
- To identify important cultural beliefs among Métis.

Questions and Activities:

Discuss several important values held by the Métis. Outline the role of the Métis family in the transmission of values.

What is meant by the term Métis collectivism? Give examples.

What is meant by the term Elder and why are they important to Métis society?

Key Terms: Urban, Consensus, Interconnectedness, Democracy, Communalism, Extended family, Capitalism, Elder, Worldview, Respect. Consensual democracy, cyclical, symbolism, philosophy.

What is meant by communalism?

Definition: Responsibilities and duties of the community are shared between all members of the group or community. For example, in some Métis communities when a moose is hunted, the meat is redistributed to all the people in the community so that no family goes without.

Create a classroom activity about Métis sharing from their community.

A Personal Remembrance about Métis about Sharing:

- Claude Adams

In my day we never locked doors, and we never let our neighbours go hungry. You might go out and shoot a deer, and, I saw this happen so many times, when I was a little boy. Somebody would shoot a moose or a deer, and he would not even get it home sometimes, because, he shared it as he went along.

My dad felt this way about sharing. By the time he brought the meat home, to maybe about six of us at

home, we would get a little bit of this meat but we wouldn't certainly get the choicest meat. But, maybe a week or two later this would happen again and somebody else would come along and we would get the choicest meat. And so, I have, I guess, a pretty rough time accepting society as it is now. I think we should strive to be the best we can and contribute the best we can.

Interview: Prince Albert Métis Fall Festival, 1995
[Métis Elder and Veteran: Claude Adams]

1.2 Marriage and Family

The family unit is an important part of all social, economic, political and individual development. This section looks at the changing and shifting structures of Métis families in Canada. It will also discuss the importance of marriage customs and practices in forming family and individual identity.

Fast Facts:

In Turtle Mountain, North Dakota, the term for grandmother is "Koohkoum" and grandfather is "moushoum".

Learning Objectives:

The students will learn:

- How and why First Nations and Métis women married Europeans and Euro-Canadians during the fur-trading period.
- Understand the important role of Métis women regarding the division of labour and the raising of children in fur trade society.
- Understand what is meant by marriage according to the "Custom of the Country."

- The valuable contribution of women in raising children within the Métis family and the daily lifestyle of the family.
- The role of women in the division of labour during the fur trade.

Questions and Activities:

Why is the family important to Métis culture and identity?

Discuss the difference between extended and nuclear families.

Outline some of the challenges Métis people face when tracing their family trees.

What was the policy of the Hudson's Bay Company towards its employees marrying First Nations and Métis women?

Explain what is meant by the term Métissage.

Discuss different courting practices among the Métis.

What were some of Métis' attitudes towards marriage?

Outline the various types of Métis marriages practices.

Interview an Elder about marriage customs and traditions. Ask them about a personal remembrance and record it and share that story with someone else. You may also wish to make a book, which you can show to others so you will not forget the Elder's story in the future.

Organize a family reunion.

Find old newspapers and advertizements to see what issues were important in your community in the past. Compare these headlines with issues from today's newspapers and mass media.

Try to think like one of your ancestors and write down the events of a particular day, which your ancestor may have lived. For instance, discuss a day on the trap-line or discuss a day's labour threshing grain on a Métis farm in rural Manitoba etc.

Tour your local historic parks and museums with Métis collections. Write about your experience and outline what you have learned.

Major Activities: Create and write a family history

Create a family tree and indicate your First Nations or Métis heritage. If this is not possible indicate whatever heritage you may have. Start to keep a personal diary and from stories you may have heard or from any other sort of information, which you may have obtained, imagine the thoughts of one of your ancestors. To understand your family history better you can do a number of things:

- Use the local history room of your local library. Libraries always have excellent information about your community, and they may even have local history books, which may include something about your family. The library staff will also direct you to other avenues of research.

- You could also consult older relatives, particularly Grandparents, Great Aunts and Uncles. They have a special sort of wisdom, which comes with age. They are a rich source of family information and they personally connect you to long-dead ancestors through stories and photos.

- You can also consult local archives, museums, folklore societies, heritage committees, genealogical societies, Legion Halls, Indian And Métis Friendship Centres, and any sort of association, which attempts to preserve past traditions. These individuals and institutions may not tell you about your family specifically; however, they can tell you about the kind of society in which your ancestor lived. You can

then better appreciate what it was like to be one of our ancestors. These people will then be able to redirect your research and provide other hints if necessary. These institutions will also have old community newspapers, which are an excellent source for tracing any family history.

- Finally, if you want statistical information and copies of community records, birth certificates, Immigrant naturalization papers, Canadian and British citizenship papers, Indian Treaty lists, Métis Scrip documents, homestead patents, marriage certificates you should go to archives. Archives have all municipal, territorial, provincial, national, and, in some instances, international documents and statistics. Archives also hold the personal papers, photos and oral remembrances of countless individuals. These will be of immense assistance to you in discovering your family's heritage.

Key Terms: Extended Family, Nuclear Family, Genealogy, Polygamy, Kinship, Bilateral Kinship, Custom of the Country, Métissage, Endogamy, Cross-cousin marriage, incest taboo, parallel cousins, post-marital residence, oral history, census, archives, homestead, inheritance, surname, a la facon du pays, dowries, childrearing, identity, patrifocality, roles, intermarriage, socialization, domestic chores, experiential learning, self-concept, assimilation, residential schools, industrial schools.

What is meant by intermarriage?

Definition: Marriage between individuals outside of their immediate community or family circles. Intermarriage between other social groups allows for a larger exchange of attitudes, skills, abilities and information. The Métis emerged from

the intermarriage of First Nations women and European and Euro-Canadian traders.

Resources:

List of Addresses of Some Genealogical Societies in Canada

Canadian Federation of Genealogical and Family History Societies
227 Parkville Bay
Winnipeg, MB
R2M-2J6
(204) 256-6176

Saskatchewan Genealogical Society
1870 Lorne Street
Regina, SK.
S4P-2L7
(306) 780-9207

Source: Elizabeth, Briggs. *Access to Ancestry: A Genealogical Resources Manual For Canadians Tracing Their Heritage*. Westgarth Publishing: Winnipeg. 1995.

1.3 Métis Education

The educational experience of the Métis has been multifaceted. For some, education involved traditional learning, formal schooling at early settlements or in Central Canada or Europe, or attending church-operated residential schools or government funded industrial schools. For others, attending Aboriginal-run institutions is providing a way of reconnecting with their heritage while gaining a solid and meaningful education. Today,

many Métis feel that education is the key to a brighter future.

Learning Objectives:

The students will learn:

- The elements of traditional Métis education.
- Understand the structure and nature of the fur trade education system for Métis children.
- How the church education system affected Métis people.
- How the Métis have been struggling for equity in the formal education process.

Questions and Activities:

What is the role of different family members in the education of the Métis?

What was the role of the Church in the administration of Métis education?

What type of education was taught at Residential and Industrial schools?

What is the difference between informal and formal education?

How did Education differ between Métis boys and girls?

Outline current issues in Métis education in Canada.

What role does education play in the formulation of identity?

What is education? What do you learn in your school?

How is your education similar and different from Métis peoples?

Make a board game about Métis lifestyle in the Northwest.

The Métis, being of two proud heritages, have always had a formal-literary European and an oral Aboriginal education. Can you discuss some of the concepts learned in an Aboriginal education? How

were these different from concepts learned in a Euro-centric education system?

Key Terms: Oblates, Shamans, Assimilation, Residential and Industrial schools, Gabriel Dumont Institute, Friendship Centres, Literacy, Oral Tradition, Métis Resource Centre.

What is meant by Ethnocentrism?

Definition: The attitude or opinion that the moral, values, and customs of one's own way of life are superior to those of other peoples. Eurocentrism refers to the thought that European society and culture or its derivatives in the Americas or in Australasia is superior to other world societies or social systems.

Current Issues in Métis Education:

Did you know that the Métis are less likely than the non-Aboriginal population to have a post secondary education? The Métis are more likely than the non-Aboriginal population to have less than a Grade 9 education.

Did you know that Métis people aged 25 to 44 are more likely to have post secondary training than those Métis in older age groups. Métis women tend to have higher levels of educational attainment than their male counterparts.

Did you know that fewer than one in four Métis children have had Aboriginal schoolteachers? And, that only a small percentage of Métis children reported that an Aboriginal language was used as the language of instruction at school.

Did you know that in 1991, 14% of Métis who had either never attended or nor completed secondary school reported that they had taken high school equivalency upgrading? This, however, was lower than the figures for First Nations (17%) and Inuit (19%).

Did you know that the Métis are a largely urban population who has tended to be educated in provincial rather than Aboriginal schools? This has led to high drop out rates. However, since 1991 more Métis are returning to school for upgrading or higher education.

Sources: Statistics Canada. *A Profile of the Métis*. Ottawa: 1997.

Major Activity:

Imagine that you are a Métis Elder and that your schoolmates are young Métis students. Devise a role playing game where you tell the students about traditional Métis culture. For instance, you may tell them the steps necessary to skin a rabbit or how to prepare sweet grass.

Theme: Education for Self-Determination

The Urban Métis Educational Experience

Conduct a research project on urban Métis education issues.

Case Study: A Look at the Saskatchewan Urban Native Teacher Education (SUNTEP) Program. For background information, visit the Gabriel Dumont Institute's *The Virtual Museum of Métis History and Culture* (www.metismuseum.org) and review the document *Owning Ourselves*.

1.4 Métis Language and Communication

Language is the most fundamental tool in maintaining and passing on culture. Language serves to identify people culturally and helps to bind people together in a common way of thinking and expression. The Métis, in addition to being fluent in European and First Nations languages, developed and used a distinct language called Michif.

Fast Facts: Current research indicated that the Michif language is in danger of being forever lost in one more generation. Michif is most commonly spoken in parts of Saskatchewan, Manitoba, Alberta, Montana and North Dakota.

Did you know that Statistics Canada indicates that a small share of Métis had learned an Aboriginal language, but have since lost their ability to speak it? Six percent of Métis aged 15 and over who could not speak an Aboriginal language in 1991 reported that they were once able to do so.

Learning Objectives:

The students will learn:

- About the development of the Michif language.
- Why the Michif language is so diverse across Canada.
- The importance of language and the development of identity.

Questions and activities:

Discuss why the Michif language is unique. How did the Michif language(s) develop? Is Michif simply a fur-trading lingua franca, which has borrowed from French, English, Cree and other First Nations languages, or is its own language? Is it a dialect of Cree or French?

Discuss the efforts made by many to discourage the use of Michif language.

Identify several communities where the Michif language is spoken.

In today's society, which is so dependent upon the written word, can an oral-based language like Michif survive?

Why is multilingualism an important part of Métis history?

What is meant by Acculturation?

Definition: The socio-cultural changes that occur whenever members of two cultural traditions come into contact. The Michif language is a good example of the positive social and linguistic sharing that went on between the Métis and European and Euro-Canadian traders.

Two Views of the Michif Language:

Some linguists debate whether or not Michif is a language. Some scholars believe that it is only a regional dialect of the Cree language. Others claim that it is uniquely structured and has all the elements of an autonomous language

Source: Peter Bakker. *A Language of Our Own: The Genesis of Michif, the Mixed Cree-French Language of the Canadian Métis*. Oxford Studies in Anthropological Linguistics. 1997.

Patline Laverdure, Ida Rose Allard and Edited by John C. Crawford. *The Michif Dictionary: Turtle Mountain Chippewa Cree*. Winnipeg: Pemmican Publications, 1983.

Key Terms: Multilingualism, Dialects, Linguistic Assimilation, Michif language, gender, morphology, lingua franca, Interpreter, Peter Bakker, St. Laurent, Turtle Mountain.

1.5 Métis Recreation

This section outlines the historical and contemporary recreational life of Métis people in Canada. Recreation is an important part of social life as it serves to bring people together for sharing, learning and most importantly to have fun.

Learning Objectives:

The students will learn:

- The importance of storytelling, music and dancing as entertainment.
- The traditional games and sports of the Métis.
- To play a Métis mapping game.

Questions and Activities:

Outline some of the games played by the Métis.

Identify and discuss some important Métis cultural and social celebrations.

Explain characteristics of Métis dance style such as the Red River Jig.

Write a children's book on the Métis of Canada and visit an elementary school and read it to the students

Make a video of a Métis event. Create and write a detailed script.

Organization a Métis cultural day at school.

Why was storytelling an important part of Métis culture and heritage?

Discuss the contributions of some Métis filmmakers in regards to Métis storytelling.

Outline the unique elements of Métis fiddling. Conduct research or an interview with a Métis fiddler. Compare and contrast Métis fiddling traditions to other fiddling styles.

What is important about the Batoche Days?

Every year the Métis gather at Batoche to commemorate the 1885 Resistance. It is a time to gather, to remember, but it is a time to celebrate the rebirth and cultural identity of the Métis.

Key Terms: Storytelling, Friendship Centres, Batoche Days, Maria Campbell, Beatrice Culleton, Lineage, hand games, string games, eye-hand coordination, king and queen trapper events, lacrosse, dog sled racing, North American Indigenous Games, socialize, St. Joseph's Day, Wake, Red River jig, feast, powwow, and rabbit chase dance.

Major Classroom Activity: The Métis Map Game

Pre-game activities: Brainstorm in a large group why maps and geography are important. Have the students develop a list of purposes for which maps serve, and discuss or identify the mapping techniques which might be suited to producing various maps. Have them list the reasons why maps were important to the Métis.

To prepare for the map game get the students to map out of their mind how to get to their home residences. They are not allowed to use a map and must rely on their memories. After the home location mapping activity discuss with the students what symbols and markers were important in the map. Ask students to compare maps to see if they are functional and clear to other readers.

Learning Objectives:

The students will:

- Develop their ability to give and follow directions.
- Learn spatial relations and mapping skills.
- Practice teamwork and leadership.
- Recognize that physical environment and human activity have effects on each other.
- Explore the relationship between geography and resources.
- Identify major physical features in a region.
- Extract, compare and interpret information from different types and methods of mapping.
- Describe the pattern of settlement shown on a map.

Skills: Map study, interpreting, oral communication, extracting, comparing, concept application, information gathering, reasoning, evaluation, mapping data, map making, analyzing, comparing information, small and large working groups, listening, and leadership.

Advance Planning: The teacher must have a designated area or space for the game. Distinct boundaries must be drawn for the game area. The teacher must provide paper and pencils for mapping. The teacher should brainstorm with the students as to why the Métis would play the mapping game. This

is a uniquely Métis game. This game was created to help Métis youth understand how important mapping and give spatial directions are in daily life. It is a game that can improve your map reading skills.

Thoughts on Team Play:

- I will respect my opponents.
- I will play by the rules, and in the spirit of the game.
- I will do my best to be a true team player.
- I will remember that winning isn't everything and that having fun, improving skills, making friends and doing my best are also important.
- I will acknowledge all good plays/performances, including those of my team and of my opponents.
- I will remember that teachers are there to help me.

The Rules:

- Allow students to divide into two teams.
- Each team will have a person as team captain for one turn.
- Everyone will get a chance as team captain.
- One of the two teams hide and the captain of the hiding team draws a map detailing his/her team's member's positions.
- The captain hands the opposing team the map.
- The maps could be made very confusing but had to be legible.
- The students and team captain then have to locate their hiding spots.
- Then the opposing team will try to locate all the students.
- Once all the children were found the teams switched.

Debriefing: The students and teacher should think of other mapping games that could teach one about our environment and resources. Get the students to create a mapping game unique to them. Or have them

create a creative thematic map of the community. These can be in a cartoon style.

What is the meant by the term Geography?

Definition: Geography is the study about the surface of the earth and the location of things and why. There are two areas of geographical study, the physical and human. Physical geography refers to where things belong in nature such as, rivers, glacier, mountains, valleys and seas. Human geography studies how the products of humanity such as, cities, farms, industries and highways have impacted the earth.

1.6 Métis Arts and Crafts

Every cultural group has various forms of artistic expression. This section discusses the elements of Métis artistic expression. The traditional arts and crafts of the Métis are important aspects in the development of Métis cultural identity.

Learning Objectives:

The students will learn:

- The different clothing styles of the Métis.
- Identify the techniques used for Métis arts and crafts.

Questions and Activities:

What different materials were used for Métis clothing?

What characteristics are common in Métis beadwork design?

Discuss the technique of Quill working.

What type of clothes do you wear? How does your physical environment affect your choice of attire?

Now outline how Métis clothing was influenced by the environment, social life, and economic life. Make a collage of how people have dressed differently during different historical eras. Compare dress in these time periods and in different regions. Compare how you dress with the style and dress of other cultures. Make a museum display on the arts and crafts of the Métis of Canada. Consult, the following resource.

Cheryl Troupe. *Expressing Our Heritage*. Study Prints and Resource Manual. Saskatoon: The Gabriel Dumont Institute, 2002.

Did you know that: Early Métis clothing was made, mainly, of local indigenous materials such as the skins of game animals. However, as fur trade society flourished a large portion of Métis clothing became influenced by European style clothing. Many jackets made by Métis women in Red River were tailored to fit closely to the body much like the colonial European military jackets.

Major Activity:

Have the students watch the Gabriel Dumont Institute video *En Saencheur flechey: Métis Finger Weaving*. Then have them make sashes based on the instruction of Penny Condon, the video's instructor. Then have the students showcase their examples of traditional Métis artistic expression.

Key Terms: art, capote, silk-embroidery, quillwork, finger weaving, and sash.

Métis Biographies in the Social Life Section

Auger, Dean	Métis actor from Paddle Prairie
Beaulieu, Joseph	Wealthy Northwest Territories Métis
Bouvier, Rita	Métis educator and teacher
Campbell, Maria	Saskatchewan Métis Writer and Activist
Coyes, Greg	Métis Film Producer
Cardinal, Gill	Alberta-based Métis Film Producer
Carriere, Solomon	Métis canoeist from Cumberland House
Church, Lorrie	Contemporary Métis Musician
Dickason, Olive	Métis Academic
Falcon, Pierre	Historical Métis Musician
Freed, Don	Contemporary Métis Musician
GhostKeeper, Elmer	Métis academic
Hodgson, Maggie	Métis Drug and Alcohol Educator
Isbister, Alexander Kennedy	Métis Academic and Entrepreneur
Lacombe, Father	Historical Missionary
Lafferty, Richard	Northwest Territories Métis musician
Laliberte, Ron	Métis Academic
Lavallée, Father Guy	Métis Priest
McGillis, Angus "Catchou"	Willow Bunch Métis
Nicholas, Vrooman	Métis from Turtle Mountains
Nolin, Charles	Métis from Batoche region
Relland, Peter	Métis from Nipawin [-1996]
Sinclair, Betsy	Daughter HBC Factor
William Sinclair	
Sanderson, George William	Métis trader, farmer and freighter

Governor George Simpson	Hudson's Bay Company
Governor	
Todd, Loretta	Métis Film Producer
Trottier, Bryan	Métis Hockey Player
Vincent, Archdeacon	Thomas Métis Anglican
Missionary	
Welsh, Ken	
Welsh, Christine	Métis Film Producer
West, Reverend John	Métis Minister

2.0 Political Life

The Métis have played various roles in Canada's political process. The Métis have a long history of political activism and resistance. This section outlines the unique contributions of the Métis in the Canadian political system. The Métis have a long tradition of political organization among themselves. This section will look at Métis traditional and contemporary politics and governance. Over the years, the Métis have applied many strategies to politically vocalize their concerns to governments and to the general public. These actions have influenced the social, political and economic development of the Canadian Métis. Due to various historical experiences, many Métis political issues are unique from other groups in Canada. This section discusses the historical basis of Métis resistances in Canada.

The Métis are mediators, forming a bridge between conflicting actions, dogmas, and beliefs. They emerged as geographers of experience and persuasion, mastering competing situations to the benefits of both land and isolated cultures-serving as trailblazers, middlemen, interpreters, negotiators and constitutional arbitrators.

—Métis Elder Madeline Bird

What is history?

Definition: History is the interpretation of past events through the use of primary written documents. History is not static and is always evolving and changing to meet a particular group's vision of the past. History is interpreted through the experiences, beliefs, values and perspectives of the writer.

Today, conventional history is facing changes. In the past, the dominant historical writing in Canada was to preserve Euro-Canadian history. Academics wrote on selected topics such as, political, economic, and military matters. Today, groups whose history has been traditionally ignored are sharing their history from their own perspective. In Canada, there is an explosion of writing in feminine, Aboriginal, ethnic and African-Canadian historians. Today the Métis are now voicing their history about the past.

Why should we study history?

Many people agree that we have to remember and study history because by doing so we better understand who we are and where we come from, and how our society, and others like it, has evolved overtime. We don't learn history to learn past battles, dates, and kings or learn from the mistakes of the past but instead we study it to understand how and why things are the way they are in our society. Concepts and the continuation of long-term trends, and how they affect us today, are therefore more important to an historian than forcing oneself to remember dates and people.

Developing critical thinking:

The Métis have had different perspectives on politics and history. This is very clear when we study the historical process underlying Métis political life. This section encourages students to find the diversity of Métis perspectives on political issues. It is important to find the similarities and differences of Métis people and organizations. It is also very important to find out how other sectors of society view Métis political issues to understand the larger and broader issues.

Several Perspectives on Métis History:**Bruce Sealey and Antoine Lussier**

As an identifiable group who aspired to nationhood, the Métis of Western Canada loom large in history books. The Métis were the principal determinant of Canada's expansion westwards. They created a new province, were instrumental in the incorporation of the West into Canada rather than into the United States and, until 1885, were the prime economic force in Western Canada. Yet their role in history has been largely misunderstood by Canadians at large and often by the Métis people themselves. Too often their insurrections under Louis Riel have been considered as one individual's meteoric rise and fall and considered in relative isolation from the history of the Métis people. Little is known of their slow development as a people; their gradual rise to power in the West and their rapid

decline. Still less appreciated is the fact that the Métis are still here as an identifiable group with hopes and aspirations that may yet prove embarrassing to Canada.

Source: Bruce Sealey and Antoine Lussier. *The Métis Canada's Forgotten People*. Winnipeg: Pemmican Publications, 1983. p.2.

D.N. Sprague

"Rebellions" of native peoples disturbed Canadian history in 1869 and again in 1885. Neither encounter involved massive number of "rebels," nor both tended to be identified with a single person. In the first "Riel rebellion," Louis Riel probably had no more than 700 active adherents. In the second, the number of Métis taking up arms was less than 400. Not surprisingly, neither event was significant by the number of casualties. Only a few people died in the first instance; about fifty were killed on each side in the second conflict with Canada. Still, few historians would quarrel with the assertion that the Red River Resistance of 1869-70 and the North West Rebellion of 1885 had profound significance for the country as a whole because Canadians have debated heatedly and persistently the rights and wrongs of the role played by the various participants for more than a century.

Source: D.N. Sprague. *Canada and the Métis, 1869-1885*. Waterloo, Ontario: Wilfrid Laurier University Press. 1988. p.1.

Thomas Flanagan

After re-examining the documentary evidence surrounding the North-West Rebellion, I concluded that the Métis grievances were at least partly of their own making; that the government was on the verge of resolving them when the Rebellion broke

out; that Riel's resort to arms could not be explained by the failure of constitutional agitation; and that he received a surprisingly fair trial. When I came to these conclusions, I knew I had to publish them, especially because of the movement to grant Riel a posthumous pardon in 1985, something that now strikes me as quite wrong.

