



The New Nation

La noovel naasyoon



Winter 2022

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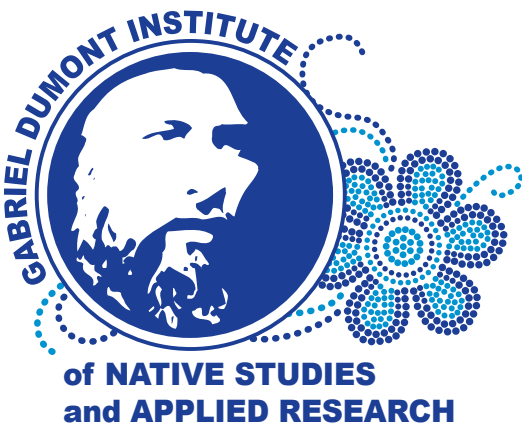
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COVER ART AND ARTIST

The cover art for this edition is by Métis artist, Joanne Panas who provided the illustrations for Jeanne Pelletier's *The Story of the Rabbit Dance/Li'Nistwaar di la Daans di Liyévé*. This is an engaging story that tells how this dance came to be a favourite among the Métis, the book was published in 2007 and although it is out of print, it is available as a PDF file on the Institute's Virtual Museum of Métis History and Culture at <https://www.metismuseum.ca/browse/index.php/13109>.

The book's narration component—in English by Jeanne Pelletier and in Michif by Rita Flamand—is also available at the same site. Rita Flamand has left an enormous legacy in Michif language preservation. Jeanne Pelletier, a gifted storyteller, has also written her memoir, *Let Me See Your Fancy Steps—Story of a Métis Dance Caller*, and contributed to *Stories of Our People/Lii Zistwayr Di La Naasyoon Di Michif: A Métis Graphic Novel*. Both are published by the Gabriel Dumont Institute.

Message from the Gabriel Dumont Institute Executive Director

Taanishi,

Welcome to the winter 2022 edition of *The New Nation: La noovel naasyoon* magazine. Published by Gabriel Dumont Institute (GDI), this quarterly magazine highlights what is happening across the Institute, promotes Métis culture and history, and showcases Métis good news stories across the province. GDI is pleased to offer free access to the magazine on the Virtual Museum of Métis History and Culture, www.metismuseum.ca, as well as a limited print run.

This issue is full of news and stories about history, Métis successes, and the activities of different Institute programs. GDI's annual report has been printed and shared widely, and includes details on all GDI entities. It is a comprehensive snapshot of the past year. A new Strategic Plan for the Institute is in the works and will be shared later this year.

In this issue I'm happy to see a reprint of a *New Breed* article from October 1980 that reflects on the earliest hopes and dreams of what GDI would become. The reprint was recreated from the original article. I'm sure many readers are familiar with GDI's history, and this piece is a great reflection of the Institute's early story.

GDI has entered into a new partnership with the Indigenous Literary Studies Association (ILSA) and the Saskatchewan Ânskohk Writers' Circle Inc (SAWCI) that will see the Institute host the 2022 ILSA Conference on June 16-18, 2022 in Saskatoon. The gathering will focus on Métis literature, which aligns with GDI's mission to promote the renewal and development of Métis culture.



The winter issue also shares stories about GDI students. The student representative council of SUNTEP Prince Albert started an initiative this fall named "Giving Week," which ran from October 12-15, 2021. Students worked towards the common goal of giving back to the community. By the end of the week, students were able to donate two truck boxes of goods to the Prince Albert Food Bank.

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

Maarsii,

Lisa Bird-Wilson
Executive Director
Gabriel Dumont Institute

2020–2021 GDI Annual Report

by Desirae Barker

The 2020–2021 Gabriel Dumont Institute (GDI) Annual Report is now available digitally and in a limited print version.

Although this year prompted unprecedented challenges to the education sector, the Institute continued to provide programming and services to Métis in Saskatchewan. If there is a positive take on these difficult times, it is the innovation and adaptability shown by the Institute's leadership team, faculty, and staff as they continued to support GDI students and clients through every challenge.

With the shift towards working and learning remotely, GDI faculty and staff established seamless continuity in education delivery and in operations. New initiatives, combined with the demonstrated resilience of GDI students and clients, ultimately encouraged everyone to achieve their goals, as you will see in this year's annual report.

Read more about the important work that GDI has done, such as securing emergency funding, creating virtual cultural resources, and establishing Métis-specific research partnerships.