Source: Thomas, Flanagan. *Riel and the Rebellion 1885 Reconsidered*. Saskatoon: Western Producer Prairie Books, 1983, p.viii.

George Stanley

In essence the troubles associated with the name Louis Riel were the manifestation, not of the traditional rivalries of French Catholic Quebec and English Protestant Ontario, but of the traditional problems of cultural conflict, of the clash between primitive and civilized peoples. In all parts of the world, in South Africa, New Zealand, and North America, the penetration of white settlement into territories inhabited by native peoples has led to friction and war; Canadian expansion into the North-West led to a similar result. Both in Manitoba and in Saskatchewan the Métis had their own primitive society and their own primitive economy. They hunted the buffalo, they trafficked in furs, they freighted goods for the Hudson's Bay Company, and they indifferently cultivated their long narrow farms along the banks of the rivers. Few of them were equipped by education or experience to compete with the whites, or to share with them the political responsibilities of citizenship. When faced with the invasion of civilization they drew together; they did not want to be civilized; they wanted only to survive. Their fears and bewilderment drove them into resistance which, when reduced to armed conflict, held small chance of success.

Source: George F. G. Stanley. *Louis Riel: Patriot of Rebel?* The Canadian Historical Association Booklets. No.2. Ottawa, 1979, p. 3.

Howard Adams

The terms "Riel Rebellion" for the hostilities of 1885 is not only misleading but incorrect because it implied that Louis Riel alone was responsible for the hostilities. The truth is that he entered only the later stages of a long struggle involving many groups in the Northwest. The war of 1885 was the culmination of a complex struggle that had arisen over the previous two decades between the people of the Northwest and the industrial rulers of Ottawa. Western protests were made by local merchants, farmers, settlers, workers, Indians, and Métis, and their demands essentially centered around the need for a responsible government to make economic and land reforms. The hostilities of 1885 proved to be an important turning-point in the social and political development of Canada. The new rulers established capitalism in the Northwest, and the way was clear for modern agriculture and industrialism to expand through the private enterprise system.

Source: Howard Adams. "Causes of the 1885 Struggle." *Prison of Grass: Canada From A Native Point of View*. Saskatoon: Fifth House Publishers, 1989, p.70.

2.1 Métis Resistance at Seven Oaks

The 1816 Métis resistance at Seven Oaks was an important historical event towards the development of Métis national identity in the Red River region. This section outlines why the Métis actively organized against the colonization schemes of the Hudson's Bay Company and Lord Selkirk.

Learning Objectives:

The students will learn:

- The reasons, which led to the Métis resistance at Seven Oaks.
- How Métis nationalism developed.
- Learn the importance of Cuthbert Grant's leadership.
- The effects of fur trade company competition on the Red River Métis.

Questions and Activities:

Who was Lord Selkirk and why would he want to start a settlement on the Red River?

What did the settlers want to do with the land?

Why do you think the Selkirk Settlers stayed at Red River despite the hardships they went through?

Discuss Cuthbert Grant's leadership style. Did he practice consensual democracy? Did he discuss matters with a council? Was he the first Métis nationalist?

Were the Métis the puppets of the North West Company during their agitation with Lord Selkirk, the Settlers and the Hudson's Bay Company? Or did they act on their own?

Why did the Métis resisters choose the Infinity flag as the symbol for their "New Nation"? What does the flag symbolize? Was it a good choice? Design your own Métis flag using symbols, which interest you.

Did the Métis shift their role as fur-trade providers to buffalo hunters and pemmican producers at the time of the Seven Oaks Resistance or afterwards?

Pretend you are one of the settlers. Write a letter home to a cousin in Scotland, explaining why you are going to stay in the Northwest.

Key Terms: The Forks, North West Company, Hudson's Bay Company, Pemmican, Lord Selkirk, Free trade, Pemmican Proclamation, Grantown, Métis flag, Cuthbert Grant, 1815 Treaty.

2.1 Métis Red River Resistance of 1870

In 1870, the Red River Métis declared the existence of and formed a Provisional Government to negotiate the colony's entry into the Dominion of Canada. This Métis political movement was instrumental in the creation of the province of Manitoba. This section will analyze the issues, which the Métis debated during this time of political, economic and social change in the region.

Learning objectives:

The students will learn:

- The roles of the Métis in Red River prior to 1870.
- About the emerging class structure at Red River.
- About issues of concern presented by the local Métis to the Canadian government.
- About Canada's plans for Western expansion.

Questions and Activities:

Describe the economic and historical basis for the Métis political movements leading to *The Manitoba Act* of 1870.

Create a play about the events at Red River in 1869-70.

What is a river lot? Which province, Ontario or Québec, was the new province of Manitoba modeled upon in 1870? Which province did Manitoba more resemble by 1900?

Did the Métis Provisional Government at Red River constitute a form of consensual democracy?

Should Louis Riel be recognized as the "Father of Manitoba"?

Discuss the Thomas Scott affair. Was such an event avoidable given the circumstances, and Victorian-Canadian intolerance?

What were the reactions of English and French Canada to the Resistance?

Besides the Métis, what other groups lived in the Red River Colony? What were their positions regarding the future of the region?

What does "Manitoba" mean in Cree? Was it an apt name for the new province?

Did *The Manitoba Act* bring redress to Métis grievances? Could it have gone further towards preserving Métis identity in the new province?

Major Activity:

Together with your classmates pretend that you are all members of the Métis Provisional Government and pass and debate bills. Take a log or minutes of your meeting and see how it compares with bills and ideas put forth by the Red River Métis?

Key Terms: Provisional Government, List of Rights, *The Manitoba Act*, Census, Red River, annexation, dispossession, marginalization, scrip, Rupert's Land, Louis Riel, Elzéar Goulet, Red River Expedition, dispersal, surveyors and river lots.

What is meant by Historiography?

Definition: Historiography or the science of how history has been written in the past has changed overtime as society has evolved, and it has become a testament to the changes in Canadian historical thinking. Recent historiographical works on the Métis have articulated much-needed changes in the historical writing over recent years and these works discuss all aspects of past Métis existence, not just Riel's struggles.

Major Activity: A Critical Look at Louis "David" Riel [1844-1885]

In most conversations about the Métis of Canada, the life and times of Louis Riel, always manages to enter the conversation. This section looks at Louis Riel and his times. We will explore what he symbolized and what he contributed to Canadian history and Western-Canadian development.

Dialectic activity about Louis Riel
What does dialectic thinking mean?

Obtain a copy of the Canadian Broadcasting Corporation's Town Hall Forum on Louis Riel that aired on three consecutive evenings in October 2002. Have the students watch it and then have them hold a debate on the Riel Exoneration Issue, and how society has and has continued to portray Riel and why Riel is still such a potent force for Métis discontent.

Suggested Field Trip Activities:

Trip to the Batoche National Historical Site
Trip to the annual "Trial of Louis Riel" held at the McKenzie Art Gallery in Regina, Saskatchewan

Source: Albert Braz. *The False Traitor: Louis Riel in Canadian Culture*. Toronto: The University of Toronto Press, 2003.

2.1 The 1885 Northwest Métis Resistance

In 1885 the Métis of the Saskatchewan River Valley actively resisted against the federal government's

failure to address their concerns. This section outlines the concerns of the Métis during the late 1800s. It will also discuss the aftermath of the Métis resistance.

Learning Objectives:

The students learn:

- About the people and events of the 1885 Resistance.
- Able to discuss the aftermath and impact that the 1885 Resistance had on the Métis.
- The political process that the Métis followed to voice their concerns to Canada.
- The importance of Louis Riel's leadership.
- To identify Métis settlement's across Saskatchewan.
- To describe *The Manitoba Act*, and relate it to the Métis' struggles in the Saskatchewan District of the North-West Territories.
- The emerging forces that were displacing the old Métis way of life.

Did you know that: For eleven years prior to 1885, Métis communities in the Northwest sent petitions to Canada regarding its western settlement policy. After the failure of the petition process the Métis leadership felt that the only way they could assert their rights was to take militant action.

Questions and Activities:

Write a story about the impact of the 1885 Resistance on the Métis.

How did the coming of the railway affect the Métis?

Write a petition. Discuss how to properly file a formal petition.

How did the land survey system affect the rights of Métis land holders in the Saskatchewan River Valley?

Did all Prairie Métis take part in the Resistance? If not, indicate reasons why or why not certain Métis groups did not participate.

Gabriel Dumont is a national hero to the Métis. What role did he play during the Resistance? Discuss some of Dumont's talents.

Compare and contrast the leadership abilities and roles played by Louis Riel and Gabriel Dumont. Were they an affective team?

Was the Métis resistance necessary? Did the Canadian government fail the Métis at this time?

What were the reactions in English and French Canada to the execution of Louis Riel? Which province was more sympathetic to the Métis, Ontario or Québec? Why the difference?

What was the aftermath of the Resistance? What happened to the Métis resisters? What happened to the Métis on the Prairies in general? Were they socially displaced? How did they identify themselves after the suppression of the Resistance by the Canadian state? What impact did immigration to the Prairies have upon the Métis, particularly of French-Canadian emigration?

Draw a map of all the military engagements, which took place during the Resistance.

What role did Métis women play during the Resistance? Pretend that you are a Métis woman and make a few entries into a journal. What concerns would a Métis woman, as a mother, wife, sister, daughter and niece, have raised in her journal?

The 1885 Resistance and the execution of Louis Riel are two of the most important events in Canadian history. Why is this so? Is it just for non-Métis groups such as French Canadians and Western

Canadians to use Louis Riel and the other Métis resisters as symbols in their own political fights with the Canadian state or English-Canadian society?

How did First Nations and Métis react differently to the 1885 Resistance? Why was this so? What role did the Canadian state perform to ensure that this would be so?

Drama Activity:

In recent years the subject of 1885 has appeared in dramas across Canada. Organize a script writing activity. Workshop the manuscript with local playwrights or writers. If students need an example of a short play a recent publication contains a one-act play about the Métis and the church during the 1885 resistance.

Source: Laurier Gareau. *La Trahison/The Betrayal*. Regina: La nouvelle plume, 1998.

Field Trips: In the Heart of Canada's Old Northwest: Batoche, Duck Lake and Fort Carlton

Batoche National Historic Site
Box 999 Rosthern, Saskatchewan S0K-3R0
Phone (306) 423-6227 Fax (306) 423-5400

Fort Carlton
25 km west of Duck Lake on Hwy 212
Phone (306) 787-9573 and 467-4512

Duck Lake Historical Museum
Box 328 Duck Lake, SK S0K-1J0
(306) 467-2057

Major Activity:

The trial of Louis Riel was considered by some people to be a great injustice, whereas, some view the trial as the proper sentence for Louis Riel's role in 1885. Research the trial and role-play the trial of Louis Riel in 1885.

For more information about current role-plays on the trial the McKenzie Art Gallery hosts, "The Trial of Louis Riel" Saskatchewan also, hosts a role-play on the trial.

MacKenze Art Gallery

3475 Albert Street Regina, SK S4S-6X6

Phone (306) 522-4242 Fax (306) 569-8191

Government House

4607 Dewdney Avenue Regina, SK S4P-3V7

Phone numbers (306) 787-5726, 787-5117, and 787-5773

Imagine that you are Louis Riel and you are awaiting your execution. Write down any thoughts that come to your head and try to think of what regrets, if any, that Riel may have had and then compare these with excerpts from Riel's Diary.

Source: Thomas Flanagan. Editor. *The Diaries of Louis Riel*. Edmonton: Hurtig Publishers, 1976.

Key Terms: Marguerite Riel, Gabriel Dumont, Louis Schmidt, John A. Macdonald, Bill of Rights, petitions, treason, Provisional Government, suppression and resistance.

2.1 Alberta Métis Organize: 1930s

The Alberta Métis faced very difficult times during the 1930s. It was during this time that a strong and committed group of Métis leaders emerged to draw attention to the struggles and plight of the province's Métis. This section will look at the historical development of the first Métis land base in Canada created by the Alberta government in collaboration with the Métis.

Learning Objectives:

The students will learn:

- The importance of Malcolm Norris and Jim Brady.
- The effects of urbanization on the Métis.
- To outline the political and social issues of the Métis in the 1930s.

Questions and Activities:

What were social and economic conditions like for the Alberta Métis in the 1930s?

Why did the St. Paul des Métis farm colony fail?

Discuss the findings of the Ewing Commission.

Outline the purpose of the Métis Colonies of Alberta.

Does the province of Alberta have a unique relationship with its Métis people? How did this come about?

Major research activity: Study the terms which set up the Alberta Métis Settlements, which are in effect land bases, and then compare them with the goals of major Métis land claims in Kelly Lake British Columbia, among the Dene-Métis in the Territories or among the Algonquin-Métis and Non-Status Indians of the golden Lake area of Ontario. What are some of the recurring themes addressed by all these Métis organizations and does this represent a commonality of experiences among the various Métis groups? What differences in

objectives and relations with the Canadian state have these Métis communities articulated?

Key Terms: Pete Tompkins, Adrian Hope, Jim Brady, Malcolm Norris, *The Métis Betterment Act*, Ewing Commission, Métis Association of Alberta, St. Paul des Métis, Métis colonies, Road Allowance People, St. Albert and Lac Ste Anne.

2.1 Métis Activism in Canada

The 1960s were a period of widespread social and political consciousness. Attention was publicly drawn to human rights and social justice issues. It was during these years that many Aboriginal organizations in Canada were created to provide awareness of the historical injustices, which Aboriginal peoples have long faced. This section looks at Métis activism in the 1960s and 1970s.

Learning Objectives:

- The students will understand the effects of poverty on the Métis.
 - The students will learn about different Métis political organizations.
-

What is meant by Activism?

Definition: Activism is the practice based on direct action to effect changes in social conditions and government, etc. An activist is a person who lobbies government and informs the general public about a cause.

Questions and Activities:

Identify some Métis organizations that were created in the 1960s and 1970s.

Discuss the lives of Duke RedBird, Maria Campbell and Kermot Moore. Why are they important to the Métis rights movement?

At this time, more and more Métis were moving to the city and became exposed to modern mass culture: what impact did (does) this have upon Métis culture? How did activists try to stop this change?

Why did Indian and Métis Friendship Centres develop?

Go to your local Indian and Métis Friendship centre and have a look at the goings on. What are the mandates of such institutions? Do these serve a social and economic function?

Do you think that changes regarding Aboriginal, and specifically Métis people, in the Constitution in 1982 were a result of activism?

How is a Métis person legally defined in Canada? How is this different than First Nations or Inuit people?

Discuss some recent victories for the Métis by Métis activists. What do you think about the granting of Aboriginal hunting rights to Métis in Canada?

The 1960s and 1970s witnessed an explosion of thought regarding the plight of the Métis and other Aboriginal peoples in Canada. What were some prominent Métis, First Nations and Inuit authors writing about at this time and what was their message?

Key Terms: Maria Campbell, racism, discrimination, oppression, civil rights, Red Power Movement, urbanization, poverty, Maria Campbell, Duke RedBird, Kermot Moore and 1982 Constitution.

Growth of Métis Associations in the 1960s & 70s

1961 Adrian Hope, Métis president in Alberta, collected one dollar from each of his members to

launch a court action against the Province in response to its refusal to pay royalties on oil and gas removed from the Métis Settlements.

1965 The Métis of northwestern Ontario organized the Lake Nipigon Métis Association to improve economic conditions for its members. Métis fishing rights were a key issue of the organization.

1967 Amalgamation of northern and southern Saskatchewan Métis groups forms one provincial organization.

1968 Reverend Adam Cuthand, an Anglican priest, was elected the Manitoba Metis Federation's first President. Some key founders of the Manitoba Metis Federation were: Adam Cuthand, Fernand Guiboche, John Fidler, Elizabeth Isbister, Ted Simard, Tom Eagle and Angus Spence.

1969 British Columbia Association of Non-Status Indians was formed.

1970 The Métis of northeastern British Columbia established an alliance with the Non-Status Indians.

1970 The Native Council of Canada (NNC) was formed to politically lobby against the assimilation policies presented by the federal government's White Paper. The NNC focused on Aboriginal rights and negotiating a new relationship with various levels of government. The NNC represented the Métis and Non-Status Indians.

1971 The Ontario Métis and Non-Status Indian Association was formed to provide programs and services to the Métis and Non-Status Indians in Ontario.

1972 The Métis Nation-Northwest Territories and the Québec Métis and Non-Status Indian Association were created. The Union of Nova Scotia and New Brunswick Association of Non-Status Indians were formed Atlantic Canada in the same year.

1973 The Native Association of Newfoundland and Labrador was formed to represent a local political voice of the Non-Status and Métis people.

1978 Manitoba and Saskatchewan Métis associations gathered in the village of Cranberry Portage, Manitoba to discuss the Métis movement.

2.2 Métis Political Organization

The Métis have long established different political organizations at the local, community, provincial and national level. This section will outline the goals, objectives, beliefs and philosophies of past and present Métis political organizations. The different historical and contemporary perspectives about Métis self-government and leadership are also discussed.

Questions and Activities:

Compare and contrast the Métis National Council with the Canadian federal government and the various provincial Métis organizations with provincial governments. Is this a valid comparison? Do Métis locals resemble political constituencies?

Call your local Métis Nation office and ask them for any literature such as a constitution, regulations and membership application. Study this information. You will have been provided with a blue print of how a Métis organization works.

Who are some famous Métis political leaders in Canada?

Is there much cooperation between First Nations and Métis politicians at the community, provincial and federal levels?

2.2 Government Structures

Learning Objectives:

The students will learn:

- About Métis provincial and national political organizations in Canada.
- The objectives and structures of several Métis political organizations in Canada.

Questions and Activities:

Compare and contrast several provincial Métis political organizations in Canada.

Outline the objectives of one Métis political organization.

Interview a Métis political leader and discuss the key areas for their organization.

Key Terms: Métis National Council, Métis locals, affiliates, political organization

2.2 Métis Leadership of the past

Community and group leadership is an important factor in the social, political, and cultural development of a people. This section looks at how Métis leadership has influenced Canada's developing society.

Learning Objectives:

The students will learn:

- The role the Métis played in the Treaty-making process.
- The impact that government defined identity has had on the formulation of Métis identity.

Biography Activity and Hall of Fame:

The students are required to do a short 5-10 minute presentation on a person of First Nations or Métis ancestry who contributed to the economic, social, political, community identity of the Métis. The students are required to place the final biographies on mural. The students must approve the person with the teacher. Encourage the students to do biographies of local people who have made a difference in the Métis community.

Some suggested people:

Howard Adams	Jimmy Jack Bird	Rita Bouvier
Victoria Calihoo	Doug Cardinal	Madeleine Dumont
Pierre Falcon	Thomson Highway	Pauline Johnson
J.Z. Laroque	James McKay	Jim Neilson
Malcolm Norris	Jerry Potts	Louis Riel Jr.
Sara Riel	Louis Riel Sr.	Louis Schmidt
Joe Amyotte	Bob Boyer	Jim Brady
Maria Campbell	Tantoo Cardinal	Gabriel Dumont
Yvon Dumont	Cuthbert Grant	Alexander Isbister
Emma Laroque	Ambroise Lepine	Billy Mills
John Norquay	Edward Poitras	Margerite Riel
Jim Thorpe	Bryan Trottier	

2.2 Métis People and Treaty-Making

This section will outline the historical role, which the Métis played in the Canadian Treaty making process.

Learning Objectives:

The students will learn:

- The treaty areas in Canada.
- The role of the Métis in the treaty-making process.
- What is meant the term treaty.

Fast Facts: In the USA, many Métis became Treaty Indians.

In 1844, the Métis and the Dakota Sioux negotiated a peace treaty.

Questions and activities:

What is meant by the term Treaty Adhesion?

What roles did the Métis play in the Treaty-Making process?

What were the purposes of Treaties?

Who was James McKay and why was he important?

What roles did the Métis play in the employ of the North West Mounted Police (NWMP)?

What was the role of the NWMP and the Royal Canadian Mounted Police in Métis communities?

Outline the demands made in the petition 1849 petition by Isbister, Vincent, McLeod and Stewart.

Who do you think most benefited by the treaty-making process?

Key Terms: Treaty, Treaty annuities and pay lists, Treaty Adhesions, middleman, interpreters, James McKay, Alexander K. Isbister, social order, Laws of St. Laurent, North West Mounted Police and Jerry Potts.

What does the term treaty mean?

Definition: A formal agreement between two or more states or nations. In Canada many treaties were signed between First Nations people and the state. Many Aboriginal people in Canada have made treaties among themselves for generations.

Major Activity:

Conduct a role-playing game of a Treaty-Making situation. Have the students divided into First Nations, Métis, Mounted Police and government officials. Have the students act out the motivations of each group in the negotiations. What were the First Nations looking for in the Treaty process? The Canadian State or the Crown? How did the Mounted Police and the Métis assist in this process? Once the motivations and a list of personalities are determined, the students can then begin their role-playing.

For background information consult:

The website of the Office of the Treaty Commissioner at <http://www.otc.ca/>.

Source: The Office of the Treaty Commissioner. *Teaching Treaties in the Classroom*. Saskatoon: Office of the Treaty Commissioner, 2003.

2.2 Métis War Veterans

The Métis have long honoured their veterans, who served in WWI, WWII, and in the Korean War. Despite various resistances (1869-70 and 1885), Canada's Métis have willingly served the state in various conflicts from the time of New France (1608-1760) until the modern era. This section looks at the experiences of Métis veterans in Canada's twentieth century war efforts.

Learning Objectives:

The students will learn:

- The difficulties, which Métis war veterans faced when they returned from military service.
- What role the Métis have played in the military.
- Why people enlist when called upon and why people sometimes oppose going to war.
- About the so-called "Warrior ideal" to see if it has any resonance in fact and with Aboriginal people.
- Both a cynical and spiritual view of war by studying wartime poetry, and writing their own prose on this topic.

Questions and Activities:

Interview a Métis war veteran and make a collection of these interviews.

Read the stories of the Métis veterans: John Gregory Dorion, Dorothy Askwith, Edward King, and Ron Camponi. Discuss their stories in a circle talk.

What were some of the motivating factors, which led many Métis to enlist in wars that did not

immediately affect their lives? Were these motives any different from non-Aboriginal Canadians?

Was the treatment of Aboriginal soldiers different from that of Euro-Canadians during the war years? How would their treatment in the military differ from that of other visible minorities particularly African or Japanese Canadians?

What skills did Métis and other Aboriginal soldiers possess that made them appreciated by other soldiers?

What problems did Métis veterans face when they returned home to Canada from fighting overseas? Did society fail them? Did Métis war veterans receive the same treatment as their non-Métis comrades?

Should the Canadian government do more to specifically recognize the efforts of Métis and other Aboriginal veterans?

Many Métis women served Canada in the two World Wars and the Korean War. What roles did they play? The students should conduct some background research on WWI or WWII military service occupations for women. Were Métis religious women, (Nuns) employed in the war effort?

How did Métis women cope when their men folk were off fighting? What opportunities were open to them in various fields? How was their story similar and different from their non-Aboriginal sisters?