Some highlights from this year's report include:

- ∞ Administering \$5.9 million to 734 Saskatchewan Métis students
- ∞ Enrolling over 800 students in GDI programs
- ∞ Ensuring over 400 GDI program graduates
- ∞ Creating over 600 new apprenticeship jobs
- ∞ Publishing five new Métis-specific resources by GDI Press

Desktop and mobile versions of the 2020–2021 Annual Report can be found online at www.gdins.org/reports. If you wish to receive a print copy of the report, please email desirae.barker@gdins.org.

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Strategic Plan 2022–2027

by Michelle McNally

Gabriel Dumont Institute (GDI) started the strategic planning process in Summer 2021 with the anticipation of a new five-year Strategic Plan being released in Spring 2022. Institute staff, the GDI board chair, GDI board members, Elders, and students gathered in Fall 2021 to discuss the Institute’s successes from the past three years and our goals for the next five years. GDI’s Strategic Plans have always been firmly grounded in the founders’ vision of a Métis-owned post-secondary and cultural Institute that puts the Métis people of Saskatchewan first.

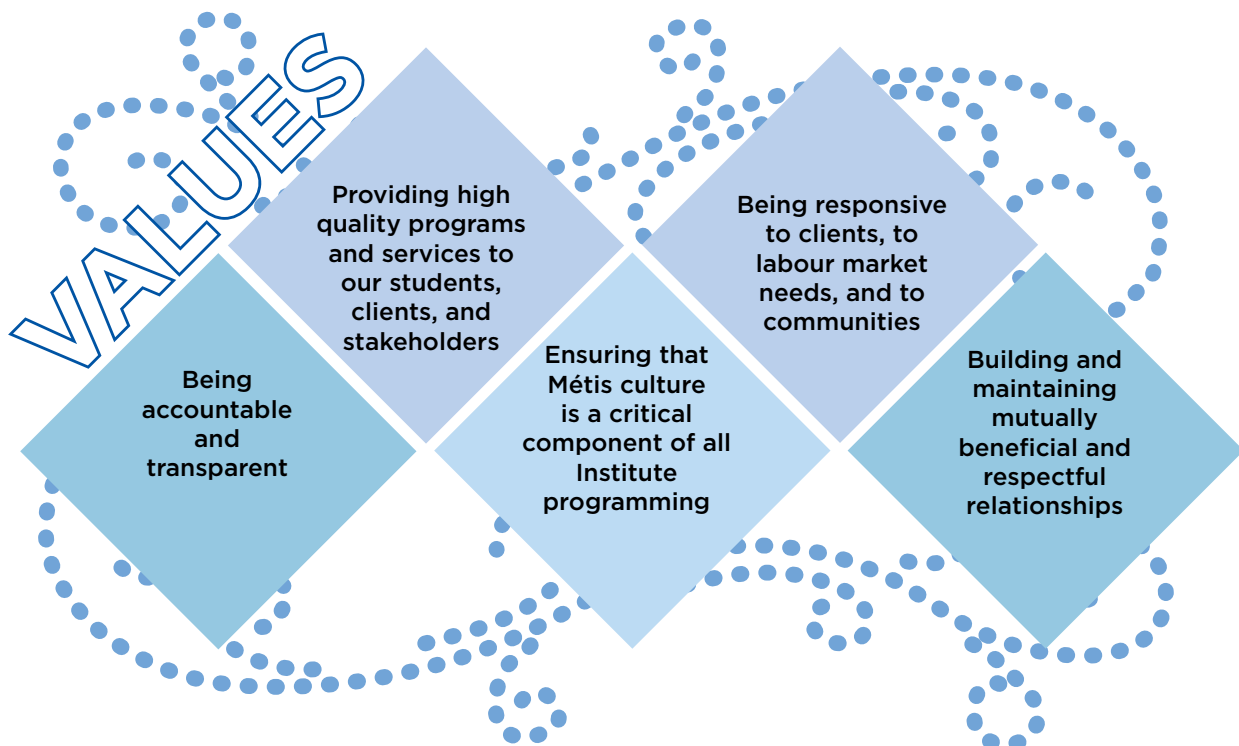
During the strategic planning session, a consultant led the group to identify the Institute’s key achievements that linked directly to the *2018–2021 GDI Strategic Plan: The Path Home, The Path Forward*. This process was especially rewarding for all the participants as it demonstrated how individual and departmental progress directly impacted the success of the Institute as a whole.

The session encouraged dialogue and collaboration among all participants. The Institute wanted to ensure that those directly impacted by these strategic planning goals had an equal opportunity for input. With such a diverse group attending the session, GDI was able to garner a variety of perspectives and collectively develop new strategic priorities that are true to the Institute’s mission and vision statement.

A new draft strategic plan 2022–2027 was formed and dispersed to staff and community to provide feedback. The new strategic plan is still under review at this time while GDI staff are working at incorporating the community and staff feedback into the new plan. GDI is looking forward to the new five-year plan to be released in spring 2022. The Institute’s mission statement and values will remain unchanged.

Gabriel Dumont Institute Current 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.



After 42 years, the Institute has more than fulfilled its original promise

(This article from the October, 1980 issue of *New Breed* reflects the earliest hopes and dreams for GDI.)

AMNSIS has made Education one of its priorities for the past several years. Specific emphasis has been placed on historical and cultural education. Cross cultural education is one of the vehicles the Association plans to use to reverse negative Native stereotypes, which have been reinforced by the media and the school system.

At a Cultural Conference held in 1976, the Native delegates identified the need for special cultural education for Native people and the need for Native educational institutions to carry out such cultural education.

Following the conference, the Association began negotiations with the provincial government to obtain political and financial support for such a Native institution. These negotiations resulted in an agreement in December of 1979 between AMNSIS and the Department of Continuing Education, when the Gabriel Dumont Institute developmental work began.

By May 31, 1980 an interim Dumont board had been established and the government entered into a new agreement with the Institute itself, to continue the development of the Institute. The details of a final operational and funding agreement for 1980–81 presently being worked out and should be completed shortly. This agreement will also include a commitment by the government toward future support of the Institute.

Recently, the Institute held an educational conference in Saskatoon. At this conference the delegates adopted the constitution and bylaws for the Institute. These have been forwarded to the AMNSIS board for action.

A series of resolutions covering issues such as the NRIM Program, Community Education programming, Native Studies and Teacher preparation were also adopted by the delegates. These are published in this issue, along with other feature stories on education.

The Constitution, by-laws and the resolutions, all reflect the basic position of the Association. This position is as follows:

- To establish a Native controlled educational institution to assist all Métis and Non-Status people, through programs of educational and cultural support. Native people will assist in developing the policies and programs of the Institute and will control its governing body.

- To provide historical and cultural programs to assist Native people to reestablish their cultural roots. Native people must develop an image of themselves as proud, independent and self-sufficient people who have made important contributions to the development of Western Canada.

- To promote cross-cultural understanding and bring about better relationships between Native and Non-Native people in our society.

In this issue we have also included a feature article summarizing a report on the situation of Native people in urban communities in Saskatchewan. This report, known as the Svenson Report, was commissioned by a number of federal government departments in the province. The report covers matters which affect Native people, including housing problems, alcohol problems, family problems and the very high Native unemployment rate.

The Report predicts that Native students may become a majority in the school system by the year 2001. The province's decision to support cultural education, the Native teacher training program and the community school program involving Native parents, was influenced by this report.

The report merely points out what the Association has maintained for years, that the educational system is not meeting the needs of our people. Even job training programs have had little impact on preparing our people for meaningful jobs.

We believe the reason for this is that present education and job training programs are implemented in isolation from the real situation of our people. The present education system does not recognize the uniqueness of our culture, nor does it recognize the discrimination and barriers placed in our way in all areas of our lives. Present education is unrelated to employment and economic development opportunities open to Native people.

The position of the Association, is that education cannot be effective unless it is planned to deal with the above conditions. Therefore, it is the Association's plan to work on preparing a comprehensive and integrated development plan which combines cultural considerations, social needs, and economic and employment needs into one development strategy.

The educational programs of AMNSIS and of the Institute must support the implementation of this approach. In other words, the educational programs must be responsive to the needs of our people. Initially, we must emphasize that Native Education, by itself is not

the solution to all of the problems of Native people. We ourselves, must identify the solutions and work toward their achievement. The educational programs should assist and support Native people in this process.

That Native people themselves recognize this fact, comes through clearly in the resolutions adopted by the Educational Conference. The emphasis is always on the development of programs in response to local needs, and to support and assist local people in carrying through with their programs.