Poetry Analysis:

Have the students read Wilfred Owen's poem "Dulce et decorum est pro patria mori" and John McCrae's "In Flanders Fields". These poems offer either a cynical view of war or a solemn and spiritual understanding of its necessary sacrifices. Once these profound poems are read have them write their own poetry or a short story about war. Encourage the students to set in circle and read their prose compositions. If possible, go to a veterans'

hospital and have the students read the poems to veterans, and have the veterans comment on them.

Thoughts About War:

Have the students discuss the concept of war. What kind of wars are there? Why do people fight in wars? What factors have guided humanity's quest to fight their neighbours? Has Canada participated in any wars, both domestically and abroad, which could be considered "unjust"? Why do countries sometimes make war on their own people? Are there any just wars? Divide the students in two groups. Have one group of students make a chart listing all the factors, which would lead some countries to fight a war. Then have the second group present a list of ideas why some people have chosen not to fight in wars. When this is completed, have the two groups present their ideas in a forum.

Critical Thinking Activity:

One of the major themes in the historical narrative has been the Aboriginal military mystic. Have the students enter a discussion circle and have them analyze the so-called "warrior ethic". Is it a complete stereotype or is there some truth behind this concept? There is a large body of literature by non-Aboriginal people, which can be consulted, particularly regarding the portrayal of Indigenous people in film, art and in literature. Ask the students to study why this theory developed and why the Canadian state was so eager to enlist Aboriginal people in its wars. Also, have them ask Aboriginal people at a Friendship Centre or any other Aboriginal meeting place where the community holds veterans in such high regard.

This exercise will allow the students to possibly analyze how Aboriginal societies were constructed prior to and after contact with Europeans.

Major Activity:

Create a role-playing game in which an army-recruiting officer tries to recruit Métis and other people during either the First or Second World War. Think of and try to develop strategies, which the recruiter would have used. Have the students assume the following roles:

- a Métis woman working on the trap line.
- a nativist person, who thinks that non-English-Canadians are not doing enough for the war effort.
- an English-Canadian recruiting officer
- Métis, First Nations and Euro-Canadian recruits
- a government leader who believes in conscripting people to fight the war
- a pacifist who is opposed to war
- a Minister, Priest or Spiritual person
- a minute taker

Have the students get together and arrange a town hall meeting in a mythical community, which has Métis, First Nations, French, and English and multicultural Canadian residents. The recruiting officer must present arguments why people should enlist, and the rest of the students, in assigned or selected roles, will provide arguments pro and con. Have them discuss the war as a contemporary and living event. Then have them list its affects including conscription, the role of women and ethnic and linguistic minorities in war, patriotism, and the price of war in human, financial terms and other motivations for recruiting. The students should then debate all these issues as if they were adults living in the war years. The meeting should have minutes taken of the role-playing situation and a play could be developed from the minutes.

For this activity, the students and educators will have to consult:

- Newspapers, books and biographies printed during the war years
- journal articles, documentaries, and academic and popular historical accounts of the war years
- interviews with veterans should be encouraged

As part of this exercise, find examples of wartime propaganda and recruiting literature and try to make effective arguments why people have to sometimes fight wars. By using examples from history and art history books, have the students create their own recruiting posters for Aboriginal, French, "multicultural" and English Canadians. Try and have the students figure out why separate recruiting posters and strategies would be needed for Canadians of different heritages. Ask the students why governments in democratic countries might have to resort to propaganda and information control in order to fight oppressive regimes.

Canada at War Research Topics:

- Tactics used to recruit people, propaganda and information control.
- Racism and nativism.
- How the state treated minorities.
- Growth of national economy and national identity.
- Gender roles in war.
- Why people enlist.
- Sacrifices which are made.
- Conscription debates.
- Aboriginal people and modern war.
- English and French Canada's view on war.
- World War's contribution to the growth of social policies.

- Tactics used to recruit people
-
-

What is meant by the term patriotism and nationalism?

Definition: Patriotism is the love which one feels for their country, and its history, culture and its traditions. Nationalism is a similar love of country, but it differs from patriotism in that it is mission-based. For instance, the mission of a Métis nationalist is to both preserve the culture and ameliorate the social conditions of Métis people, while ensuring that self-government and other aspects of Aboriginal heritage are recognized.

Oral History Activity:

Interviews with living veterans and their families can provide meaningful insight into the wartime experience.

Basic questions to ask when interviewing a veteran:

Personal and family information

Date and place of Birth

Place where they enlisted and why they enlisted.

Number

Basic Training, other Training, and view of fellow comrades

Regiment

Theatre(s) of Combat
Decorations
Date discharged

Key Terms: WWI, WWII, Korean War, Regina Rifles, military records, Veterans Affairs, Henry Louie Nor'West, patriotism, nativism, Oral history and tradition and volunteership.

What is meant by the term Nativism?

Definition: Is a form of prejudice based on a mistrust of newcomers. At the centre of this ideology is a belief that non-Anglo-Saxon immigrants and Roman Catholics are potentially disloyal citizens because their first loyalty may be to the "home country" or to the Roman Catholic Church. This ideology was particularly strong during and following the two World Wars and the postbellum "Red Scares" in North America after World Wars I and II.

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2.2 Métis Self-government

Métis political organizations across Canada are actively pursuing the process of self-government. This section discusses some of the steps taken by Métis communities and organizations to achieve more control and governance over issues that affect their daily lives.

Learning Objectives:

The students will understand some the key issues on the agenda for Métis Self-government in Canada.

The students will learn about the self-government agreement of the Alberta Métis Settlements.

Questions and Activity:

Discuss the challenges and obstacles of Métis self-government.

Why is the term "self-government" not always attributed to the Métis?

Give examples of Métis self-governing Institutions in Canada.

What is meant by the term self-government?

Discuss the evolution of self-government on the Alberta Métis Settlements.

What powers will the Alberta Métis Settlements receive from *The Métis Settlements Act*?

Key Terms: Métis National Council, Implementation, local and community government, non-recognition, Infrastructure, Métis Settlements, royalties, litigation, Alberta Federation of Métis Settlement Association, 1990 *Métis Settlements Accord*, federation and colonization.

What is meant by the term colonization?

Definition: Refers to the governmental policy of controlling foreign dependencies or colonies. This was policy was often exploitive of supposedly weaker peoples. In these colonies everything was modeled upon the social structure and values of European society. Many Indigenous cultural, social, political and economic systems were replaced or devalued in colonial society.

2.3 Métis People and the Justice System

The Métis had many forms of traditional justice and social control. This section outlines historical and traditional methods of justice among the Métis. It also discusses the challenges that the Métis

have had with the emergence of the colonial and Canadian justice systems.

Learning Objectives:

The students will learn:

- The many problems that the Métis have with the existing justice system.
- What changes the Métis recommend for justice reform.

Questions and Activities:

Explain the elements of the traditional Métis justice system on the Plains.

Discuss the Métis' "Law of the Prairie".

Outline how Métis law conflicted with Hudson's Bay Company colonial law in what is now Western Canada.

Discuss the social and economic status of the Métis in Canada.

What are different Métis views on the justice system?

Discuss the use of Métis healing lodges and sentencing circles in dispensing Métis justice. Do you think that these are effective? Name a few women's healing centres.

Give reasons for the high Métis incarceration rate. Is Canadian society taking any steps towards rectifying this situation? What changes would you recommend?

Key Terms: justice, legal system, colonization, discrimination, marginalization, North West Mounted Police, free trade, criminalization, entrepreneurs, poverty, incarceration, racism, sentencing circle, Maple Creek Healing Lodge and law.

What is meant by the term Justice system?

Definition: In Canada the justice system addresses a multitude of problems based on conflict: between individuals, families, institutions, and whole sectors of society. Institutions such as police forces, courts, service agencies, and prisons carry out the administration of justice. Three major elements of the justice system, civil law, criminal law and family law.

2.4 Métis Identity (Who are the Métis)

Métis legal identity is the topic of much heated debate. The Métis in Canada are diverse according to regional and cultural affiliation, which creates confusion when one tries to define "who is a Métis." This section will outline the legal, political and social issues regarding Métis identity in Canada.

Learning Objectives:

To help students:

- Become aware of their identity and the importance of identity in regard to their personal lives and their self-development.
- Understand the role the Canadian state has played in the formulation of Métis identity.

Questions and Activity:

Compare the definition of "Métis" by various Métis organizations in Canada.

What would the benefits be for the Métis if they could be legally classified as Indians under *Section 91(24)* of the Constitution?

Debate the issue, should the Métis be classified as Indians under *Section 92 (24)*?

Why is *Section 35* of the Canadian constitution important for Métis People?

Should *The Indian Act* be abolished? What is the impact of *The Indian Act* upon Métis identity?

Why is it so difficult to trace the exact number of Métis living in Canada?

Is being a Métis more of a legal identity or is it a mental construct?

Draw up a list of criteria for determining who can be a Métis then compare your criteria with that of various Métis political organizations. The end results may surprise you.

Why has the state imposed its own criteria for defining Aboriginal identity? How has this categorization into Métis, Non-status, Bill C-31, Treaty Indian, and Inuit impacted Canada's Aboriginal peoples?

What does Section 35 of the 1982 Constitution Act mean?

Subsection one states that, "The existing Aboriginal treaty rights of Aboriginal peoples of Canada are hereby recognized and affirmed." Subsection two states that, "In this Act, 'Aboriginal Peoples of Canada' includes the Indian, Inuit, and Métis peoples of Canada. This section is important to the Métis because they are now legally recognized in the highest legislation in Canada."

Thoughts on Métis identity:

I was born into a family comprised of both Indian and French-speaking Métis elements. My mother was a treaty Indian from the Saddle Lake reserve, located near St. Paul where my father originated. My grandparents had often socialized and traded with one another long before my parents married. My mother's family was closely associated with and

included spiritualists and medicine men. Her family managed to maintain a certain connection to these roots and today, since the laws limiting Indian culture have been lifted and the revival of Native culture has occurred, the spiritualism, which has always been an integral part of her family, is practiced freely. None of my mother's family married out of the Indian lineage. My father's roots date back, so far as we have researched, to the early Métis settlements of Saskatchewan and also to the immigration of the Iroquois who came west during the fur trade. I am a descendant from the Michele Callihoo reserve, which was located about thirty-five miles west of Edmonton, before it became enfranchised. Each succeeding generation as far back as we have gone in my father's family has, at various points in our history, consistently married back into the Indian lineage. Because of this practice, my sisters and I are sometimes described as three-quarter breeds. All of our first cousins on my father's side, however, are considered one-quarter breeds because my father was the only one in a family of eleven to marry back into the Indian line.

Dorothy, Daniels, "Métis Identity: A Personal Perspective", *Native Studies Review* 3, No.2 (1987).

Key Terms: Royal Commission on Aboriginal Peoples, enumeration, Aboriginal Peoples Survey, Section 35 of the Constitution Act 1982, and Section 91 (24).

2.4 Definition of Who is a Métis

Métis National Council: *A Métis is an Aboriginal person who self-identifies as Métis and is a descendant of Métis who received or were entitled*

to land grants or scrip under the Manitoba Act 1870 or the Dominion Lands Act.

Alberta Métis Settlements: In 1990, the Métis Settlements define Métis as people of Aboriginal ancestry who identify with Métis history and culture.

Métis Nation - Saskatchewan: The Métis Nation - Saskatchewan defines the term Métis as a person of Aboriginal ancestry who can provide proof of his/her ancestry. They must declare to be a Métis and meet one of the following test: a) is accepted by the Métis community b) has traditionally held himself/herself out to be a Métis c) has been recognized by the community-at-large as a Métis

1993 Royal Commission: A Métis is every person who identifies oneself as Métis and is accepted as such by the nation of Métis people with which that person wishes to be associated, on the basis of criteria and procedures determined by that nation be recognized as a member of that nation for purposes of nation to nation negotiations and as Métis for that purpose.

Source:

Chartrand, Paul, L.A.H. *Who are Canada's Aboriginal Peoples? Recognition, Definition and Jurisdiction.* Saskatoon: Purich Publishing, 2003.

2.5 Métis and the Land

The Métis of Canada have a great historic connection to the land and its resources. This section examines that relationship through stories, biography and academic analysis. This section will discuss what happens when people lose that connection to the land.

2.5 Métis Scrip System in Canada

The Métis Scrip System that was in place from 1870-1921 to provide Western-Canadian Métis with a land base failed. This section outlines the key reasons why many Métis were never able to secure their scrip lands in Western Canada.

Fast Facts: Out of 14, 849 money scrip notes, which were issued, 12,560 of them appear to have been procured by speculators. This represents an overall alienation rate of 84.6 percent. *The Manitoba Act* of 1870 promised the Métis people 1.4 million acres of land. Out of 138,320 acres of Métis land scrip in what is now northwest Saskatchewan only 1% of the land scrip actually went to Métis claimants.

Learning Objectives:

The students will learn:

- The importance of *The Manitoba Act*.
- The factors, which lead to a failure of the scrip system.
- How scrip was administered to the Métis in Canada
- About the role of scrip speculators in the dispossession of the Métis.
- Discuss the 1921 amendment to the criminal code and the impact it had on Métis land claims.

Questions and activities:

Define and explain the term "scrip".

Explain what happened to most of the money and land scrip after the Métis received it and give reasons why it was not utilized for its intended use.

What does *The Manitoba Act* guarantee for the Métis? Why were corporations interested in getting Métis scrip? Give examples of financial institutions dealing in Métis scrip.

Pretend you were a bank manager what would you do with the Métis scrip certificates?

What is meant by a surveyor? Why were they important in the development of Canada?

How much land were the Métis supposed to receive?

How was scrip distributed to Métis families?

Why did some Métis leaders not favour the scrip program?

How did dishonest land dealers take advantage of the Métis at Red River?

Compare and contrast the Scrip and Treaty processes.

Discuss the ramifications of the 1921 amendment to the Criminal Code. Why did Secord and McDougall press for these legal amendments?

Key Terms: Scrip, commissioner, Treaty, Aboriginal Rights, *The Manitoba Act*, *The Dominion Lands Act*, Roger Goulet, Red River Expedition, Western Treaty Process, financial institutions, Dominion Land Office, affidavit, power of attorney, impersonation, forgery, rule of location, speculators, Department of Interior and scrip accounts.

What is meant by the term Speculation?

Definition: To engage in a risky business transaction in the hope of making a large profit.

Major Activity:

Create a simulation game regarding the dispossession of the Métis in 1870-1885. Include how the scrip system failed to provide for a Métis land base in Western Canada. Your game can also be in the form of a board game.

Things to prepare for the simulation or board game:
Make a timeline of the key events to begin your simulation.

Find out basic the facts for the 1885 and 1870 resistances.

Conduct background research on the dispossession of the Métis from 1870-1885.

Outline the structure of the Métis communities involved in resistance.

Who were the Métis resisters and what was their lifestyle?

Outline the role of the North West Mounted Police in 1880s.

What were the views of the federal government on Métis lands?

Explain the influences of the Canadian Pacific Railway and the Hudson's Bay Company on the Métis resistances.

Who were the major people and places?

Outline how the scrip system worked.

What was it like for those Métis whom wanted to patent their lands?

What was the role of the Dominion Lands Office?

Source:

Karon Shmon, The Big Rip Off: La Mishow Wayashhaywuk. Saskatoon: The Gabriel Dumont Institute, 1993.

Timeline of Métis Scrip Commissions in Western Canada

Manitoba Métis Scrip

1870 Section 31 of *The Manitoba Act* set aside 1,400,000 acres for Métis land grants "towards the extinguishment of the Aboriginal title." Grants were to be made to the "children of half-breed heads of families".

1871 The Privy Council recommended a mode of distributing land to all Métis residents and directed that a census be taken of the eligible claimants. Meanwhile, the Métis began to disperse from the region.

1872 The Privy Council Office determined the basis of selecting the Métis lands and ordered that a sufficient number of townships be set aside. In November the government announced that the division of the Métis land reserve into individual allotments will be made in early 1873. Extensive speculation in Métis lands breaks out immediately

1873 The first allotment of 140 acres each to Métis children and heads of family began and the Manitoba Legislature passed, *The Half-breed Land Grant Protection Act* to inhibit speculation. In April, a month later, the Canadian government cabinet declared that only children of Métis heads of family were eligible to share in the 1.4 million acre land grant, according to a strict reading of the Manitoba Act.

1873 In June, plans for re-allotment of Métis lands, excluding Métis heads of family were underway. In November, the second distribution of the Métis land grant began and the size of the individual grants was increased to 190 acres as a result of the reduced number of eligible claimants

1874 An amendment to *The Manitoba Act* allowed all half-breed heads of families to have 160-acre land grants.

1875 A Commission was appointed to investigate Métis claims under *The Manitoba Act*. Its commissioners were Machar and Ryan. In four months they completed their work having investigated 9,300 claims.

1876 The Minister reported that no land had actually been granted to Métis under *The Manitoba Act*. Matthew Ryan was authorized to continue to act as commissioner for two years to take the evidence of claimants who had left Manitoba for the North-West Territories prior to the sittings of the Half-Breed Grant Commission

1877 All but seven of the Métis parishes in Manitoba (Red River) had their lands allotted and 1,115 patents were issued.

1878 Two more parish allotments were completed in Manitoba eight years after the creation of legal provisions for Métis lands in Manitoba. Delays created a steady exodus of the Métis from Manitoba.

Northwestern Scrip

1879 *The Dominion Lands Act* made provision for the claims of the Métis in the northwestern region.

Section e states that "To satisfy any claims existing in connection with the extinguishment of the Indian title, preferred by half-breeds resident in the North-West Territories outside of the limits of Manitoba...and on such terms and conditions as may be deemed expedient."

1885 Commissioners Street, Goulet and Forget were appointed to issue scrip in the Northwest; they visited such places as: Fort Qu'Appelle, Touchwood Hills, Regina, Maple Creek, Calgary, Fort MacLeod, Pincher Creek, Edmonton, St. Albert, Fort Saskatchewan, Victoria, Fort Pitt, Battleford, Prince Albert, Batoche, Duck Lake, Fort a la Corne, Cumberland House, Moose Jaw, Willow Bunch, Grand Rapids and Winnipeg and Griswold, Manitoba.

1886 Roger Goulet continued to issue scrip in the Northwest since many Métis communities and people were missed previous year. Goulet visited Swift Current, Maple Creek, Calgary, Red Deer Crossing, Battle River, Laboucanne Settlement, Peace Hills, Edmonton, St. Albert, Victoria, Lac La Biche, Fort Pitt, Battleford, Prince Albert, St. Laurent, Fort Qu'Appelle and Fort Ellice.

1887 Roger Goulet and N. O. Côté continued the work of the two previous commissions. They visited Prince Albert, Fort a la Corne, Cumberland House, Birch River Portage, The Pas, Moose Lake, Grand Rapids, Norway House, Popular River, Berens River, Fisher River and Fort Alexander. During the last three Northwest Half-breed Commissions there was a total of 622, 694.23 \$ worth of money scrip and 61, 029 acres of land scrip issued.

1889 To close the work of the North-West Commissions, Roger Goulet was appointed

commissioner. He visited Green Lake and Montreal Lake to issue scrip.

1889 The Treaty 8 Scrip Commissioners Major Walker and J.A. Côté traveled to what is now northern Alberta to issue scrip and negotiate Treaty. They visited such communities as; Lesser Slave Lake, Peace River Crossing, Fort Chipewyan, Smith's Landing, Fort McMurray, Lake Wabasca, Pelican Portage, Grand Rapids, Calling River Portage and Athabasca Landing. 1,195 Money scrips of 240\$ each were issued, as were 48 Land Scrip certificates valued at 240 acres each. McRae and Conroy go back later to issue scrip once more in the Treaty 8 region.

1900 McKenna and Walter issued scrip in the Assiniboia, Alberta and Athabaska regions of the North-West Territories. They visited communities such as Willow Bunch, Fort Qu'Appelle, Touch wood Hills, Swift Current, Maple Creek and Medicine Hat, Lethbridge, MacLeod, Pincher Creek, Calgary, Edmonton, Victoria, Saddle Lake, St. Paul des Métis, Lac La Biche, Athabasca Landing, St. Albert, Lac St. Anne, Fort Saskatchewan, Wetaskiwin, Duhamel and Lacombe.

1900 J. A. Côté and Samuel McLeod issued scrip in the Assiniboia and Saskatchewan regions of the North-West Territories. Scrip was issued in the amount of 240\$ and 240 acres for both these commissions. Prince Albert, St. Louis, Batoche, Snake Plains, Sandy Lake, Devil's Island, Green Lake, Battleford, Onion Lake, Bresaylor, Fort a la Corne, Sturgeon River, Cumberland, Birch River Portage, The Pas, Cedar Lake, Grand Rapids, Saskatoon, and Red Deer Lake were visited by the scrip commissioners.

1901 McKenna issued scrip in the northwest region. Birtle, Manitoba, Fort Pelly, Winnipegosis, Kinosota, Oak Point, Fort Alexander, Killarney, Oak Lake, Moosomin, Fort Qu'Appelle, Prince Albert, Duck Lake, Battleford, Moose jaw, Medicine Hat, Lethbridge, MacLeod, Calgary, Edmonton, Wetaskiwin, Lacombe, Winnipeg were all visited by McKenna.

1904 Métis scrip was issued to claimants living on Indian reservations in the United States.

1906 J.A.J. McKenna was appointed as the Treaty 10 Negotiator and Scrip Commissioner. Scrip was granted for 240\$ or 240 acres. McKenna visited such communities as La Loche, Isle a la Crosse, La Loche mission, La Loche River. 541 claims were taken and 271 Money scrips at 240\$ and 227 land scrips at 240 acres each were issued.

1907 Thomas Borthwick was appointed to return to the Treaty 10 region and he issued scrip to families whom were missed the previous year. He visited Ile a la Crosse, Lac du Brochette Post, Lac du Brochet South End, Stanley, Lac la Ronge, Mistawasis. 119 land scrips and 59 money scrips were issued.

1907 There was conflict and controversy amongst scrip buyers and the Department of the Interior. Bradshaw, Richards and Affleck file declarations by Thompson and Gordon, Adams and Kemp, ask department to investigate scrip commissioner Thomas Borthwick and Bishop Pascal.

1908 Reverend Semmens was appointed to take adhesion to Treaty number 5 and issued scrip in what is now northern Manitoba. Chest Thompson, a scrip buyer, accompanied Commissioner Semmens

north. Semmens reports that scrip buyers (Sinclair, Anderson and Flett) for McDonald had been advancing trade goods at Oxford House.

1909 Reverend Semmens was appointed to take adhesion to Treaty number 5 and issued scrip in what is now northern Manitoba to communities that were missed the previous year.

1910 Reverend Semmens was appointed to go into what is now northern Manitoba to issue half-breed scrip in the Treaty Five region. Scrip buyers Tyerman and Thompson entered into an agreement to act together to keep scrip prices low.

1921 Conroy appointed Scrip Commissioner for the Treaty 11 region known as the Mackenzie River District. 172 claims were allowed and were satisfied by the payment of 240\$ in cash to each claimant totaling 41, 280\$. The compensation in these cases was paid to the claimants by officers of the Department of the Interior on their annual visits to that territory.

1924 The Department of the Interior decided to issue scrip to the Half-breeds in Fort Smith. 35 claims were taken.

2.5 Métis Land Claims

Land has always been an important issue for the Métis. This section discusses the land claims process of the Métis. It will discuss the obstacles and barriers that the Métis have undergone in the land claims processes.

Learning Objectives:

The students will understand:

- The position of the Métis on land claims issues.
 - The importance of land to the Métis.
 - About the role of the courts in deciding Métis land claims.
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What is meant by extinguishment?

Definition: A legal concept used by the Canadian government that refers to the land rights of Aboriginal peoples. Before Canada could lawfully settle the lands they had to legally extinguish the Aboriginal rights or title of the Aboriginal people. These rights were usually extinguished by treaty or other written agreement.

Questions and Activities:

With your classmates, submit your own hypothetical Métis land claim to the Canadian government. How would you form the package and what evidence would you submit?

Outline the objectives of the Sahtu-Dene Métis land claim in the Northwest Territories.

What is the legal basis for the 1994 Métis land claim in Northwestern Saskatchewan?

Outline the legal basis for the Manitoba Métis land claim.

Create a debate regarding Métis land claims. One side should be government and the other the Métis claimants.

Why are the Northwest Territories Métis included in the Comprehensive claims process whereas the southern Métis are excluded from this process?

What is meant by a fiduciary obligation?

Key Terms: Sahtu-Dene and Métis claim, Gwitchin-Métis claim, *The Manitoba Act*, Scrip, Aboriginal right, extinguishment, comprehensive claim, specific claim, section 35, fiduciary obligation, Manitoba Métis Federation, jurisdiction and Aboriginal rights.

2.5 Métis Land Claims in the Northwest Territories

The objectives of the Sahtu-Dene and Métis Comprehensive Land Claim of 1993.

Talking head states: The claim provides for certainty and clarity of rights to ownership and use of land and resources and provides for specific rights and benefits in this agreement in exchange for the relinquishment by the Sahtu Dene and Métis of certain rights claimed in any part of Canada by treaty or otherwise.

Talking head states: The claim recognizes and encourages the way of life of the Sahtu Dene and Métis which is based on the cultural and economic relationship between them and the land.

Talking head states: The claim is to encourage self-sufficiency of the Sahtu-Dene and Métis and to enhance their ability to participate fully in all aspects of the economy. It is to provide the Sahtu Dene and Métis with specific benefits, including financial compensation, land and other economic benefits.

Talking head states: The claim is to provide the Sahtu Dene and Métis with wildlife harvesting rights and the right to participate in decision making concerning wildlife harvesting and management. It is to protect and conserve the

wildlife and environment of the settlement area for present and future generations.

Talking head states: The claim is to provide the Sahtu Dene and Métis the right to participate in decision-making concerning the use, management and conservation of land, water and resources.

Talking head states: The claim is to ensure the Sahtu Dene and Métis the opportunity to negotiate self-government agreements.

Métis Biographies in Political Life Section

Adams, Howard	University of Saskatchewan, writer, academic
Askwith, Dorothy	Métis war veteran WWII
Bourque, Jim	Métis Nation of the NWT [1935-1996]
Brady, Jim	Métis leader in Alberta and Saskatchewan [1908-1967]
Breland, Pascal	Métis entrepreneur [1811-1896]
Campbell, Maria	Writer, author, social activist
Camponi, Ron	Métis war veteran Korean war
Chartier, Clem	Métis lawyer
Chartrand, Paul	Lawyer and Commissioner
Chartrand, Larry	Native Lawyer
Collins, Phyllis	Métis settlements
Cuthand, Adam	Manitoba Métis Federation
Dion, Joseph	Métis leader in Alberta and Saskatchewan [1888]
Daniels, Harry	Native Council of Canada
Dorion, John Gregory	Métis war veteran WWI [1899-1977]
Donald, Lyle	Métis Nation of Alberta
Dreaver, Angie	Métis Corrections worker
Dumont, Gabriel	Métis hunter and leader [1837-1906]
Dumont, Yvon	Manitoba Métis Federation

Duroucher, Jim	Métis Nation of Saskatchewan
Falcon, Pierre	Métis songwriter bard of the
prairies [1793-1876]	
Gauthier, Terry	Métis Settlements
Administrator	
Goulet, Elzear	Métis resistance comrade in
1869 [1859-1870]	
Goulet, Roger	Métis scrip commissioner
Grant, Cuthbert	Métis leader at Seven Oaks
[1793-1854]	
Hope, Adrian	Métis leader in Alberta
[1903]	
Isbister, Alexander K.	Métis lawyer and activist
[1822-1883]	
King, Edward	Métis war veteran WWII
Lacombe, Father A.	Missionary [1827-1916]
Lepine, Ambroise	Métis activist and leader
McKay, James	Métis trader and interpreter
[1828-1879]	
Moore, Kermot	Laurentian Alliance
Morin, Gerald	Métis Nation of Saskatchewan,
Métis National Council	
Norris, Malcolm	Métis leader in Alberta and
Saskatchewan [1900-1967]	
Norquay, John	Premier of Manitoba, [1878-
1886]	
Poitras, Audrey	Métis Nation of Alberta
Potts, Jerry	Métis NWMP Scout [1840-1896]
RedBird, Duke	Writer, author, playwright,
academic	
Riel, Louis	Métis leader [1844-1885]
Riel, Marguerite	Métis woman
Ross, James	Country-born Métis leader in
1869	
[1835-1871]	
Schmidt, Louis	Métis politician [1844-1935]
Selkirk, Lord	Colonial leader
Supernault, Harry	Métis Settlements
Administrator	
Tomkins, Pete	Métis leader in Alberta

3.0 Economic Life

The Métis have greatly contributed to the economic development of Canada. The Métis were historically called "Otipemisiwak" or "those who own themselves". The Métis have a long tradition of entrepreneurial spirit. This section outlines the various roles that the Métis have played and still play in the economic sphere. After 1885, the Canadian government viewed the Métis as "non-status" or unrecognized Aboriginal people. This social and political marginalization effected many aspects of Métis economic life. The Métis have now recently organized collectively into cooperatives and economic development corporations to strengthen Métis business ventures.

Fast Facts:

The Métis were among Canada's first Free traders. They practiced free trade with the Americans long before any Canadian government tried to implement a free trade deal after Confederation. In 1849, Guillaume Sayer a Métis free trader in the Red River Colony had broken the monopoly of the HBC and he had the support of all the Métis free traders and buffalo hunters during his trial in front of a HBC judge.

Learning Objectives:

The students will learn that:

- The Métis came into being through economic activity between the First Nations and the Inuit and European and Euro-Canadians particularly in the fishing and fur trades.
- The Métis became their own people and resisted attempts to be controlled or manipulated by outside economic forces.
- The Métis comprised a large and distinct element within the fur trade in which they played a number of essential roles.
- The Métis used the hides and other parts of animals.
- The traditional lifecycles that Métis groups practiced.
- The Métis have always been able to adapt economically when a particular set of resources became depleted. For instance, Métis fur-trade provisioners shifted to the pemmican and buffalo robe trades.
- The Métis had an agrarian tradition.
- The fishery, in-land and oceanic, was important to many Métis.
- The subsistence economy was important to many Métis.
- The Métis developed their own clothing industry based on European embroidery, beadwork and quillwork.
- The Métis were avid free traders.
- The Métis gathered and used wild rice, shrubs, herbs, berries, roots, tree sap, for medicinal purposes.
- The Métis traditionally mastered the transportation systems of their environment including canoes, York boats, River carts, travois, and horse.
- The Métis' had distinct roles and duties as provisioners, freighters and packers.

- The Métis' knowledge of the natural resources and of First Nations languages and customs made them quality guides, scouts, and interpreters.
 - The Métis have been involved in key economic developments such as, communalism via cooperatives, and economic development corporations.
 - The health and well being of the Métis in Canadian society is an important issue.
 - The Métis are over-represented in blue collar and under-represented in white-collar work in today's economy.
 - The Métis had a varied traditional diet and will learn about traditional recipes.
 - The Métis had various housing structures from tipis, wigwams, winter houses, sod houses, and, road allowance houses to modern homes.
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What is meant by the term economic system?

Definition: Refers to the patterned and organized behaviours by which people produce, distribute, and consume material goods. For instance, some economic activities include the use of income, wealth and commodities in society. The management of natural resources, consumption of goods and services and management of money are also important activities economic activities in contemporary society.

Why is it important to understand the economic life of a people?

Not ever culture group or society has the same economic organization. To better understand another social group it is critical to learn about the economic activities of that society. This section looks at the economic activities and organization of the historic and contemporary Métis societies. The lifestyle and work that Métis

people have traditionally practiced has changed over time due to changing resources and environmental factors. This section will outline the various economic influences upon Métis lifestyle and material culture over time. Their lifestyle and work also changed because of social factors: societal racism and the increase of Euro-Canadian and European immigration to the Prairies.

3.1 Lifestyle and Work

3.1 Métis Clothing

The Métis are a unique and distinctive mix of First Nations and European peoples. Métis clothing styles represent this fact. While borrowing from their Aboriginal and European heritages, the Métis have developed a beautiful and easily recognizable clothing style. In the past, the Métis used every available resource when making their clothing. Métis clothing was both comfortable and functional, and it was worn and used when the Métis laboured in a number of activities in the traditional economy. For instance, the sash was used for both decorative purposes and for pulling and hauling cargo to and from York boats. Today, only Elders and very dedicated individuals make and wear traditional Métis clothing. Usually, a sash and a Red River costume are worn only at very special cultural events.

Learning Objectives:

The students will learn that:

- The Dene-Métis in the Mackenzie River Valley have a different style of dress than that of Prairie Métis. Some Métis wore clothing, which

was remarkably similar to First Nations and Inuit styles.

- How the Métis were essential middlemen in the beaver fur and buffalo robe trade, which were fashion trends in European centres and in North America.
-

Fast Facts:

The Métis were called the "Flower Bead Work People" by the Dakota Sioux because of the elaborately decorated floral patterns of bead and quillwork and silk embroidery on their clothing.

Many academics believe that the Métis sash had its origins as a French and Canadien adaptation of the Eastern Woodland tribes Wampum belt. The sash was, in turn, taken over by the Métis and has become part of their national dress.

Questions and Activities:

What are the names of the various hats, which were worn by the Métis?

When did the Métis start to wear more European clothing?

What happened to traditional Métis society that forced the Métis to wear Euro-Canadian clothing?

What aspects of traditional Métis clothing were of distinct Aboriginal origin? What aspects were of European origin?

List examples of traditional Métis clothing. Was traditional Métis clothing functional? List some of the materials necessary for making traditional Métis clothing.

Why were Hudson's Bay blankets so valued among the Métis?

Discuss the traditional uses of the Métis sash. Do Métis sashes resemble Scottish clan tartans?

Draw and design your own Métis sash. Use the examples provided in the CD-ROM as a guide or design your own.

Using some of the floral bead and embroidered works in the CD-ROM as a guide design and make a pattern for your own Métis artistic creation. If you can sew, go to work making your creation.

Visit an Elder or go to a Métis resource or friendship centre and ask for help in bead and quill making and finger weaving-sash making.

Major Activity:

Métis women have always been artistically-inclined and blended Aboriginal and European traditions when they made their clothing, which are left to us and future generations as artistic treasures. Go to your local Museum and try to find some traditional Métis clothing. Then take a picture of an artifact, which interests. Following that, go to the library and to the archives and then write up a brief history of the item. In your article, indicate what it was used for, who made it, how it got into the possession of the museum. Each of these inquiries will lead you towards other stories. For instance, did museums borrow, steal or buy Métis cultural artifacts in the past? Once you have done this you can begin to appreciate what it took to make the item, why and by whom it was made, and how the museum or cultural institution received the item. You will have also honed your research and writing skills, something that will render you valuable service throughout your life.

For background information you may consult:

Troupe, Cheryl. *Expressing Our Heritage: Métis Artistic Designs*. Prints and Manual. Saskatoon: The Gabriel Dumont Institute, 2002.

3.1 Métis Subsistence

Over time many Métis have participated in a subsistence economy. This meant that the Métis were dependent on natural resources in order to maintain their traditional lifestyle and seasonal employment. Employers, because of their connection to the land and their diversity of skills as labourers, often singled out the Métis. Unfortunately, most Métis worked in low-paying positions and saw others advance further than them at work and in society, despite their efforts to improve their standard of living. It can be fairly argued that the Métis constitute a working-class culture. At certain times in their history, it has been necessary for the Métis to organize their economic activities collectively in order to escape their ongoing economic hardships.

Learning Objectives:

The students will learn how:

- The traditional Métis subsistence cycle worked.
- The Métis relied on either the buffalo hunt or on subsistence farming in order to provide for themselves after the demise of the continental fur trade.
- The Métis used the buffalo and pemmican trade to reestablish themselves as economic intermediaries after the demise of the fur trade.

- The buffalo hunt became a complex, albeit, egalitarian, democratic, meritocratic and collective form of social organization for the Métis people.
- The subsistence economy provided the Métis with all the essentials needed for survival in an often-unforgiving Canadian environment.
- The different Métis groups adapted to the natural environment in their various locales.
- The historic Métis balanced their concerns for living and making a living from the natural environment with a desire to preserve it.
- The many hardships and successes faced by Métis subsistence farmers and fisher folk.
- Many Métis were careful to not over-exploit natural resources. They will learn how every thing from plant or animal was used and shared among the social group.

Fast Facts:

The Métis could not control the market's demand for their agricultural, fur and gathered food products. This lack of control of the means of production and the control of their economy by outside interests has lead to instances where the Métis were an exploited work force. Many Métis labourers resisted this control and in the 1800s the La Loche brigades planned organized strikes to get better working conditions.

What is meant by subsistence?

Definition: The activities a person or group takes part in to meet the physical needs of food, shelter, and clothing, without developing a surplus and often without the use or exchange of currency.

Questions and Activities:

If you were going to farm for the first time, what would you need to know that you don't know now? How would you find out these things?

Discuss the process of how to make pemmican. Why was pemmican important to the fur trade?

Outline Métis wintering camps and important settlements in Western Canada. Write a report on one of these places.

Describe at least three major ways the Métis made a living in the 1800s.

Explain the organization of the buffalo hunt and the reasons for this highly specialized organization.

Discuss elements of historical Métis men's and women's clothing.

Discuss aspects of Métis land tenure and farming methods?

Key Terms: Pemmican, nomadic, semi-nomadic, provisioning, *Act of Contrition*, marrow, shagganappi, democratic, consensually, sinew, Cuthbert Grant, Whitehorse Plain, staple, Red River Settlement, weir, spawning, spawned, species, regulations, sedentary, assimilation, Hudson's Bay Company, 1821 merger, Rupert's Land, Lord Selkirk, assimilate, harrow, Country Born, commercial markets, apprentice, querns, subsistence, Moose Factory, river lots, Red River, dowries, St. Paul, Minnesota, Treaty Indians, boreal forest,

resource scarcity, Family Allowance Payments, oral historical, poultices, species, subsistence, wage labour and seasonal cycle.

3.1 The Buffalo Hunt

The Métis were known as some of the finest buffalo hunters on the Prairies. In fact, First Nations, European, Euro-Canadian and American observers respected the Métis buffalo hunters for their courage and skill. The Métis buffalo hunters had a very different way of hunting bison than their First Nations relatives, who relied on buffalo pounds and buffalo runs to hunt buffalo. The Métis organized the hunt, into large hunting parties, and with military-like precision hunted the more vulnerable and valued animals.

Learning objectives:

The students will:

- Learn how the Métis used the great herds of bison for their survival.
- Examine how a specific bison-hunting Métis culture developed on the Plains and how the Métis used the buffalo for a variety purposes.
- Be able to correlate that the end of the great bison hunts ended a period of Métis freedom, afterwards its demise they would be coerced militarily, economically, and politically, by others.

Fast Facts:

Gabriel Dumont was the captain of the hunt for the Saskatchewan Valley Métis at a young age. He held the position until the bison disappeared from the Canadian Prairies in the 1870s.

Pemmican recipe

2 lbs (1 kg) buffalo meat

3 cups fresh berries or dried berries

hot buffalo fat

1. Cut the buffalo meat into small strips.
2. Sun dry the buffalo meat on racks until it is very dry
3. Crush the buffalo meat by pounding it until it turns into a powder
4. Add the berries or any spices (salt and pepper)
5. Stir in hot fat and stir continuously until it hardens
6. Roll into a bundle and let the mixture cool
7. Place in a hide bag

Pemmican will last for almost three years if properly kept.

Questions and Activities:

What conditions made the Métis into buffalo hunters from fur-trade provisioners?

Discuss how the annual buffalo hunts were organized were these made on a democratic, meritocratic and a collective basis?

Why were the bison such a valuable resource to the Métis and First Nations bands?

What did a single killed bison represent to a Métis family?

What happened to those Métis who were too feeble or old during the hunt?

What parts on the bison were most desired for clothing? For a food delicacy?

How important was the pemmican trade for the Métis?

Was it possible to be a buffalo hunter and a farmer at the same time?

What time of year was most conducive for hunting bison? Why?

How would hunting a Plains bison be different than hunting a Woodland bison?

What were some of the precautions made before the hunt began?

What was the standard Métis hunting technique for hunting bison? What were some of the skills necessary for hunting buffalo?

Why was pemmican such an excellent resource for the Métis?

Why were bison hides such a vital resource for Aboriginal people? For Euro-Americans?

How did the buffalo hunt resemble military organization?

Was the hunt regulated or did anarchy prevail?

Go to our local zoo or forestry park and go and see some buffalo. If you are unable to go to the library and read about these animals, then if write a brief book about a day at the buffalo hunt for a young Métis hunter once you feel you know enough about buffaloes.

What were some of the prominent buffalo hunting areas in Western Canada?

What do you think the role of Métis women and young children would have been during a buffalo hunt?

Key Terms: Gabriel Dumont, pemmican, running the herd, democratic, trade and natural resource.

3.1 Fishing

The Métis have long used North America's oceans, rivers, lakes and streams in order to obtain fish and other aquatic life as a food resource. In varying degrees, of course, the Métis relied on fish to supplement their diets. Some Métis, particularly in Atlantic Canada, along the Great Lakes, in the Inter Lake region of Manitoba, northern Saskatchewan and along the Pacific coast ate much more fish than the Métis buffalo hunters and farmers living on the Prairies. Fishing, nevertheless, became an important component for all Métis ever since the contact period.

Learning objectives:

The students will learn:

- That fish were and are an essential component of the Métis subsistence economy.
- That resource bases used by Métis people differ from community to community based on the local and regional environment.

Fast Facts:

While it is a commonly held assumption that the first Métis arose from the fur trade, archeological and historical evidence suggests that the first Métis emerged in east coast fishing villages.

There were established and recognizable Métis villages in Acadia before the British Conquest of Canada in 1759-60.

In 1872, it was estimated that, through various means, the First Nations and Métis living on the shores of Lake Winnipeg caught as many as 50,000 fish.

Questions and Activities:

What were some of the species of fish caught by the Métis?

How were fishing techniques different on the Prairies from those in the Woodlands? The Atlantic coast? The Pacific coast?

How did the state try to regulate fish as a resource?

Was fish a more valuable resource than the bison to the Métis?

Next time you go fishing abandon your high tech fishing rod and try to fish in the same manner as the Métis once did as outlined in the CD-ROM. In a group, discuss how difficult your task was and identify some of the things that you learned.

Interview a fisher person. How much can a person earn from fishing? What various kinds of fishing? How do they conducting fishing activities? Calculate the amount of fish caught in an Aboriginal community.

3.1 Farming

Before the conquest of New France in 1759-60, there were already a small number of Métis farming centres in the Great Lakes area. These farmers supplied the French and Canadien fur traders with cereal crops and garden vegetables. Later, Métis farmers emerged on the Prairies. While many Métis led a nomadic or semi-nomadic existence following the great bison herds, other Métis lived more sedentary lives as agrarians. Still other Métis tried both bison hunting and farming.

Learning Objectives:

The students will learn

- Why outside interests such as the Church, State and the Hudson's Bay Company encouraged the Métis to become farmers.

- Why Québec, and the Métis settlements in the three Prairie Provinces are the only areas where the river lot system still exists in Canada.
-

Fast Facts:

The Métis organized their farms along riverbanks in rectangular river lots. The Métis learned farming techniques from their French-Canadian fathers and cousins. Métis farmers usually spoke Michif French or French and Métis buffalo hunters spoke Cree Michif.

Questions and Activities:

Design the layout to your own Métis river lot farm and village. Use images in the CD-ROM as a guide.

Do you think that it was a good idea for the Métis to become subsistence farmers? Who were the first Métis farmers and how did they come about?

Why was commercial agriculture such a difficult proposition for the Métis?

Name some of the Métis farming communities, which emerged on the Prairies and explain the background of each community.

Before the rise of large-scale commercial agriculture on the Prairies, was it wise for many Métis farmers to practice a mixed economy?

What were some of the hardships, which early Métis farmers faced?

What process led to the dispossession of Métis held land on the Prairies?

3.1 Crops and gardens

While gathering wild berries, seneca root, wild rice and other natural plants and shrubs remained a mainstay of the Métis economy; the Métis were also

avid gardeners and growers of cereal crops. This was a means to ensure that the Métis had enough foodstuffs to sustain themselves over a long Canadian winter. The historic Métis, prior to 1850, grew the Prairie du Chien strain of wheat. Métis after that date, grew Red Fife and Marquise strains of wheat. Currently, the Métis in Western Canada grow Canada Spring Hard wheat along with barley, oats, canola, lentils, mustard seed, corn, flax, market vegetables and fodder crops.

Learning Objectives:

- The students will learn how and why the Métis grew various crops and gardens.

Fast Facts: The most popular vegetable in many Métis gardens was the potato.

Questions and Activities:

What kind of wheat did the Métis grow and why?

Why was wheat the most important cereal crop to Métis farmers?

Why was the maturation date of cereal crops of importance to Métis farmers?

Visit a local agricultural or pioneer museum and look for antique farm implements. Study these instruments and imagine what it would have been like to farm 50, 75, 100, or 125 years ago. You will appreciate the fact that subsistence agriculture was labour intensive with very little financial return or mechanization.

Discuss the evolution and impact of farm implements for Métis farmers from the Red River colony until quite recently.

Why did the Métis have trouble marketing their wheat and flour prior to World War One and the development of cooperative grain elevators?

What were the traditional vegetables, fruits and herbs grown in a Métis garden?

3.1 Livestock

Livestock were an essential component to Métis farms. All sorts of livestock were raised and used for a variety of purposes. Oxen were the most recognizable animals associated with the Métis. These beasts of burden were used to pull the famous Red River cart and plows at harvest time. Horses and cattle came later in the 1820s and 1830s. Sheep, fowl, pigs and goats were also raised in traditional Métis farms. The raising of livestock also complimented the Métis' desire to raise cereal crops. They practiced a mixed agricultural economy, something that was complimented by their hunting and gathering activities.

Learning Objectives:

- The students will learn about the various livestock raised by Métis farmers and ranchers.