The task that the people have set for themselves and for the Institute is a major one. Only by working closely together will the people and the Institute achieve these goals.

This will require a good system by which local people can have regular input into the decision making in Dumont Institute. It will also require a good communication system to feed back information on community needs to the Institute, and to provide information on Dumont programs to the communities.

It is important that the annual Education Conferences continue, to enable the Institute staff, the board and the people to sit down and evaluate the programs, identify needs, and make plans for the future. This constant process of renewal and exchange with the people must take place or the Institute will be in danger of becoming as removed from the needs of the people, as are the present educational institutions. ■



The general consensus of opinion at the conference was that Native Studies should be made a compulsory subject, not only for children enrolled in the public and separate school systems, but also for every Saskatchewan teacher.

“If we really want to solve the problems of discrimination and racism in our schools, the best place to start is with the children, Native and Non-Native, in the primary grades,” said one up-grading student attending the conference.

Native Studies curriculum content was an area of concern that received a great deal of discussion. It was generally agreed that there is an urgent need for our own people to write our history. In the past, the history texts written by Non-Natives have presented a twisted and negatively biased version of our history and traditions.

Group facilitator, Rita Bouvier, pointed out that one member of her group was wearing a traditional Métis sash. She indicated that it was traditions such as this that should be taught in Native Studies Courses.

“ I think it is a good idea to include our traditions in a Native Studies Course,” stated another member of the group, “but I also feel that we should tell the story behind our traditions. There is a story behind the sash, just as there is a story behind the different dances and pow-wow ceremonies of the Treaty Indians. If we don’t tell the stories behind our traditions then we are simply window dressing.” ■

Métis Storytelling a Valued Tradition

by Karon Shmon

Storytelling is a time-honoured concept that has likely been around since humans could speak. In our early history, removing yourself from harm's way once the cover of darkness arrived required resting and waiting until daylight. This provided a lot of time for visiting and visiting provided a lot of time for storytelling.

We can imagine that without the kind of lighting we all take for granted now, being out at night was risky and somewhat dangerous, especially in the kind of winter weather we have in Saskatchewan. Other threats to our safety came in the form of wild animals, enemies, and evil spirits. Staying in at night kept us safe and warm in the days when heat loss was more challenging to bear and home fires required a lot of work, such as gathering kindling and wood. Daylight hours were spent harvesting food and making preparations to avoid the cold and hunger.

The night's entertainment had to be self-generated, affordable, and convenient. Storytelling became a natural fit. The art of storytelling was an ongoing process, with lots of leeway for different styles of storytelling and for the many purposes storytelling could achieve. Storytelling was for the whole household and for any guests that might be present as well. The same story could be told each year, but what made it different was how the listener understood it as they too had changed over the course of the year. People matured and both their experience and focus may have changed. Young

children could take a story at face value and see only the basic entertainment value. There are many stories that are “there for your own good” as they say, advising children to stay safe and close to home. The same story could have other teachings that transmit our cultural values, such as being kind to one another, sharing, not gossiping, not being greedy, and seeing ourselves as part of the world and not apart from it. Older youth and adults would process a story differently than they did as children and would take away deeper meaning than what was evident to them before. Some stories were short, some stories took days.

In modern times, the tradition of storytelling is shared through public education venues, such as schools and libraries. In fact, Saskatchewan was one of the places, if not the first, to formalize Indigenous storytelling so it could be shared more broadly. In 2004, one First Nations librarian in Regina invited an Elder to come to the library to tell traditional stories. As a result, interest grew among many librarians across the province and it is now common for February to be considered Saskatchewan Aboriginal Storytelling (SAS) month.

What cannot be duplicated in a school or library setting is the homey atmosphere and sense of belonging felt by all present as storytelling took place in the home. You belonged to this group—as a listener, a storyteller, or as a guest. The acceptable level of engagement was very flexible and people could do what they wanted as long as it wasn't rudely interfering with the story. Listeners could be doing things like handwork and come and go as they pleased without insulting the storyteller. This is very much a traditional teaching style which touts that the learner will learn when the learner is ready.