Fast Facts:

There were many Métis cowboys and ranch hands in Saskatchewan, Alberta, British Columbia, Montana and North Dakota. The Métis were very adept horse people: many Métis rode and took part in rodeos. This tradition still continues in the annual rodeos in the Métis communities of Batoche and Wood Mountain, Saskatchewan. In fact, the annual rodeo

in the Métis and Dakota settlement of Wood Mountain Saskatchewan is the oldest continual rodeo in North America. It started when local Aboriginal people started a riding competition with members of the community's North West Mounted Police post in the 1880s.

Questions and activities:

What was the most hazardous period of the year for Métis livestock raisers?

Why were livestock such valued possessions of Métis farmers?

What kinds of livestock did the Métis raise?

3.1 Trapping and Hunting

Hunting and trapping are central to the traditional Métis subsistence economy. Some Métis are still dependant upon a traditional economy. The Métis have developed variant hunting and trapping cultures based on the animal resources in a particular region. The most famous of these was the Métis buffalo-hunting culture of the Prairies. By contrast, the Métis in Labrador fished and hunted caribou. The Métis of Sault Ste. Marie and northern Ontario hunted moose and fished in boreal forest environments. Particular regional natural economies developed various Métis subsistence cultures.

Learning Objectives:

The students will:

- Learn that the Métis were unique in that many women also hunted and trapped with their husbands.
 - Identify the natural resources that Métis were reliant upon.
-

Fast Facts:

During the days of the great buffalo hunt, the Métis often had temporary summer and winter homes, which followed the bison herds. The Labrador Métis had winter and summer homes, which followed the migratory caribou herds. In Labrador, traplines often extended 15-20 kilometres from a trapper's home.

Questions and Activities:

What means did the Métis employ to capture fur-bearing animals?

How important was trapping to the Métis traditional economy?

What other purposes were such large deer as moose and caribou used for besides food?

How important was traditional Aboriginal spiritualism to the Métis' traditional hunting and trapping practices?

Why is the fur business in Canada going through financial difficulty? What ethical questions are always raised about this business? What ecological and environment concerns does this raise?

Do the efforts of outside lobbyists affect Métis and other Aboriginal hunters and trappers?

Was trapping an activity, which the whole family engaged in? How did Métis women and children participate in the hunting and trapping cycle?

What are some of the waterfowl, which the Métis have traditionally hunted? Can you think of instances where the Métis would have preferred to hunt game birds to large migratory animals?

What impact did the Treaty process and the creation of "Indian" status have upon the Métis' ability to hunt and trap in a traditional Aboriginal economy?

When was the most opportune time to trap furs?

What animals provided the most valuable returns?

What impact has the state had on the Métis' abilities to trap?

Did Métis families "harvest" animals in hunting and trapping territories similar to farms? Were these practices more individualistic than the hunting activities of the Métis buffalo hunters? Why would this be so? Are there instances when the Métis hunt in extended families?

Is the Métis caribou hunt in the Yukon and the Northwest Territories a similar event to the buffalo hunts of the Prairie Métis during the 1800s?

Major Activity:

Study a particular animal of importance to the traditional economy of Aboriginal people. Here are a variety of animals used by the Métis: Bison, Moose, caribou, elk (wapiti), antelope, whitetail and mule deer and muskrats, beaver, raccoons, bear, foxes, coyotes, wolves, lynx, bobcats, marten, wolverine, otter, ground squirrels, squirrels and chipmunks.

Research the animal's behaviour and how Aboriginal people viewed this animal in their spiritual system. Did the animal have a special Manitou given to it by the Great Spirit?

Key Terms: traditional economy, migratory,

3.1 Other subsistence activities

While the traditional Métis subsistence economy centred primarily on farming, hunting and trapping, it is important to note that gathering, sugaring, hide working and wage labour were also necessary income and life supplements. These activities resulted in increased food production, and led to the production of clothing, medicines and personal artifacts.

Learning Objectives:

The students will:

- Learn about how the Métis made their own medicines and remedies.
 - Discuss the role of Métis women in healing.
 - Understand how the Métis organized berry-picking activities.
-

Did you know that:

Many Métis families made their own sugar from the sap of maple trees. Overtime, the Métis used this maple sugar as a sweetener in much of their cooking, particularly in sweets. Some Métis in Ontario, Québec and New Brunswick are engaged in commercial maple syrup sapping. In those parts of French Canada where there is a Métis presence, some Métis own or work in *cabaines au sucre* or "sugar shacks", which replicate traditional Métis-French-Canadian sapping houses from long ago. Maple Syrup and sugar production in the Red River Colony was almost exclusively reserved for private consumption.

Questions and activities:

What kinds of herbs, shrubs, and berries were collected for traditional Métis medicine? What medicinal qualities did these have? Do you think a return of these methods is possible or desirable? What were some of the remedies for particular illnesses, which a Métis medicine person would have used? Research various kinds of traditional and folk medicine as practiced in Canada or North America. How was traditional Métis medicine used differently from other kinds of Aboriginal medicine practiced in Canada? What is the spiritual content in traditional Métis medical practice?

What time of the year was most conducive for Métis medicine people to gather their herbs? Why was this so?

If possible try to collect some of the shrubs, berries, and roots used in traditional Métis medicine. Dry them out and try to make your own kind of herbal teas--read the label on a back of a box of herbal tea for the correct ingredients.

Make an inventory of traditional items in a typical Métis medicine chest and pouch. Then compare these with ingredients used in current Western medicine. Are these similar or different? Do western pharmaceutical companies use the same ingredients as those used in traditional Aboriginal medicine? If so, why?

Métis medical practices also had a significant European folk medicine tradition. What remedies used by the Métis were of a European origin? This information can be obtained from the CD-ROM.

Go on a nature hike in your community and discuss what natural resources are located in your region.

Sapping trees was an important aspect of Métis gathering practices. How widespread was sapping among Canada's Métis? Who usually did the sapping within a particular Métis family or community?

Where in Canada did the Métis tap maple trees? What happened to the original stands of Manitoba Maple? What does this say about past peoples' conservation practices?

Do you think there is a link between exhaustive maple sap extraction and the over-exploitation of the bison by non-Aboriginal and Aboriginal people? That is, did people in the past, even aboriginal people, always live in harmony with their environment?

What sort of natural environments are most conducive for Maple sapping? Which province produces most of Canada's maple syrup?

What sort of berries, roots and wild vegetables did Prairie Métis collect? How were (and are) these prepared?

What was the importance of timber to Métis gatherers? In traditional subsistence economies why is timber such an important industry?

What process was necessary before Aboriginal people could make moose, caribou and deer hides into clothing?

What was the role of women in hide preparation?

What are the steps involved in preparing a hide?

What is Shaganappi and why was it so versatile?

Major Activity:

What was and is the importance of birch bark to the traditional Aboriginal subsistence economy? List some of the items which Métis and other Aboriginal people made from birch bark. If you have the opportunity try and collect some birch bark.

- Take a sample from a younger tree, a young sapling preferably, and be sure not to damage the tree.

- With a sharp knife cut the young sapling all around the circumference of the tree in two spots roughly a metre apart and few centimetres thick. Then gently pull the bark from the tree. This will be easy to do because the tree will be full of sap. The exposed layer will, in turn, become tree bark. By doing this you are using and appreciating how the natural environment can be used without exploiting it, while doing a traditional First Nations and Métis task.

- Take the birch bark home and let it dry on a shelf with some of your favourite collectibles. Once the birch bark has aged you can then make something with it. Consult an Elder, the World Wide Web or a

library for books on how to make baskets and other items from birch bark. Once you start working with this material, you will notice how versatile it is and you will soon understand why it became a staple of the Aboriginal economy

Did you know that:

In the fur trade era, Métis and First Nations wore beaver skins as clothing. The sweat produced by the wearer over a considerable period of time made these pelts more desirable because the fur on these customs was softer and of a higher quality than non-processed or tanned beaver pelts. This kind of beaver skin known as *castor gras* or "greasy beaver" was a staple of the fur trade and allowed grater returns for the producer.

Key Terms: economy, subsistence and sugaring.

3.1 Service and Other Industries

The Métis provided their employers with many skills, which were easily transferable to each job site. As a result, the Métis have been particularly adept at selling their various skills to employers. The service sector of the economy currently employs the largest number of employees in the Canadian economy. In the past, this was not the case, however, the Métis sold their labour and their skills for a variety of industries including boat building, ranch and farm labour and other industries. This tradition lives on into today.

Learning Objectives:

- The students will understand that Métis activists, particularly within the Métis National Council, have advocated for changes in a way, which large resource extrapolation industries deal with Métis communities.
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Fast Facts:

A temporary worker at Lower Fort Garry, using a whip saw for boat construction, made 3 shillings per day in 1868-69. Métis cowboys who "broke in" or tamed wild horses made \$ 3.00 per each horse tamed in the 1890s at Batoche, North-West Territories.

Questions and activities:

Where and when did the Métis begin to sell their services as farm and ranch hands? Was there a division of labour based on gender at Hudson's Bay Company posts among Métis farm hands?

After the end of the fur trade, many Métis sold their services in the agricultural sector to others. What areas were these? (Threshers, farm and ranch hands, hay cutters and stone pickers). What happened to many of these Métis farm hands during the Great Depression of the 1930s?

How did women and children contribute to their families' income as farm hands? Did Métis women serve as domestic servants?

The Métis hauled wood for Hudson's Bay Company posts and other enterprises. What were the wages paid for such endeavours in 1868-69 at Lower Fort Garry? What other miscellaneous activities did Métis women, men and children partake in at fur trade posts? Do the Métis participate in similar activities today?

What impact did commercial lumbering have for the Métis in Central and Atlantic Canada?

Debate the following issues: Do Métis and other Aboriginal participate as equal partners in timber and other natural resource extrapolation in Canada? Do indigenous people share in the exploration and eventual exploitation of natural resources? Or do outside interests, often unsympathetic to Aboriginal interests, usually have their way?

What other industries in the primary resource sector are the Métis employed in? Did the opening-up of the North following the Second World War allow more Métis to participate in the primary products industry? Have the Métis experienced discrimination when applying for such positions? Is their advancement in these giant multinationals stifled because of their aboriginal background?

What positions are the Métis employed in the modern wage economy, particularly in urban areas? Which urban communities in Canada have the largest Métis population?

What factors have led to the Métis people to be considered in the poorer socio-economic rung of Canadian society? How has the Canadian state dealt with the Métis when it has developed government programs to alleviate the social plight facing many Aboriginal people in today's economy?

Major Activity:

Pretend you were hired to do an environmental impact assessment of an area before a forestry company is to begin cutting forestry blocks. As part of the activity, identify how the coming of industry in the North affected traditional Aboriginal lifestyles. Has the modern wage economy sounded the death knell for the traditional Aboriginal economy, which the Métis have practiced since their creation as a people? What solutions to

this dilemma has the Métis National Council advocated for?

Key Terms: economy, industries, companies, corporations, environment, service, enterprises, commercial, resource, multinationals, wage economy, urban and socio-economic.

3.1 Wage Labour

While the Métis have tried to obtain a living freely in the natural environment they occasionally relied on others in order to support themselves and their families. The Métis were best known as fur trade workers and provisioners. They provided provisions for the Hudson's Bay Company and other companies and individuals. The Métis worked in the various transportation systems in Canada hauling freight, packing and unloading goods from boats and carts, trading items, serving as guides and scouts and interpreters. Many Métis were skilled trades people, ranch hands, farm hands and some worked in the primary products and service industries. Many Métis are still involved in a number of activities in the wage labour economy. Today, the Métis are involved in every aspect of the Canadian economy ranging from unskilled labourers to trades people and professionals.

Learning Objectives:

The students will:

- Discuss why the Métis as a whole are under-represented in the professional and skilled trades categories and are over represented in low paying and minimal-skill labour positions.

- Understand that the historic Métis often were pulled between their Aboriginal communitarianism and their European entrepreneurial ethos of making a profit for themselves.
- Outline how the Métis were instrumental in facilitating transportation for the fur trade and in other transportation industries.
- Analyze how the Métis had a detailed and intricate knowledge of the land, which they used to live in both a traditional lifestyle and serve employers.
- Learn how the Métis manned the fur trade canoes, York boats, Red River carts, dog sleds and the travois.
- Learn about the importance of horseback riding and snow shoes in delivering items.

Questions and Activities:

Draw a map of the fur trade routes used by the European traders.

Why were the Métis in a good position to help the First Nations, the French and British traders?

Why were fur trade posts important in the history of our country?

Outline the role of the Métis at the fur trade posts.

3.1 Métis People and the Seasonal Cycle

The Métis people have lived in a variety of different natural environments. This has greatly influenced their cultural development. The Métis are interconnected with the natural environment. Traditionally, the Métis produced almost everything they needed to survive from nature. They lived in and became part of the natural environment, which meant adapting their lives to the seasonal cycles.

This section discusses how the Métis migrated and followed the migratory herds of animals and harvested them during the annual reproduction cycle, hunted and trapped individual sedentary animals and collected ripe plants. This section outlines the some various Métis season cycles in Canada.

Learning Objectives:

The students will learn:

- How the Métis seasonal cycle works.
- Understand that there are many seasonal cycles in Canada.
- That the Métis traditionally produced almost everything they needed to survive from the natural environment.
- That the Métis seasonal cycle was a mix of European and Aboriginal traditions.
- Discuss how entire Métis families integrated themselves in the seasonal cycle and worked together.
- How government restrictions on hunting and gathering affected the Métis' various seasonal cycles and the animals and plants used in typical spring, summer, fall and winter cycles for all of Canada's Métis and for the Labrador Métis and the Cree-Métis of Paddle Prairie Métis colony in northern Alberta.

Fast Facts:

A typical Métis seasonal cycle from Red River, in the 1800s, looked like this: crops were seeded in late spring and early summer, buffalo were hunted commercially in late summer, wild berries were picked in the fall, animals were trapped or people lived in a *hivernant* camp in the winter and, in the

early spring people fished, tapped birch trees and sapped maple trees.

The Paddle Prairie Métis called the months of their cycle after months in the Cree calendar. For instance, March was known as *Niski Pesim* (Cree), *lune d'oie* (French and Michif) or "Goose Moon" because geese were sighted on the way to their northern nesting grounds. This month was as the beginning of the seasonal cycle and announced that spring would soon be on its way.

Questions and Activities:

Discuss how the Métis traditionally provided for most of everything they needed to survive from the natural environment. What goods did they purchase from European and Euro-Canadian traders?

Outline and then compare and contrast some of the different Métis seasonal cycles that have existed in Canada.

How was information about living in the natural cycle transmitted from generation to generation? Has the method of teaching these survival skills become eroded in our time? Is this means of transmitting information still used by Aboriginal people?

Discuss how the Métis practiced communalism during the various seasonal cycles.

How did governments affect the various Métis seasonal cycles in Canada? Did these changes sound the death knell for Métis seasonal cycles?

How is the seasonal cycle of the Labrador Métis different from that of the Paddle Prairie Alberta Métis? Were the activities of the Labrador Métis more reliant on one particular resource than that of the Prairie Métis?

Major Activity:

Using information obtained from both the CD-ROM, the World Wide Web and from a library, compare the Métis seasonal cycle with a First Nations season cycle. How were these the same and how were they different? Make a pie or bar graph outlining these different seasonal cycles. Each of the seasons will have an equal section of the pie chart. Once you have finished this task you will better appreciate the various activities, which the Métis engaged in to survive in a often-hostile environment.

Key Terms: sedentary, environment, seasonal cycle, hivernant camps, communalism and resource.

3.2 Métis Labour in the Fur Trade

The Métis emerged as a result of liaisons between First Nations women and Euro-Canadian and European adventurers. While the Métis emerged as a people largely as a result of the fur trade they developed their own group cohesion, which often proved contradictory to the aspirations of their fur trade employers or their First Nations relatives. The Métis played a critical role in the fur trade because they were the links between First Nations and Europeans. The Métis were employed in every facet of the fur trade and this fact alone ensured that they would remain tied to the fortunes of a trade outside their control. This section discusses the roles of Métis people in the fur trade.

Learning Objectives:

- The students will learn the various roles of the Métis in the fur trade.
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Did you know that:

The Hudson's Bay Company developed apprenticeship programs, in part, to instill loyalty in its young Métis charges: the Company provided for and trained the boys for upwards of seven years. The Company wanted to ensure that the apprentices would remain loyal to the company and not be lured towards free trading for furs.

The skills which the Métis inherited from their First Nations and Canadien ancestors made them highly valued, but all too often under-appreciated employees of the North West Company and the Hudson's Bay Company. The fur trade provided very little upward mobility for ambitious Métis fur trade employees. The North West Company did allow some Canadien-Métis to rise through its ranks, however, all upper management positions were reserved for an Anglo-Celtic elite. The Hudson's Bay Company very rarely had Métis officers, clerks or factors. Some Métis managed to be hired on into these positions due largely to merit but also because of family ties - these Métis had influential European fathers in the Company.

In the fur trade, beaver pelts became the standard currency of trade. A muzzle-loading gun was worth 25 made beaver in the early 1880s.

Questions and Activities:

What were some of the skilled trades people who worked at a typical fur trade post? Do you think very many Métis were hired on for these positions, why or why not?

Compare the wages paid to a skilled trades person in the fur trade and compare these with wages from labourers in the fur trade. What positions were

the most valued? Compare the wages paid to a trades person with each individual task completed. What were some of the duties of a typical Métis postman? Why were they such valued employees? Was there any chance of advancement for Métis employees past this position? If not, what factors would have prevented their advancement?

What was significant about the role of Postmasters in the fur trade hierarchy?

Was the Hudson's Bay Company's apprenticeship program successful? Was this program implemented? What was the typical age at which a young Métis boy would have been apprenticed?

What were the tasks performed by a Métis labourer? What was another name for labourer in fur trade terminology? How did the wages of a Métis labourer compare with those of a Métis trades person? What sort of contracts did labourers sign with the Hudson's Bay Company, why would this be so? What qualities led to a labourer's advancement in the fur trade hierarchy? Were some labourers paid more than others?

Why did the fur trade companies hire so many temporary Métis workers? Do these Métis temporary workers resemble today's part-time worker?

What were some of the tasks completed by a temporary worker for a fur trade company?

What were the roles of Métis women as temporary workers in the fur trade? What tasks did they perform?

What were some of the reasons, which restricted certain types of employment and advancement to the Métis in the fur trade? Was racism a factor in the granting of upper-management positions in the fur trade? Does the "colour barrier" still play a role in the Métis' drive to become a professionally oriented people?

Key Terms: North West Company, Hudson's Bay Company, apprenticeship, skilled trades, salaries, wages, employees, labourer, merger and commercial.

3.3 Transportation systems of the Métis

The Métis have used a variety of different modes of transportation when they lived in their traditional economy. Traditionally, the Métis used vehicles made from natural objects, which were close at hand and made from Aboriginal and European technology. While the Métis were expert at navigating water-born crafts, they are currently more recognized for their use of the Red River cart than canoes or York boats. A Red River Cart could carry the load of four or five horses. The logos for the Métis Nation of Alberta and the Métis Nation - Saskatchewan have Red River carts on them. The Red River cart has become, like the fur trade sash, a passionate and powerful symbol of Métis nationhood in Western Canada. The Métis have worked in various capacities in transportation activities. For instance, Gabriel Dumont owned and operated his own successful ferry service in the Batoche district of the North-West Territories prior to the 1885 Resistance. This section outlines the role of Métis people in the transport industry.

Learning Objectives:

- The students will explain what roles Métis played in the transportation industry.

Did you know that:

When the Métis had frequent battles over control of the bison hunting grounds with the Dakota Sioux in the 1840s and 1850s, they often formed compact defensive circles with their Red River carts when they met Dakota war parties. Inside the circle,

women and children and animals could hide safely, while men, old and young, would man the defences.

Red River Carts made a deafening squealing noise and a First Nations legend maintains that the bison left the plains because of the roaring Métis vehicles.

Questions and Activities:

What are some of the factors, which have led to the social displacement of the majority of the Métis and their allotment as a working class people? Why are the Métis under-represented in the professional and skilled-trades categories? What does this say about Canadian society? The Métis?

What were some of the boats used in the fur trade? What purpose did each vehicle serve? What sort of natural materials were these boats made from? How do you think these boats would match up against today's fibreglass crafts?

What were some of the dangers which a Métis voyageur or paddler would have face while traveling in the *pays d'en haut* or in the old Northwest? How would the life of a Métis voyageur or winterer differ from that of a Métis subsistence farmer in Manitoba or a fisher person in Labrador? Would being a voyageur be a better means of preserving Aboriginal identity than being a farmer or a fisher person? Why or why not? Did their rendezvous in the woods and on the prairie with their First Nations cousins, give the Métis fur traders a cultural advantage over that of their farmer relatives?

Write a daily, weekly or monthly journal for a Métis voyageur using information obtained from a library, the World Wide Web or an archive. Do you think many contemporary people could live as a voyageur?

Why did the York boat eventually replace the canoe as the primary vehicle of the fur trade? What vehicles eventually replaced the York boat as Rupert's Land's main transportation source?

What important role did Métis freighters play in the fur trade? What other provisioning roles did the Métis play on the Prairies before the advent of large-scale Euro-Canadian and European settlement? What societal conditions made it impossible for them to carry on these or similar roles following the 1885 Resistance? Did the coming of a number of transcontinental railways from 1885 to 1914, in Canada make the Métis provisioners obsolete? Where else in Canada could they have plied their trade after the coming of the railways?

What were the two skilled boating trades, which the Métis dominated after 1830? What skills were needed for such positions? What were some of the techniques used while portaging? Besides the Métis what other groups of people usually served as skilled boatmen in the fur trade?

What industry was the Red River cart used for? Why were Red River Carts so popular? The historic Métis had the ability to adapt and change to cultural and economic activities. After the fall of the great fur trade after 1840 what trade did they participate in?

Why has the Red River cart become such an emotional symbol for Métis nationhood? As "*gens de libre*" or "Free People", in what ways did the Métis use their Red River carts to defy outside authority? Why should Métis free traders such as Guillaume Sayer be remembered?

What was similar about the Red River cart and the fur trade routes used by the Métis? What was the greatest extent of these routes? Did these overlap? Draw maps of each of these transportation systems and compare them.

What were the implications of the Métis freight trade with the Americans in the Dakota Territory

and in Minnesota for both the fur trade and for society in general?

What innovations in transportation made the Red River cart obsolete? How big could Red river cart brigades get? Were they like the "Wagon Trains" which we here so much about from the American West? What were some of the goods, which would have likely been carried, in a typical Red River cart?

In what conditions would a dog sled be used? What advantages were there in running a dog team compared to a team of oxen pulling Red river carts? Are there any disadvantages, which you can think of?

What were the skills necessary to be a Métis packer? Could this position be dangerous or harmful to both mind and spirit? Were there Métis women and children packers? What innovations in transportation made the Métis packer obsolete?

Why did the advent of the steamer mean the end to traditional Métis modes of transportation and freight hauling? After the introduction of steam-powered riverboats was there still a need for York boats and canoes in northern Canada? Why did steamers continue to service parts of Canada even after railways and airplanes became modes of mass transportation? What sorts of conditions were necessary for steamers to run successfully? How were these large floating buildings powered? What does this say about past conservation attempts?

What was the importance of ferries to the transportation system of the Prairies prior to Confederation? Did the Canadian state help provide for this necessary means of transportation infrastructure prior to the advent of bridges?

Why were snowshoes such a valuable means of transportation? How are they made and what are the best items to use in their construction? Go to a museum and find a pair of snowshoes. What kinds of materials were used in their construction? What kinds of materials could a modern pair of snowshoes

be made of? Make your own pair of snowshoes, or, if you are lucky enough, buy a pair at a garage sale. When winter comes try them out, snowshoeing is a fun winter activity, which expend a great deal of energy. How did the Métis as transport vehicles use dogs? Can you think of any advantages, which a dog team may possess over a snowmobile?

What happened to the Métis horsemanship tradition after the end of the great buffalo hunts? What other means were horses used by the Métis? What advantages did a horse-drawn cart have over regular horsepower or ox power?

Write a song about the Métis people and their transportation networks.

Write a poem or a short story about Métis transport workers

Make a timeline of transportation methods used by Canadians. What transportation methods did the Métis use in the past.

Draw a map of Rupert's Land and show all the major waterways.

Keep a vocabulary of historical terms featured in Métis transportation.

Major Activity:

Visit a museum with an old fur trade canoe, York boat, or Red River cart on display. Pick one of the above modes of transportation. Study how it is made, make notes and a few sketches or take photographs. Conduct background research by finding books from your school and public library. How did a Métis boat builder construct canoes and other watercraft? What materials were used? When did construction of York boats usually begin? Make a list of items used to construct a York boat and make an outline of the various stages in making a York boat. Draft your own design and collect the

necessary raw materials to make your own scale model. Pop cycle sticks and other pieces of processed wood or plastic may be used, however, birch bark, willow and other soft wood branches and twigs would provide you with a more authentic model. Stain and then apply varnish to your scale model. For sails use cloth. This will give the students an understanding of the skills to construct authentic canoes and York boats created by Métis crafts people.

Key Terms: Red River cart, ferry service, Gabriel Dumont, skilled-trades, York boat, dog team, birch bark canoe, voyageur, transportation, provisioners and freighters.

3.3 Transportation and guides

The unique cultural heritage of the Métis, as a mélange of both European and Aboriginal peoples and cultures, ensured that the Métis would serve as intermediaries between the two groups. The Métis were interpreters of various Aboriginal languages, and French and English, as well as guides and scouts, traders and provisioners who knew the natural world as well as any of their First Nations relatives. This section outlines the roles Métis played in the transportation and guiding industries.

Learning Objectives:

The students will learn:

- Why many Métis scouts and guides worked on the Dominion of Canada's Boundary Commission.
- That Métis middlemen worked long distances and traded with other Métis and First Nations trappers for the large fur trade companies.

- That some traders charged trappers much more for made beaver pelts in order to recoup their costs and to make a profit.
-

Did you know that:

It is erroneous to assume that the Métis buffalo hunters respected the buffalo as a renewable resource. Sometimes, in a good few weeks of hunting, they often killed 1000 or more animals, usually cows. However, there were millions of bison on the North American plains and nobody thought that these majestic animals would nearly become extinct. By 1875, few people lived off of the hunt because the resource became too scarce.

Questions and Activities:

How important were the Métis free traders to the fur trade? Could they as a group ever rival the monolithic Hudson's Bay Company (HBC)? What advantages and disadvantages would these trades had over those working with the HBC?

What were the most expensive and therefore desirable kinds of beaver fur available to a Métis fur trader?

Do you think that the career of Charles Price Isham was typical of that of most Métis traders? Do you think that Métis fur traders would have faced discrimination from their Euro-Canadian colleagues or superiors? From their First Nations customers? Or do you think racism directed to Métis traders and factors from First Nations trappers was a result of the Métis' higher position in the social hierarchy?

What importance did the annual Métis buffalo hunts mean to the HBC and to society in general in Rupert's Land? Why was pemmican such a vital resource to the fur trade in the nineteenth

century? What importance did the provisioning industry become to the Métis?

What other animals did the Métis provisioners sell and to whom? Is it fair to say that the Métis provisioners played a key role integrating immigrants to the Prairies? What role did Métis provisioners play in other parts of Canada, particularly in Labrador and in the Arctic? How did the HBC keep the Métis provisioners tied to the Company?

Do some Métis continue to make a living as scouts and guides? What social cost does the hunting of scarce animal resources by outsiders cause to Aboriginal families and communities?

Why were the Métis uniquely suited to be interpreters? Why did their varied backgrounds make the Métis so sought after as employees at various fur trade company posts?

What was the role of Métis interpreters during the treaty process?

Major Activity:

Name some important Métis guides and scouts such as, James McKay and Jerry Potts. Research the accomplishments or exploits of these people others like them. Write a list of the qualities, which these men or women exhibited. Then write a list of reasons why those who were not that familiar with the Northwest would hire individuals such as these. What advantages would a Métis scout or guide possess which his First Nations colleague may not? Why was the Canadian state so interested in employing them?

Key Terms: traders, interpreters, guides, scouts, provisioners, middlemen, free traders, James McKay and Jerry Potts.

3.4 Métis People and Natural Resources

Ever since their emergence as a people, the Métis have harvested natural resources, used, and sold them. The Métis' close ties to the natural world, a gift bequeathed to them by their First Nations relatives, gave the Métis a clear advantage over non-Aboriginal people when they harvested natural resources. These included bison bone collecting, wild rice harvesting, commercial trapping and hunting, fishing, farming, wood supplying and the collection of Seneca root. These activities, of course, only increased the Métis' reliance on making a living on natural resources, which more often became depleted because of over use, and from limited or ever changing markets.

Learning Objectives:

The students will learn the various roles played by the Métis in their various interactions with the natural environment.

Did you know that:

In 1909, a Métis trapper, Joseph Kenny, received a standard set of daily rations, which included bacon (1/2 lb.) or beef (1lb.), flour (1lb.), rice (1 oz.), tea (1/4 oz.), sugar (2 oz.), oatmeal (2 oz.), salt (1 small package), coal oil and fuel.

Métis buffalo bone collectors received goods rather than money from railway companies for their cargoes. Bison bone collecting allowed many Métis to retain their nomadic lifestyle after the great bison hunts ended. Regina, the capital city of Saskatchewan, is known as "Pile of bones" because it was the site of a large deposit of buffalo bones.

In 1878, Norbet Welsh, a Métis farmer, sold produce and crops to a North West Mounted police outpost for: \$2.50/bushel for 100 bushels of potatoes, \$2.00/bushel for 150 bushels of oats, \$2.50/bushel for 120 bushels of barley and \$3.50/bushel for 50 bushels of wheat.

Questions and Activities:

What factors led to the near extinction of the plains bison? Why were bison bones such a profitable resource? What were bison bones used for? How did the collection of bison bones on the Prairies by the Métis benefit central and eastern North-American industry? How was a bison bone collection expedition organized? How was remuneration returned to the Métis collectors for their efforts? What areas were the best for buffalo bone collection?

What was the significance of the wild rice industry for Métis and other Aboriginal people? What is the significance of this industry for today's Métis? When is wild rice planted and harvested? How is it harvested? What is the size of a typical yield? Find recipes using wild rice and then make something with it.

What has been the significance of the trapping industry to the Métis economy?

How was the Métis lifestyle affected by the growth of the fur trade since the introduction of this industry in the Sixteenth century? Comment on the impact of the eventual over-reliance of European trade goods and cultural patterns among the Métis and other Aboriginal people in Canada. Was this development necessary? Did it encourage Aboriginal people to abandon their traditional conservationist policies to manage the environment for commercial gain?

Did the Hudson's Bay Company keep the Métis committed to trapping because of over-extended credit? What was the situation like for the Labrador Métis, could a trapper there make an adequate living for himself and his family?

In northern areas, Métis people relied almost exclusively on the Hudson's Bay Company for supplies when trapping. Did the company use this fact to control the Métis trappers?

How did the Canadian state respond to the over exploitation of fur-bearing animals as a natural environment? Are any programs in place to assist Métis trappers in lean years? How were the Métis affected by the actions of the federal and provincial governments? Why did many of these initiatives fail? How does the over-exploitation of this fauna resource compare with the great buffalo hunts of the Nineteenth Century?

Can you think of the various techniques employed by a Métis trapper? Did a trapper's routine vary from animal to animal? What animals were easier to trap and what animals proved more difficult? What are the steps in laying a trap for a large fur-bearing animal?

What were some of the methods, which the Métis traditionally used to capture and kill beaver? Were these means destructive? Write a profile of the North-American beaver population. Where did these animals become trapped and hunted out? Where do they have a stable population?

How are mink, martens and muskrat trapped and how is this different from how beaver are trapped?

Outline the organization of the Canadian trapping industry. Was this industry highly organized and regulated?

What role has commercial fishing played in Métis communities? How did merchants keep Métis fisher people in debt in Labrador? Is there a parallel between the actions of the Hudson's Bay Company

towards Métis trappers and the Labrador merchants towards the fisher folk?

When and why did large-scale commercial fishing take off in Canada among the Métis? What factors spurred this growth? How has a commercial fishery proved a financial boon to many northern communities? What regulations has the Canadian state put on the Métis and other Aboriginal peoples' commercial fishing industry? Has this been a harmful or beneficial to the Métis fisher peoples' attempts to make a living?

Why have many Métis in northern Canada established fishing cooperatives? Have these institutions provided the Métis with better returns and industry stability than earlier? How do marketing boards work? What principles lay behind the cooperative movement? Research this topic in a library. Why do many socially disadvantaged people throughout the world start up cooperatives?

How did and do Atlantic-based Métis catch fish commercially? What sort of arrangement has the Labrador Métis recently signed with the federal department of fisheries? List some of the means by which the Labrador Métis believe that they can successfully manage fish stocks? Do you think that such self-management will work considering that fish stocks were so overfished in the past?

What were the major markets for Western-Canadian Métis commercial agriculture in the Nineteenth Century? Were there other markets at this time? Why did the Métis farmers have a difficult time during the Great Depression of the 1930s? What were the causes of the Great Depression? Was the Canadian state responsive to the needs of the Métis during the Depression? Why or why not? How did the Alberta government assist the Métis during the 1930s?

What purposes is the seneca root used for? Where is most of the seneca root in Canada produced?

Major Activity:

Go to your library, or search the World Wide Web and try to find information relating to the fluctuating price of furs over an extended period of time. Construct a graph and charts related to this information. You will notice that the price of this staple varies from period to period. Look at those years when there is a dip in prices. What local, national and international events and factors at this time could explain this sudden drop or rise in prices? What impact has European legislation and anti-fur trapping lobbying by European-based environmental protection advocacy groups had on the fur trade in Canada? Is it wise for people thousands of miles away to drastically affect the livelihoods of others?

Key Terms: Seneca root, great depression, commercial agriculture, commercial fishing, environmentalist, conservation, cooperatives and marketing.

3.4 Standard of Living

Humans have always had the need to provide for themselves. The Métis had to clothe, feed or provide shelter for their families. The Métis have had different means to achieve their standard of living throughout their history, which depended on their location. Over time, the criteria by which a standard of living is assessed has changed. For example, a Métis buffalo hunter who killed a few dozen buffalo every year may have had a high standard of living in his society but this would not translate the same in today's consumer driven society. Anthropologists maintain that no matter how a particular society obtains a standard of

living we should not judge that society because it is the best means to live for that group of people based on climate, geographical, and cultural factors. This concept should be remembered when learning about the Métis and all other Indigenous people.

Learning Objectives:

The students will learn:

- How the Métis earned a living before and after 1885.
- How development programs have tried to assist the Métis in a variety of economic endeavors
- The employment situation of the contemporary Métis

Did you know that:

Some Métis were called the "Road Allowance People", a name given to those Métis who squatted in temporary shacks along road allowances. A lack of sufficient education among the Métis has severely affected their ability to obtain a decent living. The Métis are one of the more under-educated populations in Canada. To take but one example, in Buffalo Narrows, Saskatchewan, in the 1990s, a community which is 78 % Métis, only 4 % of its population had a university degree and only 11% of the community had some university training.

The Métis receive little funding per capita than other Aboriginal groups in Canada for the development of industry and other infrastructure in their communities. The Métis have tried to rectify this dilemma of under-funding and capital assistance by initiating their own development corporations. For instance, the Apeetogosan (Métis) Development Incorporated of Edmonton Alberta

provides a variety of low-interest business loans to Métis entrepreneurs.

Questions and activities:

What were some of the ways, which the Métis made a living after the 1885 Resistance? What factors led to the Métis' increasing social displacement at this time? Did the Canadian government alleviate the social distress of the Métis after the suppression of the 1885 resisters? What social conditions did the "Road Allowance People" face? Why would many Métis people deny their heritage after the 1885 Resistance?

How did the growth of the Canadian welfare state affect the Métis' ability to live from traditional sources? Were early government development programs successful? Why or why not? Was the movement of the Métis by the Saskatchewan government in 1949 to Green Lake a deliberate attempt to move them into the bush and out of sight from the larger society in the south of the province? What happened to the Métis settlers of Green Lake?

Go to the library or an archive or search the World Wide Web and research relocation projects forced of Aboriginal people by the federal and provincial governments. What was the intent of these movements? Did these migrations benefit Aboriginal people?

What are some of the hurdles which the Métis must clear before they can obtain a better standard of living and further self-respect as a people? Would more educational opportunities among the Métis affect their ability to obtain a decent standard of living? Has the federal government funded these development programs to the same level as those for the Inuit or the First Nations? Why or why not?

Are there other organizations besides the Gabriel Dumont Institute in Canada, which try to integrate Métis and other Aboriginal people in the

professional economy? Information about the Gabriel Dumont Institute can be obtained from the Institute's Website: www.gdins.org.

How many Métis live in Canada today? What do they do for employment? Compare their employment to the ways in which Métis made a living in the 1800s. Prepare a short written and oral report.

Major Activity:

What do current government statistics indicate about Métis employment demographics? Using information from the most recent *Aboriginal People's Survey* construct a series of charts and diagrams which compare Métis employment statistics with those from the Inuit and First Nations, Non-Status First Nations and the general Canadian population. What trends are noticeable? Are Aboriginal people in Canada an underemployed and relatively unskilled work force compared to the general Canadian population? What is the statistical break down for each employment category in the survey? From this information, which areas should the Métis target for affirmative action or development programs?

Key Terms: employment, standard of living, Anthropology, cultural relativism, immunity, road allowance people, welfare, income, capital, industry, economic development, infrastructure and affirmative action.

3.4 Health and Well Being

This section outlines health and wellness issues regarding the Métis of Canada. Traditionally, the Métis ate a high protein and fat diet, and this was

necessary because they lived active, often physically demanding, lives. The energy produced by such a large caloric intake was then used to live a subsistence lifestyle. In our own time, the many Métis eat fatty foods and processed carbohydrates, but have largely refrained from the great amounts of physical activity needed to expend these extra calories. This section will look at lifestyle changes and the impact it has on health and wellbeing.

Learning Objectives:

The students will:

- Learn how the health and wellbeing of the Métis was maintained in past and in the present.
- Examine the diet and health of the historic Métis and how changes in diet and lifestyle in the Twentieth Century has affected the health of the Métis.
- Outline how European-sponsored illnesses have affected the Métis.
- Discuss obstacles the Métis face in order to access to health care.

Fast Facts:

In 1991, the Aboriginal Peoples Survey indicated that over 21% of the Métis had reported that they had medical conditions. In 1991, 43% of Métis aged 15 and over reported that they had at least one health problem. Health problems also tended to be slightly more prevalent among the Métis than among First Nations (40%), and considerably more so than among the Inuit (33%). In 1991 Statistics Canada indicated that Arthritis is the most common health problem reported by the Métis.

Source: Stats Canada. *A Profile of the Métis*.

Questions and Activities:

Create an inventory of the various diseases, which have proved detrimental to the Métis and to other Aboriginal people. Why were Aboriginal people infected and European-Canadians immune to these diseases? Make a map of the various epidemics, which have plagued the Métis through history. Which diseases proved the most detrimental to the Métis? Why do the Métis have such poor health? What factors would led to this? How did the Church provide medical services to the Métis? How have governments tried to provide health care to Métis living in remote areas? Has the state been successful in this regard? Do the Métis receive the same level of healthcare from the federal government as the Inuit or First Nations? Why or why not? What are some solutions offered by Métis organizations to solve this dilemma? Discuss the career of Maggie Hodgson. Do you think that her solutions to healing should be used for the Métis or for society as a whole? Go to or conduct research, via the World Wide Web, about an Aboriginal healing lodge. Then find out as much as you can about these centres and compare them with methods and treatments used in Euro-Canadian centres. Is there much of a difference in approaches?

Why did the Métis traditionally need a diet high in fat? Is this a similar pattern to Indigenous people throughout the world? What changes in lifestyle made a high fat and protein diet a health concern? Has the lack of access to wild meat and other game affected the health of the Métis? What impact has store-bought and processed foods had for Métis health? Has the generally poor income of the Métis as a people affected the way they eat or prepare food?

How do you treat your illnesses and how did Métis peoples treat ailments in the past.

Key Terms: Health, immunity, epidemic, wellness, diet and protein.

3.4 Food and Diet

The Métis have contributed immensely to the dietary fare of Canada. Métis Canadians have adapted many of the simple but nourishing and flavourful foods traditionally eaten by their First Nations, Euro-Canadian and European ancestors and have made these into their own distinctive culinary blend. The Métis have particularly adapted such French-Canadian foods as bannock and *les Boulettes* (meatballs) and such Aboriginal foods as pemmican. These nourishing foods, easy to prepare and transport, were particularly well-suited for such a semi-nomadic people as the historic Métis. Today, most Métis make these traditional foods only on special or festive occasions - like everyone else in North America, they eat standard homogenized "North American" food most of the time.

Learning Objectives:

- The students will learn the food and dietary fair of the Métis

Fast Facts:

Pemmican, like bannock, had become a "national" food of the Métis by the early Nineteenth Century. This indispensable but blend food resource was made from pounded and shredded buffalo meat fortified by berries and hot buffalo fat.

Bannock is a traditional Métis food, which was used by people who had to eat a quick, nourishing, and tasty meal, particularly when doing an activity. Like pemmican, bannock was a high energy food eaten by travelers or other people engaged in a great

deal of physical activity, who did not have time to prepare food.

Questions and Activities:

Why was the preservation of food so important to the nomadic Métis? What kinds of meat and vegetables did the Métis preserve? How were these foods prepared and preserved?

Using recipes from the CD-ROM or recipes collected from family members or recipe books make a traditional Métis meal. Bannock, *boulettes* and wild rice make a wonderful hearty. Be warned this food is high in fat but it is delicious!

Establish a menu of a traditional Métis feast. What foods would the Métis have eaten and where would they get them? Create and design hypothetical Métis restaurant.

Major Activity:

A recipe for *Les Boulettes* submitted by Florence Bruce for *Buffalo Trails and Tales* newsletter, December 1996:

2lbs or 1 kilogram of lean ground beef
Medium onion chopped fine
1-1/2 teaspoon salt
1/2 teaspoon black pepper
1/2 cup flour to mix into meat to hold everything together

Mix well and roll into 2-3 inch balls and roll into the flour once more. Put the meatballs into a quart of boiling water with one teaspoon of salt, and let them simmer for 60 minutes.

Key Terms: Bannock, feast, pemmican and preservation.

3.4 Métis Living Space

Historically, Canada's Métis have lived in every sort of long and short-term living structure imaginable from tipis, wigwams, wickims and long houses to stone, sod, log and wood houses. No single living space can be identified as Métis-specific, although Road Allowance shacks and tents fashioned to Red River carts may be considered to be "temporary" Métis homes. The kind of home, which a particular Métis lived in the past, was directly related to the kinds of subsistence activities, which that person did to survive. A Métis farmer or fisher person would have preferred to live in a permanent home. No matter how they lived, the Métis had the artistic ability to decorate their homes with their handicrafts. Today, the Métis live in modern homes, but the kind of homes in which they in, depends greatly on their socio-economic background.

Learning Objectives:

The students will:

- Learn the various living spaces of the Métis.
- Understand that many Western-Canadian Métis have a tradition of remembrance for the "Road Allowance People."
- Understand the history of how the Road Allowance Métis build their homes with available resources.
- Learn about urban housing issues such as a low standard of living and low-income housing.

Fast Facts:

Métis tipis were important homes for subsistence hunting families.

Métis peoples used mud and clay, often mixed with bison hair as a tempering agent to insulate and fill cracks between the logs in a winter house.

Métis winter houses in Labrador were built along raised beaches close to river mouths, were insulated with marsh mud, had windows made from stretched seal hide and floors made of packed dirt and spruce boughs.

The St. Norbert Provincial Heritage Site in Winnipeg, Manitoba has the Turrene (circa 1871) and Delorme (circa 1850s) Houses. These historic Métis homes have been restored to what they originally looked like in the 1800s. Most Nineteenth century Métis homes, such as this one, are no longer standing, however, some still exist in and around Winnipeg. In fact, the Riel family home, which Louis Riel never actually lived in, still stands in Winnipeg and is a National Historical Site.

Highlights from the 1997 *Profile of the Métis* indicate that in 1991, 52% of the Métis rented their living accommodations and 48% owned their own homes and 47% of all Métis dwellings were in need of repairs. This only confirms that the Métis inhabit one of the lowest income strata in Canadian society.

Xavier Letendre dit Batoche, an affluent Métis businessperson from Batoche North-West Territories, had one of the grandest homes in the region in the late Nineteenth century. It was built in the French-Canadian Seigneurial style by Canadien craftsmen and was lavishly decorated and furnished.

Although the owner had rivals in the Métis community of Batoche, Duck Lake and St. Louis, his home remained the focal point of the Métis living between the two arms of the Saskatchewan River.

In 1885, raiding Canadian soldiers at the battles of Fish Creek and Batoche robbed many Métis of all their valuable possessions. In some cases, it took 20 or more years for some of these Métis to return to their pre-resistance standard of living.

As recent as the 1960s, the Métis of northern Saskatchewan lived in log cabins with very little in modern and comforting amenities such as running water.

Questions and activities:

Outline some of the living structures, which the Métis traditionally lived in. Were these homes functional and related to the sort of subsistence activity, which the Métis partook in? Make a model of a tipis or a traditional Métis cabin. Use materials on hand or try to replicate as closely as possible the same natural materials, which the Métis would have used to construct their homes. Various Native Studies or Anthropology books will provide you with models to work from, or you can visit a museum or the World Wide Web and create from models on display.

Could people cook inside of tipis? What sort of engineering in a tipis' design makes this possible? Was it possible to live in tipis in winter?

Describe a typical Métis wintering house. What materials were used for its construction? Where were these structures built and why? What unique features did these structures have which made them so valuable to the Métis in *hivernant* camps? What kind of furnishings would these homes have had?

What sort of remains from these sites have the Métis winterers left for archaeologists to interpret?

What happened to these structures after the end of the winter? Were the Métis winter villages structured in any particular way? How were these settlements organized?

Compare and contrast a Métis winter house in Labrador with one from Western Canada.

Describe the first kinds of Métis permanent structures. What lifestyle choices were necessary for the Métis to start living in such homes? Were these homes similar or did these structures vary? How were these homes constructed? What raw materials were used in their construction? How did early Métis homeowners brighten-up these structures? What sort of furnishings and household items would a typical Métis house from this time have? Using raw materials construct your own Métis cabin. Go to the library or to an archive or the World Wide Web and study various forms of Métis permanent structures. Create a catalogue of these buildings and how these were constructed.

Road Allowance Housing has a special significance for Prairie Métis, why is this so? What social and political factors led to the creation of the "Road Allowance People"? How were Road Allowance shacks built? Is there a similarity between these structures and the kind of housing which squatters build in the outskirts of many Third World cities?

What kinds of housing does the Métis live in currently? Would their generally lower income levels affect the kind of accommodations, which they chose to live in? How have Métis activists and political organizations attempted to improve the living conditions of those Métis living in urban and rural areas?

Key Terms: Road Allowance people, income, urban, rural, squatters, hivernant camps, archaeologists, subsistence activity, standard of living, class structure, Xavier Letendre dit Batoche, tempering, chinking, low income and modernization.

Métis Biographies in Economic Life Section

Amiotte, Lorraine	Métis woman originally from Manitoba
Bear, Elsie	Métis woman from Grand Marias, Manitoba
Beaudry, Justine	Métis woman from St. Alberta, Alberta
Beaudry, Lucie	Métis grey nun from Vassar, Manitoba
Belcourt, Father	Missionary at Red River
Bellerose, Pierre	
Boyer, Bob	Métis artist
Cardinal, Alexander	Métis resources user
Chartrand, Larry	Métis Lawyer
Desjarlais, Antoine	Métis transporter, packer and trader
Dorion, Louis	Tradesmen and Carpenter
Dorion, Cecilia	Métis woman trapper
Fleury, Patrice	Farmer and trader in Batoche region
Gardiner, Alexander	
Henry, Alexander	Métis trader at Pembina
Hodgson, Maggie	Métis alcohol and drug abuse educator
Impey, Isabelle	Métis artisan
Isbister, James	Trader, farmer, entrepreneur [1833-1915]
Isham, Charles	Métis trader at Cumberland House [1775]
Ladouceur, PierreLac	La Biche Métis trader and labourer
Ladouceur, Louis Lac	La Biche Métis trader and labourer

Lussier, Maria	Métis	woman	from	St.
Eustache, Manitoba				
Margaret, Old Lady	Métis	woman	from	Paddle
Prairie, Alberta				
McKay, James	Trader and entrepreneur			
McKay, George	Ferry	operator	southern	
Saskatchewan				
McKenzie, Bill	Steamboat	Bill	from	
Cumberland, Saskatchewan	[1901]			
McTavish, Emily	Métis daughter of HBC factor			
at Norway House				
Monkman, Harry	Métis fisher person	from		
Ramsey Point, Manitoba				
Montour, Abraham	River lot farmer	from	Batoche	
region				
Pelletier, Earl	Health Coordinator	Métis		
Nation of Saskatchewan				
Poitras, Edward	Métis artist			
Potts, Jerry	Métis trader and NWMP guide			
Shmon, Karen	Métis Finger weaver			
Simpson, George	Hudson's Bay Company	(HBC)		
Governor				
Sutherland, James	Chief Factor	HBC and Country-		
born				
Tomkins, Frank	Smoke Jumper Trainer			
Thompson, David	Explorer			
Trindell, Ted	Northwest Territories	Métis		
trapper, trader				
Welsh, Norbert	Métis trader and farmer	in		
Batoche region				

4.0 Métis Communities

Geography, environment and human cultural patterns have influenced the development of Canada's Métis. Canada's Métis have lived in many communities scattered over distance and time. Some of these communities are no longer present. Other Métis communities are thriving and are actively expressing their Métis heritage. There is a

certain commonality of shared experiences, which all Métis have no matter where and when they lived. The Métis have forged their own distinctive cultural synthesis.

Learning Objectives:

The students will:

- Discuss the organization and structure of Métis communities in Canada. Many Métis communities have unique histories and experiences.
- Learn about the history, social, cultural, political, economic and educational dynamics of Kelly Lake, British Columbia, Lac La Biche, Alberta, Cumberland House, Saskatchewan, Hay River Northwest Territories, St. Laurent, Manitoba, Sault Ste. Marie, Ontario, Kipawa-Timmiskaming Québec, and Fox Harbour, Labrador.
- Outline how the local Métis interacted with their natural environment and lived from it.
- Understand how the Métis maintained their identity in these communities.
- Understand the impact of the fur trade and the Church upon these communities and Métis identity.
- Learn how archaeology can illustrate how long ago Métis people lived.
- Discuss how these communities have struggled with the Canadian state to restore their legal identity as an Aboriginal people.

Fast Facts:

The Métis account for more than one in five Aboriginal people in Canada. Three out of four Métis identified by the 1991 survey lived in the Prairie Provinces. In 1991, two-thirds (65%) of Métis lived in urban centres. The Métis are a

relatively mobile population. In 1991, 62% of Métis aged 15 and over reported that they had moved in the past five years.

Source: *Profile of the Métis*, 1996.

Major Activity:

Begin a local or community history of a Métis community. This activity is an excellent project for many communities because it is very important that students play a role in documenting their own regional histories. If you have a community that is predominately Métis this would be a great chance to document the stories and histories of local people. Establish a group to research and report on the history of your community. Collect stories and legends about your local community. Keep a scrapbook of cultural events and activities in your community. Describe your family life and the lives of others in the community. You will need to conduct interviews or oral history with community members.

What is meant by the term Oral History?

Definition: Informal and formal storytelling that communicates the histories, rules of belief, acceptable behaviour, and worldviews to the other members of a group. The transmission of oral history strengthens ones cultural identity.

4.1 Kelly Lake, British Columbia

Kelly Lake's cosmopolitan Métis heritage is derived from a variety of diverse sources. Its heritage

includes the Athapascan-speaking Beaver, Sekani and Carrier First Nations, as well as Iroquois and Ojibwa Freeman. These Métis, in turn, intermarried with other (Red River) Métis and First Nations and Euro-Canadians. Kelly Lake's Métis have always identified themselves as Métis, however, after much energy was expended as a Métis advocacy group they decided to call themselves the Kelly Lake First Nation Community Association in the hope that the federal and provincial government would be more responsive to a First Nations group than to a Métis one. By doing this, they also feel that their land claims will be settled easier and quicker.

Learning Objectives:

The students will learn:

- About the society and culture of the Kelly Lake Métis.
 - Understand the basis for Métis land claims in Kelly Lake.
 - About the early developments of the Kelly Lake.
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Fast Facts:

Kelly Lake is the only distinctly Métis community in British Columbia. In 1991, Statistics Canada identified 9,030 Métis people in the province. Kelly Lake is the first community in British Columbia to pursue land claims.

What is meant by Treaty Eight? The Cree, Beaver, Dene and other First Nations of the Northwest Territories, northern Alberta, and northeastern British Columbia signed treaty Eight in 1899. It was initiated by the Gold Rush of 1898. At the time

of treaty negotiation the First Nations were living a traditional lifestyle based on the fur trade economy. The people preferred that no reserves be set-up, as they did not restrictions from hunting. As a result, the treaty explicitly incorporated trapping rights.

Questions and activities:

Discuss the early history of Kelly Lake. How did the community originate? What larger Métis community is Kelly Lake part of? What Aboriginal groups contributed to the development of Métis identity in Kelly Lake?

When was the current community of Kelly Lake founded? Where did most of the residents of Kelly Lake move from prior to the town's founding? Why did the Métis in Kelly Lake choose the site for a settlement? What environmental advantages did they seek in the Kelly Lake area? What sort of traditional subsistence lifestyle did the Métis of Kelly Lake live in? What sort of environment is found in Kelly Lake? What sort of animals have the Métis of Kelly Lake traditionally hunted or trapped and how are these resources used? What sort of plant life did the women and children gather?

Why have the Métis of Kelly Lake taken up land claims pursuits? How did the Scrip and Treaty process affect the Kelly Lake Métis? Have Canada and British Columbia forgotten the plight of the people of Kelly Lake?

How has the educational life of the people of Kelly Lake changed since 1923 and the founding of the first permanent school? Do educators in the community currently face the same challenges as they did before? How have the Kelly Lake Métis maintained their Indigenous culture despite the fact that they have never had an Aboriginal teacher?

When did things really start to change for the people of Kelly Lake and why? How have these changes affected the local environment in the Kelly Lake area? Can the Kelly lake Métis still live a traditional Indigenous lifestyle despite these changes?

Discuss the Kelly Lake Métis' political activism, why have these Métis set up their own independent and non-affiliated political organization? Is this a good strategy or do you think that they should foster solidarity or political cooperation with other Métis political organizations?

If there is one theme for the Métis community of Kelly Lake it is isolation. Has isolation had its benefits for this community? Has it had its share of laments as well?

Explain the historical basis for land claims of the Kelly Lake Métis people. What is their position on land claims?

Discuss the historical background of the Métis in the community of Kelly Lake. Name some of the Métis family names common to Kelly Lake.

Describe the regional environment of the Kelly Lake area. Discuss the economic life of the Kelly Lake Métis. Examine the educational life of the Kelly Lake Métis.

Key Terms: Beaver Indians, Sekani Indians, Carrier Indians, Freeman, Peace River District, Treaty Eight, Non-status Indians and scrip.

4.2 Lac La Biche, Alberta

Lac La Biche is one of the oldest settled communities in Alberta. The North West Company originally founded it in 1788-99. As a fur trade

depot and trading centre, it soon evolved into a majority Métis community. In 1872, it had more than fifteen times the population as Fort Edmonton. The fur trade was the major industry in the northern Alberta community well into the late Nineteenth century. The Church, most specifically the Oblate Missionary Order of the Roman Catholic Church, had a great impact upon the area's Aboriginal people. Today, Lac La Biche is a mélange of Métis, Cree, and French Canadian, Lebanese, Russian, and British peoples. The local people are employed in a variety of activities in the primary, public, service, and educational industries.

Learning Objectives:

The students will learn:

- Why the Lac La Biche Métis traditionally relied on the Wood bison and moose.
- About the role of the fur trade in the Métis community of Lac La Biche.
- Understand how the Lac La Biche Métis organized their farms along rectangular lake front patterns.
- Discuss the role of the church and first permanent religious mission at Lac La Biche.

Did you know that:

In 1991 Statistics Canada identified 38, 755 Métis people in Alberta. In 1991, Lac La Biche had a population of 2,549.

Lac La Biche is one of the oldest communities in Alberta. The Métis provided important labour for the first transport and trade systems in the region. The legendary David Thompson of the North West Company constructed the first building in Lac La Biche in 1798. Soon the Hudson's Bay Company built a post nearby at Beaver River. What ensued

was 20 years of intense rivalry between the two giant fur trade companies.

Questions and Activities:

Write your own community profile or town biography of this interesting northern community. What are the community's major industries? What sectors of the local economy are most Métis employed in? Outline the ethnic make up of this community.

Discuss the role of the fur trade in shaping this community's identity and in fostering Métis identity. Write a timeline of important events in the fur trade for this community. What key events stand out in particular?

Why was Lac La Biche chosen as an important entrepôt in the fur trade? Was it situated on a strategic location in the fur trade transportation routes? Why was the region so important to both major fur trade companies? What happened to the Lac La Biche area fur trade posts after the 1821 amalgamation of the two rival fur trade companies?

Which groups founded the community along with the Métis? What group was the largest? Name some of the families that lived in the community in the 1800s. Look in a phone directory for Lac La Biche to see if these same family names predominate in the community. If not, what factors could account for their emigration from the community?

How did the debit and credit system work at local fur trade posts? What products were the most expensive items at the post for barter? All told, what fur trade activities did the Métis engage in at Lac La Biche? Did the local Métis suffer from prejudice at the local fur trade posts? Why or why not?

Discuss the fishing and agricultural sectors of the Lac La Biche economy, both past and present. Which of these two industries employs most of the local

Métis and how is it structured? What factors led to the growth of these industries in these communities? How were these farms organized? Did these resemble the river lot farms in Manitoba? What role has the Church played historically in Lac La Biche? What orders of the Roman Catholic Church have had the greatest impact among the area's Métis and other Aboriginal people? How was their evangelic message suited to the Métis? What were the aims of the clergy in the community in the nineteenth and early twentieth centuries? What was their attitude towards their Métis charges in the community? Was it ambivalent? How did the Church meet the educational needs of the local Métis? How did the Church attempt to integrate the Métis in the non-traditional economy? Do you think that they were successful or do you believe that the Church attempted to assimilate the area's Métis by making them adjust to Euro-Canadian lifestyles? Are the Lac La Biche Métis experiencing a resurgence of pride in their Métis heritage? What do you think is the impact of the development of Métis land bases at Kikino and Buffalo Lake Métis Settlements for local Métis identity?

Major Research Project:

Write an environmental profile of Lac La Biche. What sort of animal and plant resources did (do) Lac La Biche area Aboriginal people use and how would these have been different than the resources used by the Métis at Red River? Would the natural cycle of the Lac La Biche Métis more resemble that of other Aboriginal people in boreal forest environments in Central and Eastern Canada or the Plains environment in Prairie Canada? How have

Aboriginal people interacted with the environment in Lac La Biche? Have any resources become exhausted from overuse? What pressing environmental issues does the community face? Make a map of the region outlining the area's physical and human geography, including land use patterns and remaining floral and fauna deposits and any thing else you think is important.

What is meant by the term cooperative?

Definition: An economic enterprise designed, owned and used by its members to ensure continued services and equitable prices on goods within a particular market.

Key Terms: David Thompson, the North West Company, the Hudson's Bay Company, Peter Fidler, Antoine Desjarlais, Pierre Ladouceur, Whitefish, cooperative, river lots and watershed.

4.3 Cumberland House, Saskatchewan

Cumberland House is the oldest community in Saskatchewan, and like many other Métis communities, it too had its genesis with the great continental fur trade. On September 4, 1774, the Hudson's Bay Company explorer and servant Samuel Hearne and his crew stumbled upon a strategic location along the Saskatchewan River delta known as *Ministikominuhikosak* or "Pine Island". A crudely built log cabin was soon constructed and was known as Cumberland House by the Company men and *Waskukikun* by the area's Cree. The post soon became one of the Hudson's Bay Company busiest inland trading depots, and because of its location along the delta of the Saskatchewan River, it was

also an important supply centre for traders moving to and from Hudson Bay. The community remained tied to the fur trade and to the traditional Aboriginal economy until quite recently when local people began to be employed in other industries. Cumberland House has traditionally been an isolated community, however, with the recent construction of a bridge from the south and an increasing amount of telecommunications and computer link ups, this isolation is dissipating.

Learning Objectives:

The students will learn:

- Why the Cumberland House was the Hudson's Bay Company Inland headquarters from 1774 to 1821.
 - About the archaeological excavations at Cumberland House.
 - How the community has changed over time.
-

Fast Facts:

In 1991, Statistics Canada identified 26,995 Métis in Saskatchewan. In 1991, Cumberland House had 738 residents. There was a high retention of the Cree language in both the town and on the reserve. 145 people on the reserve and 450 people in town reported Cree as their mother tongue.

Questions and Activities:

Delineate the impact of the early fur trade upon this community. Based on the local natural environment, what kinds of subsistence activities did the Métis and Cree engage in around the posts? What is Archaeology and how does it help us to understand the lives, which past people lived? Why would archaeologists provide more insights to the

daily lives of the people in site of Fort Cumberland House than any historical document or book?

How did the archaeologists find the site of Cumberland House, which has been lost for a very long time? What sorts of "fur trade" artifacts were found at the Cumberland House site? What sort of floral and fauna remains were found and what does this tell us? Can you think of other kinds of remains and finds, which would interest archaeologists at this busy and interesting site? (Human and personal goods). What sorts of consumer artifacts were found?

The Cumberland site is rich in cultural artifacts. What does this tell us about human interaction between European and Euro-Canadian traders and the Aboriginal population? Is it easy to see how the Métis community of Cumberland House may have emerged given the large number of First Nations items and European trade goods found at the site?

How could the Cumberland House site tell us about how the land, and by extension, the environment, was used by Métis and other Aboriginal people in the recent past? Could the study of Archeology bolster one's knowledge of environmental issues, why or why not?

What was the relationship like between Cumberland House's Aboriginal people and fur traders? Discuss the lives of Captain William Kennedy and Samuel Hearne in this context. How were these two men, both products of Hudson's Bay Company policy, different in outlook, goals and loyalty to the "Company"?

Why were First Nations women so important to the survival of this and other fur trade posts?

Discuss the career of Keith Goulet, Cumberland House's well-known politician. How has Mr. Goulet served as a role model for Métis youth?

How have the Métis around Cumberland House interacted with the environment? Why have muskrats

been such a valuable resource for the area's Métis? What happened to the local Métis when the muskrat was over-trapped? The beaver? How did the Métis and other local Aboriginal people fair when the marshes dried-up? What does this say about indigenous people's reliance on such a floral and fauna-rich but sensitive environment?

What impact did the Church have upon the Métis at Cumberland House? Which Church had the most adherents among the local Métis?

A number of important events took place for the Métis outside of Cumberland House and while the Métis in the community were not directly affected by these events, the impact of these was felt in this community. How were the Métis at Cumberland House affected by the 1870 and 1885 Resistances? The Treaty and the Scrip process? Euro-Canadian and European settlement in southern and central Saskatchewan? The Saskatchewan government's attempts to alleviate the social distress of the province's northern Métis?

Major Activity:

Go to a museum or search the World Wide Web and study some of the Aboriginal artifacts, which have been found by archeologists. Find a few items, which interest you and take a photo and sketch them. Then find information about how these items were used and following that write a brief report about the item and present it to your class. You can find out more about Archeology by writing to your local archaeological societies, by visiting your local Heritage Canada site or by contacting archeologists in the Anthropology department of your local university.

What is meant by the term Archaeology?

Definition: A sub-discipline of anthropology involving the study of the human past through its material remains.

Key Terms: Samuel Hearne, Archaeologists, Excavation and Artifact.

4.4 Hay River, Northwest Territories

Another distinct Métis community is Hay River, Northwest Territories. Auley McCauley of the Hudson's Bay Company founded the settlement in 1816-1817 in order to tap into the fur trade along the shores of the Great Slave Lake. The fort was very strategically located along the shore of this large lake, which allowed for easy transport by canoe and York boat. It also had excellent fish stalks, and trade with large numbers of First Nations people. Today, Hay River's Métis are no longer involved in the fur trade to the same extent as they were in the past. Many Métis are employed in the commercial fishery and from positions steaming from a local Métis development corporation

Learning Objectives:

- The students will learn about employment for the local Métis in a number of occupations with the Church, trading companies and the R.C.M.P., commercial fishery and the MacKenzie highway.
-

Fast Facts:

In 1991, Statistics Canada identified 3,895 Métis in the Northwest Territories. Hay River is really an amalgamation of several villages; all told there are 3,523 people in the community and 8,539 in the surrounding district. The Métis at Hay River have

more in common with the Athapascan Métis of north-central Alberta and British Columbia than the Cree, Ojibwa and Assiniboine Métis in the Prairie Provinces. The Dene-Métis in the Northwest Territories, including the Hay River Métis, are in the process of having their comprehensive land claim heard by the federal government.

What is meant by the term trade monopoly?

Definition: Exclusive possession of the trade in some commodity. The Hudson's Bay Company had a trade monopoly after the 1821 merger between itself and the North West Company. In order to get better prices under the 1821 trade monopoly, many Métis practiced illegal trade with American fur traders.

Questions and Activities:

Name some of the First Nations in the Hay River region.

Discuss the regional environment of Hay River.

How did the fur trade develop in Hay River? Was this different than developments in other communities? How were the dynamics of the northern fur trade different than that in more southerly locations?

How did the community develop beyond being merely a fur trade post? What role did the Church, and which denomination, play in developing the community?

In what ways have Richard Lafferty and Don Morin served as ambassadors for the Métis community of Hay River?

Why did the Hay River Métis Development Corporation develop in 1988? How does this organization work? How is this organization similar to and different from Apeetogosan in Alberta? Research the

government documents section of your library or go on to the World Wide Web and find a community profile of Hay River. With this information write a report about economic development in this community. What are the main industries of this community?

Major Activity:

Build an environmental profile of Hay River. What kind of climate, floral and wild life, topography, and natural resources does the community possess, and how do the Métis live from these? Design your own subsistence cycle for the Métis in this community based on its ecosystem. Why is the Hay River area in a fragile environment? Has the fact that the community is directly along the flight paths for a number of migratory waterfowl been a benefit to the community's Métis?

Key Terms: Trade monopoly, Mackenzie Valley Pipeline, Hay River Métis Development Corporation, commercial fishing, Richard Lafferty and Don Morin.

4.5 St. Laurent, Manitoba

The St. Laurent Métis community had its start in 1824. It was similar to the fishing village of Grand Marias, Manitoba. Therefore, it was different from the Métis farming community of St. Boniface or the buffalo hunting community of St. Eustache, Manitoba. St. Laurent is located on the shores of Lake Manitoba, northwest of Winnipeg. Fishing is still an important industry in this community; however, it does not quite have the same importance as it once did. The community is one of the largest Métis centres in Manitoba, and its citizens are proud of their Métis heritage, and have, in turn become dedicated activists and cultural advocates.

Learning Objectives:

The students will learn:

- How St. Laurent was similar and different from other Métis communities.
 - Understand the role of fishing in the economic life of the community.
-

Fast Facts:

The Michif-French is spoken by many of the St. Laurent Métis. Some early Métis families in St. Laurent were the Chartrands, Ducharmes, Lamberts and Lavallées. St. Laurent has become one of the largest Métis communities in Manitoba. In 1991, Statistics Canada identified 33, 230 Métis people in Manitoba.

In 1993, Métis activists, including St. Laurent's Lionel Chartrand, convinced a Manitoba Court of Queen's Bench judge that the northern Manitoba Métis should have their Aboriginal hunting rights restored. Unfortunately, the decision was narrowly interpreted and does not apply to the province's southern Métis.

Questions and Activities:

How was St. Laurent different from other Métis communities in the Northwest?

How do you think the natural cycle of this community would have operated? List some of the animals and plants, which the St. Laurent Métis would have harvested. Were there instances when the local Métis may have exhausted natural resources and if so, what were these? How did the Métis in this community subdivide the land?

How have the local Métis won back their rights to unlimited hunting as "Indigenous" people? How has the development of a fishing cooperative improved the ability of the local Métis to make a livelihood?

In what ways have the Métis in St. Laurent resisted assimilation? What role do you think the Church, specifically French-Canadian religious, had towards Métis identity? How have Father Guy Lavallée, Sharon Lambert and Paul Chartrand contributed to the maintenance of Métis identity in this community for years to come? How are their lives typical of the Métis experience? What interesting things have they done in their lifetime? How has war service and educational opportunities linked the St. Laurent Métis to the larger Canadian community? Do you think that the St. Laurent Métis will preserve the use of Michif-French? What means are they using to achieve this end?

4.6 Sault Ste. Marie, Ontario

Located in the old *pays d'en haut* or the "Upper Country", Sault Ste. Marie, Ontario is one of the oldest Métis communities in Canada. The Ojibwa fished the waters in and around this community since time immemorial, which is known to them as "*Pawating*" or "*Bawating*" or "bounding" or "turbulent" waters. French missionaries and fur traders arrived in 1632 and founded a permanent settlement, and in time, the community became a prominent centre of the fur trade because of its strategic location between Lakes Huron and Superior. Gradually, the community evolved into an Ojibwa-Métis settlement. With the collapse of the Great Lakes Fur Trade, and the migration of many of

the area's Métis to the Prairies, Métis identity in this community eroded somewhat, but did not become decimated. Industrialization and urbanization have had a great impact upon this community but a strong First Nations presence in the area has allowed Métis identity to be preserved, along with the determination of its Métis residents.

Learning Objectives:

The students will learn:

- About the history of the Métis in the Great Lakes region.
- Understand how urbanization impacted upon Métis identity in the Great Lakes region.

Fast Facts:

In 1991, Statistics Canada identified 12, 055 Métis in Ontario. Sault Ste. Marie was once part of a Canadien-Métis large urban network in the Great Lakes, which consisted of fur trade posts, supply depots and military forts. The early Métis culture of Sault Ste. Marie was multilingual: most of its citizens spoke old non-standardized French, as well as a variety of First Nations languages.

Sault Ste. Marie and area supported the Red River Métis during the highly publicized trial of Guillaume Sayer in 1849. This action and a number of other small-scale resistances led to the signing of treaties in 1850 with Aboriginal people. There were 284 Métis signatories to the 1850 Robinson Superior and Huron Treaties, which included the Sault Ste. Marie's Métis. Sault Ste. Marie Métis were never offered scrip but many entered Treaty.

Questions and Activities:

Identify some of the historical terms used to identify the Métis in the Great Lakes region.

Research the role of the Métis in the Great Lakes fur trade system. Report and present information about the life of a Métis voyageur. Why was Sault Ste. Marie an important fur trade community?

Outline the early history of Sault Ste Marie. What events best characterize the community's development as a Métis settlement? What role did the early fur trade have upon the community's development and for Métis identity? What sort of society developed in the Sault Ste. Marie area? How was it structured, was it able to resist forced conformity by outside officials? Did various cultures interact? Who were some of the prominent Métis families and individuals in the region during the fur trade era? How were their lives typical of the Métis experience in the area?

Why did the Sault Ste. Marie Métis fight for the French and later British Crowns against Anglo-Americans? What did they fear if the other side won the various colonial struggles? Were their fears realized? What happened to most of the Great Lakes Métis population after the end of the War of 1812?

How did historians once interpret the demise of the fur trade and Métis society in the Great Lakes? What kind of considerations were lacking in their approach? What is the revisionist historical interpretation for this region and fur trade society? Do you agree with this interpretation, why or why not? What happened to the "Middle Ground" and to Métis identity in Sault Ste. Marie after 1812?

Discuss the Treaty process that involved the Sault Ste. Marie and area Métis. How was this process different than that of Métis in other parts of Canada who made Treaty later? How has Métis activism supported the development of Métis identity in Sault Ste. Marie since the Treaty

process? What social and economic factors influenced the development of Métis identity and affected the community's ability to live a traditional Aboriginal lifestyle? What factors led many Sault Ste. Marie Métis to suppress their identity?

Do you think that the Métis and First Nations communities in Sault Ste. Marie has shared in the prosperity of natural resource extraction which has been characteristic of the community and others like it in northern Ontario? How have the area's Métis attempted to address this situation? Write the local Chamber of Commerce to see how Aboriginal people have integrated into the larger community.

Major Activity:

Write an environmental profile of Sault Ste. Marie indicating what natural resources the area's First Nations and Métis have used, how the environment of the area has been over-exploited and denuded of its natural resources, how the area's Aboriginal population has dealt with urbanization and how they have attempted to implement resource management strategies. Make your own subsistence cycle for the Sault Ste. Marie Métis based on existing floral and fauna life forms and compare this to what a pre-Contact Ojibwa subsistence cycle would have looked like.

What is meant by the term reciprocity?

Definition: A trade practice or understanding between parties in which there are corresponding advantages or privileges that are granted by each group. There is a balance of power in a reciprocal relationship. In the fur trade there were periods when the European and Euro-Canadian traders and

Aboriginal people had very equal trade relations. These reciprocal relations between Aboriginal people occurred when both parties were interdependent upon each other.

Key Terms: Great Lakes fur trade, voyageur, multilingual, egalitarian, hierarchies, diversity, bourgeois, labourers, *à la façon du pays*, Jesuits, Recollects, extended families, Charles Michel de Langlade, Seven Years War [1754-1763], American Revolutionary War [1775-1783], War of 1812 [1812-1814], agrarians, colonization, emigrated, reciprocity, acculturation, Métis Nation of Ontario and the Ontario Métis and Aboriginal Organization.

4.7 Québec, Kipawa and Timiskaming

The communities of Kipawa and Timiskaming or Temiscamingue are located in Québec. These communities are part of an interesting and diverse federation of Métis communities with varying First Nations parent cultures and languages. Temiscamingue itself was originally an Algonquin wintering community and was recognized as such as early as the 1640s. However, the French and Canadiens established Fort Temiscamingue in 1685 in order to prevent their Algonquin allies from trading with the English at Hudson's Bay. Control of the fort switched hands a number of times until the Hudson's Bay Company retained control of it. Until late in the nineteenth century, both communities were essentially fur trade societies. Métis identity in the community has remained strong despite some acculturation into Algonquin and Euro-Québécois society. Métis activism by the local Métis has also allowed for the preservation of Métis identity in these two largely Aboriginal communities.

Learning Objectives:

The students will learn:

- About the history of the Québec Métis people.
 - How the fur trade influenced the formulation of Métis populations and settlements in Québec.
 - About the diversity of the Aboriginal peoples of Québec.
-

Fast Facts:

From 1642 and 1712, there were only seven recorded mixed marriages in the parish register of Montréal. However, many of the early Métis and First Nations brides of the French Canadians were given Christian and French names at birth, so tracing the Aboriginal heritage of early French Canadians and Métis is nearly impossible.

In 1990, Kipawa had a First Nations population of 380 and slightly fewer Métis, and Timiskaming had 1,007 First Nations residents. Despite the Québec Métis' diverse population, there were only about 14,000 Métis in the province in 1990, and only 8,690 of these individuals identified themselves as Métis. From 1764-1883, 5 out of 17 commanders of the Timiskaming District of fur trade posts were Métis. This was an extraordinary granting of responsibility since this was the Hudson's Bay Company's busiest fur trade district in what is now Central Canada.

Questions and Activities:

Discuss the different means by which Métis populations developed in Québec. What process led to the creation of different Métis groups in Québec? How did the fur trade serve to foster Métis identity in these communities? How would

these identities have become impaired by Euro-Canadian Church and State policies? Do you think that New France's Métis heritage has been somewhat suppressed in the historical record? What happened to Québec's early Métis?

Using information from both the federal and Québec governments' Aboriginal Affairs Departments write a profile of the province's Métis population. What First Nations' cultures have led to the creation of numerous Métis communities in Québec?

What events brought an end to the fur trade in this area? How did these developments affect Métis identity and these Métis' ability to make a living from the traditional subsistence cycle? Do the Métis in Kipawa and Timiskaming share in the economic development in the region? Has the Québec government adequately dealt with the concerns of the Métis residents of Kipawa?

How has changes in the environment, particularly due to the forestry and mining industries, affected the local Métis' ability to live a traditionally Aboriginal lifestyle? How has the Québec government harmed the community's ability to maintain its traditional lifestyle? How has this industrialization and government inaction and apathy made activists of the entire Algonquin-Métis community at Kipawa?

What prevents the Métis of Québec from being more united? What are the various Métis communities in Québec and what groups claim to represent them?

Key Terms: Native Alliance of Québec, Métis Nation of Québec, Kermot Moore, Anglophone, Francophone, Country-Born, James Bay, Abitibi, Home Guard Indians, the Hudson's Bay Company, Fort Timiskaming, Kipawa, industrialists, depression, export, colonial and Algonquin.

4.8 Fox Harbour (St. Lewis), Newfoundland-Labrador

Fox Harbour is one of the more interesting Métis communities in Canada: it is mix of Innu, Inuit, and British peoples. The community has always been a fishing village, and is located along a sheltered arm of the St. Lewis River, on a narrow peninsula, just off the Atlantic Ocean. The community's Métis have the made most of their living via the fishery; however, they have also lived from the traditional Aboriginal subsistence economy, hunting caribou, seals and other animals. The community is small, closely knit, and is made up of extended families and remains isolated from the larger Labrador centre of Goose Bay and Newfoundland and Labrador's capital city, St. Johns. Métis identity is strong and is based on a distinctive blend of Innu, Inuit and "Settler" (European) traditions.

Learning Objectives:

The students will learn:

- About the economic life of the Labrador Métis people.
- How the Labrador Métis are a distinctive people.

Fast Facts:

In 1991, Statistics Canada identified 2,075 Métis people in Newfoundland. Reverend Louis Noble wrote that in the 1850s, there are only twenty or thirty Inuit-English Métis who lived Fox Harbour, and they possessed only a few huts, a wharf and a fish-house. People eventually began to settle in Fox Harbour after the cod and sealing industry had long brought seasonal employees to the region. Fox Harbour is located along a major seal migration route, and this has served the community well over the years since both subsistence and commercial seal hunt has existed in the region for a few centuries.

The 1991 Canada Census revealed that there were 2,075 self-declared Métis people in Newfoundland and Labrador.

Before the 1530s and Jacques Cartier's "discovery" of Canada, European fisherman fished and established seasonal bases processing and drying cod along the coast of what is now Newfoundland and Labrador. Some of the men had long-term relations with local Innu and Inuit women, and as a result the first distinctive Métis communities emerged in the late 1700s.

Questions and Activities:

What originated settlement at Fox Harbour? What kind of society emerged in this community? Do some extra research and see if there are similar Métis communities in Labrador and in Atlantic Canada. What do these communities have in common? In what ways were they different? What industry would have employed most of these coastal Métis?

How do you think that Métis identity developed in Fox Harbour? Was this a recent or long-term phenomenon? How have such people as Jason Curl served to foster an endurable Métis identity in this community? How has the Labrador Métis Association (now the Metis Nation of Labrador) served the Métis community of Labrador? Do you think that the organization's activism will lead to a better deal for the Labrador Métis, particularly for a land claim deal and Aboriginal hunting rights? What is the Labrador Métis' claim and how is it structured?

Has Fox Harbour developed very much or has its isolation and lack of long-term full-time employment led to its under-development? Has the Métis' semi-nomadic lifestyle affected the growth

and lack of amenities in the community? Do you think that despite everything, the Fox Harbour Métis have pride in their community?

In what ways have the residents of Fox Harbour strived to improve their community's way of life?

Do you think that the Fox Harbour Métis could provide a model for community spirit that could be emulated by other Aboriginal communities in Canada, particularly ones such as the Innu community of Davis Inlet Labrador which has suffered from serious social problems lately due to the apathy of the larger Canadian community?

Major research activity:

Using information from the CD-ROM and encyclopedias about North American First Nations, try and construct a seasonal cycle for the Métis of Labrador based on traditional Innu (Montagnais) and Inuit subsistence patterns. What sort of animals and plant life did these Aboriginal people harvest in the past and how would this be different from what they now harvest? Has the over-exploitation of resources had any impact for the Métis and other Aboriginal people in the region? Has the moratorium put on the cod and turbot industry affected the local Aboriginal population's ability to make a living? What impact has the use of the area for NATO air bases, and mining, forestry and hydroelectric industries had for the local Aboriginal people's ability to make a living? What is the Labrador Metis Association's (Metis Nation of Labrador) stance regarding the local Métis' ability to manage natural resources and Métis identity? What impact do you think largely European-based seal-rights activists have had on the local sealing industry in Labrador and has this affected the local Aboriginal population's ability to make a living?

What is meant by the term comprehensive claim?

Definition: Claims made to lands never ceded or surrendered by treaty or purchase, on which Aboriginal rights were never extinguished, and which Aboriginal people traditionally used and occupied.

Key Terms: sealing, cod fishery, Inuit, Innu, Mi'Kmaq, Labrador Métis Association and comprehensive land claim.

Biographies in the Community Life

Chartrand, Clem	Resident of St. Laurent
Curl, Jason	Labrador Métis resident
de Langlade, Charles Michel	Trader [1729-1800]
de Langlade, Charles Jr.	Métis trader in Eastern Canada
Dumont, Yvonne	Métis politician Manitoba
Goulet, Keith	Saskatchewan Métis politician
Kennedy, Captain William	Trader [1814-1870]
Lafferty, Richard	Métis musician NWT
Lavallée, Father Guy	Educator and Oblate Father
Lavallée, Mary Louise	Longtime resident of St. Laurent
Lambert, Sharon	Resident of St. Laurent
McAuley, Dale	Cumberland House resident, Métis Nation - Saskatchewan Education Minister
Morin, Don	Métis premier, Northwest Territories
Moore, Kermot	Métis leader in Québec

Appendix 7.0

MANITOBA ACT 1870

Section 31.

And whereas it is expedient, towards the extinguishment of the Indian Title to the lands in the Province, to appropriate a portion of such un-granted lands, to the extent of one million four hundred thousand acres thereof, for the benefit of the families of the half-breed residents, it is hereby enacted that, under regulations to be from time to time made by the Governor General in Council, the Lieutenant-Governor shall select such lots or tracts in such parts of the Province as the may deem expedient, to the extent aforesaid , and divide the same among the children of the half-breed heads of families residing in the Province at he time of said transfer to Canada, and the same shall be granted to said children respectively, in such mode and on such conditions as to settlement and otherwise, as the Governor General in Council may from time to time determine.

Section 32.

For the quieting of titles, and assuring to the settlers in the Province the peaceable possession of the lands now held by them, it is enacted as follows:

1) All grants of land in freehold made by the Hudson's Bay Company up to the eighth day of March, in the year 1869, shall, if required by the owner, be confirmed by grant from the Crown.

2) All grants of estates less than freehold in land made by the Hudson's Bay Company up to the eighth day of March aforesaid, shall, if required by the owner, be converted into an estate in freehold by grant from the Crown.

3) All titles by occupancy with the sanction and under the license and authority of the Hudson's Bay company up to the

eighth day of March aforesaid, of land in that part of the Province in which the Indian Title has been extinguished, shall, if required by the owner, be converted into an estate in freehold by grant from the Crown.

4) All persons in peaceable possession of tracts of land at the time of the transfer to Canada, in those parts of the Province in which the Indian Title has not been extinguished, shall have the right of preemption of the same, on such terms and conditions as may be determined by the Governor in Council.

5) The Lieutenant Governor is hereby authorized, under regulations to be made from time to time by the Governor General in Council, to make all such provisions for ascertaining and adjusting, on fair and equitable terms, the rights of Common, and rights of cutting Hay held and enjoyed by the settlers in the Province, and for the commutation of the same by grants of land from the Crown.

Speculators in the Northwest outside of Manitoba Chartered Banks

Name of Speculator	Number of Land	Number of Money
Totals	Scrip Acquired	Scrip
Imperial Bank 6,380 of Canada	1,721	4,659
Merchants Bank 2,557	271	2,286
Bank of Hamilton 903	25	878
Bank of Montreal 401	46	359

Dominion Bank	-	365
365		
Bank of Ottawa	-	180
180		
Federal Bank	-	
183	183	
of Canada		
Molson's Bank	36	76
112		
Banks acquiring less than 100 notes (Nova Scotia, Union, Ontario, Commercial)	22	253
275		
TOTALS	2,189	9,314
11,499		

*The above Statistics are based on tabulations of approximately ninety percent of the scrip files. The other ten percent were lost or destroyed in archives. With the above figures it can be projected that in the case of the Imperial Bank, for example, that they acquired approximately 7,000 scrip notes with a land value of 1.3 million acres.

7.1 Métis History Pretest

This multiple-choice pretest outlines some basic historical facts about Métis history, lifestyle and culture in Canada. Remember to pick the best answer. Have fun.

1. The oldest Métis settlement in Saskatchewan established in 1774:
 - a. Ile a La Crosse
 - b. Lebret
 - c. Willowbunch
 - d. Cumberland House
2. A mixed language spoken by the plains Métis:
 - a. Michif
 - b. Gwitchin
 - c. Deh Cho
 - d. Sahtu
3. The mode of transportation used by Métis people to carry supplies and fresh buffalo meat:
 - a. scow
 - b. Red River cart
 - c. raft
 - d. birch bark canoe
4. A revolutionary mode of transportation used in the fur trade, which was invented by a Country Born Métis:
 - a. freighter canoe
 - b. York boat
 - c. steamboat
 - d. none of the above
5. Métis leader who was executed for high treason:
 - a. Cuthbert Grant
 - b. Gabriel Dumont
 - c. Louis Riel
 - d. James Isbister
6. Certificate issued to Métis for land or money in the late 1800s:
 - a. Scrip certificate
 - b. Due bill
 - c. Quit Claim deed
 - d. Certificate of title
7. Pemmican was:

- a. dried buffalo meat, fat and berries
 - b. fur trade staple food
 - c. nutritious and high energy food
 - d. long storage life
 - e. all of the above
8. A historic Métis community recognized as the birthplace of Métis nationalism:
- a. Lac La Biche
 - b. Sault Ste. Marie
 - c. Batoche
 - d. Red River
 - e. Duck Lake
9. Important symbol of Métis culture and identity:
- a. infinity flag
 - b. pipe
 - c. tartan shawl
 - d. sash
 - e. all of the above
10. Marriage *à la façon du pays* means:
- a. marriage custom based on First Nations tradition
 - b. church sanctioned marriage
 - c. marriage according to the custom of the country
 - d. a and c only
 - e. all of the above
11. A Capote is:
- a. coat held together with a sash
 - b. associated with Hudson's Bay Company blankets
 - c. a hooded coat made from a wool blanket.
 - d. became popular in the early 1880s
 - e. all of the above
12. What province had the first legally recognized Métis land base in
Canada:
- a. Alberta
 - b. Manitoba
 - c. Saskatchewan
 - d. British Columbia
 - e. Ontario
13. English mixed-descent people were historically called:
- a. Country Born
 - b. Half-breeds

- c. Métis-Anglais
 - d. all of the above
 - e. none of the above
14. Coureur de bois were:
- a. French traders who established trade relationships with Indian peoples
 - b. French traders who learned the Indian ways
 - c. French traders who took Indian wives
 - d. French traders who wintered in Indian camps
 - e. all of the above
15. First government of Saskatchewan sponsored Métis relocation project in 1940:
- a. Green Lake colony
 - b. Buffalo Narrows relief project
 - c. Cumberland House experimental farm
 - d. La Ronge relief project
 - e. none of the above
16. Métis sashes were:
- a. adopted from the Indians
 - b. adopted from the British tradition
 - c. adopted from the French and worn around waist
 - d. all of the above
 - e. none of the above
17. The Red River Jig is a:
- a. famous dance of the Red River Métis
 - b. combined Scottish reels and Square dances with Indian dances
 - c. shared at social and community gatherings
 - d. all of the above
 - e. none of the above
18. Métis petitions, in what is now Saskatchewan, in 1885 stated that:
- a. need farming implements and seed to make transition to farming
 - b. game laws are too stringent
 - c. a Métis land grant should be applied such as Manitoba
 - d. all of the above
 - e. none of the above
19. Legal act that guaranteed Métis people 1.4 million acres of land:

- a. *Act of Union*
- b. *The British North America Act*
- c. *The Dominion Lands Act*
- e. none of the above

20. Stable Great Lakes regional Métis settlement established from

1615-1750:

- a. Green Bay
- b. Detroit
- c. Chicago
- d. Sault Ste. Marie
- e. all of the above

21. St. Laurent was:

- a. Métis wintering camp
- b. influenced by the Father André of the Catholic Church
- c. involved in subsistence and commercial farming
- d. drafted a code of laws in 1873 under Gabriel Dumont
- e. all of the above

22. The Métis Provisional Government's List of Rights in 1869 stated that:

- a. The Métis have two representatives in the Senate
- b. Treaties be concluded between Canada and different First Nations tribes
- c. property, rights and privileges of the Métis people be respected
- d. all of the above
- e. none of the above

23. The Dakota Sioux and Cree referred to the Métis as the:

- a. *bois brûlé*
- b. freemen
- c. *o-tee-paym-soo-wuk*
- d. Flower beadwork people
- e. None of the above

24. Gabriel Dumont was:

- a. Born in St. Boniface, Red River
- b. Louis Reel's general in 1885
- c. Ran a ferry service for the Carlton trail
- d. Owned a small trading store
- e. All of the above

25. The Métis of the Red River Settlement were largely:

- a. subsistence farmers
- b. hunters of Buffalo
- c. freighters
- d. transporters and carters
- e. all of the above

26. The Rupert's Land Transfer Agreement was an:

- a. agreement between the Hudson's Bay Company (HBC) and the Métis over Rupert's Land.
- b. agreement between the HBC and Canada for Rupert's Land territory.
- c. agreement between Canada and the Métis for possession of Rupert's Land.
- d. agreement between the Métis and Americans for the sale of Rupert's Land
- e. none of the above

27. The Red River Métis system of land holding was based on:

- a. townships
- b. river lots
- c. patrolled hunting territories
- d. a and c only
- e. none of the above

28. The 1816 Battle of Seven Oaks was :

- a. led by Cuthbert Grant
- b. about Métis rights to free trade
- c. against the Hudson's Bay Company tyranny
- d. promoting the growth of Métis nationalism
- e. all of the above

29. The Hudson Bay Company:

- a. was formed in 1670
- b. had a charter stating they had exclusive trading rights in Rupert's Land.
- c. was created by English and Scottish merchants in Europe.
- d. first traded with Cree Indian peoples from the Bay
- e. all of the above

30. Métis Middlemen:

- a. trapped and hunted full time
- b. regulated trade between Indian peoples and Europeans
- c. were sedentary
- d. none of the above
- e. all of the above

31. The North West Company was:
- a. created by the Hudson's Bay Company
 - b. created by the French
 - c. created by Americans
 - d. created by merchants from Montréal
 - e. none of the above
32. Louis David Riel:
- a. Métis leader of 1870 and 1885 resistances
 - b. was educated at the Petit Séminaire de Montréal
 - c. studied for the priesthood
 - d. married a Métis women from Montana
 - e. all of the above
33. The Carlton Trail was the:
- a. the only overland route between Prince Albert and Edmonton
 - b. the only overland route between Upper Fort Garry and Fort Edmonton
 - c. the only overland route between Minnesota and Upper Fort Garry
 - d. the only overland route between Batoche and Edmonton
 - e. none of the above

Answer Key: 1.a, 2.a, 3.b, 4.b, 5.c, 6.a, 7.e, 8.d, 9.e, 10.d, 11.e, 12.b, 13.d, 14.e, 15.a, 16.c, 17.d, 18.d, 19.c, 20.d, 21.e, 22.d, 23.d, 24.e, 25.e, 25.b, 27.b, 28.a, 29.e, 30.b, 31.d, 32.e, 33.e.