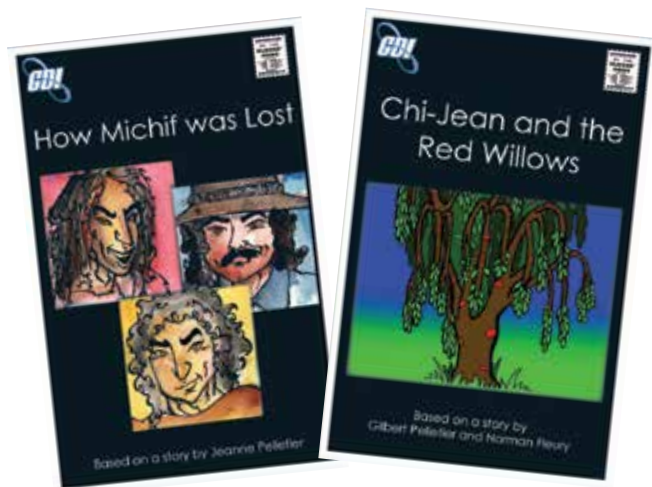
Some of the important protocols include knowing when to tell certain stories. None of them can be told without the expressed permission of the original storyteller and this must be accompanied by acknowledgement each and every time the story is retold. In today's lingo, to do otherwise is intellectual property theft. Some stories can be told at any time of year while other stories require snow on the ground. One Elder told me “the frogs must be frozen in the mud.”



For the most part, stories were told to entertain. With humour being such a part of most Indigenous cultures, storytellers would weave explanations about nature with teachings that could serve as good examples, bad examples, warnings, and admonishments. Some of the main characters, like Chi Jean, the Trickster, and Wesakechak, often got their comeuppance in spite of having powers and privileges bestowed upon them by the Creator. Bragging and being self-centred and devious were definitely negative characteristics that were sure to have negative consequences. Some of the messages I have had the privilege of receiving are:

- ∞ Don't be a show-off or think you are better or more important than others (animate, inanimate).
- ∞ Be grateful and share.
- ∞ We do better when we work together as we each have special gifts to contribute.
- ∞ Take responsibility and don't let others down. If you do, own it, and the consequences.

The Gabriel Dumont Institute has had the privilege of working with a number of Elders and storytellers. For *Stories of Our People/Lii zistwayr di la naasyoon di Michif*, we share the stories from Clementine Longworth, Jeanne Pelletier, Albert "Hap" Boyer, Rose Richardson, Norman Fleury, Gilbert Pelletier, Wilbert "Bob" Desjarlais, George Klyne, Robert LaRocque, Guy Blondeau, Joe Welsh, and Norma Welsh.



From the book's introduction:

Stories of Our People/Lii zistwayr di la naasyoon di Michif: A Métis Graphic Novel Anthology was first published as a graphic novel in 2008 by the Gabriel Dumont Institute. In 2016, the Gabriel Dumont Institute Press repackaged the original stories into a series of five individual comics: "Chi-Jean and the Red Willows," "How Michif was Lost," "Whistle for Protection," "Sins of the Righteous," and "Attack of the Roogaroos!"

I place tremendous value on the fact that these stories came first, orally, from Métis storytellers. Then, the verbatim transcript was given to a Métis prose writer, and then it was made into the popular graphic novel format.

I like to think it is a way of showing how the oral tradition has made its way into a popular format that can be used in schools and libraries. This way, we keep and share our traditions with more people, something that will have others see their value and importance as we do.

Stories, such as the ones in this anthology are now considered by the dominant society as "folklore." However, "folklore" is a dismissive term because it is usually used by outsiders from a dominant culture who often lack cultural knowledge of the community and traditions that they are "studying." The stories themselves are often labelled as "quaint" and "archaic."

Labelling the stories in this way is a mistake because they have a necessary sociological function, and they connect people to a specific culture in both time and place. "Folklore" is also a very broad term because it includes songs, superstitions, sayings, spiritualities, nicknaming traditions, jigging, square dancing, and fiddle playing. Collectively, these cultural activities should be considered as part of a traditional and/or Indigenous worldview rather than folklore.

These stories are now available as free download from the Institute's Virtual Museum of Métis History and Culture at <https://www.museum.ca/browse/index.php/13100>. Hard copies can be purchased from the GDI Press store, <https://gdins.org/shop-gdi>.

Mighty Métis Men Make Transitions

by Karon Shmon

2021 marked the end of two very important ways of sharing Métis news, culture, history, and achievements.

John Arcand announced end of the annual John Arcand Fiddle Fest which would have seen its 25th anniversary in 2022. The festival's Board of Directors released the announcement on December 15, 2021. Here is an excerpt:

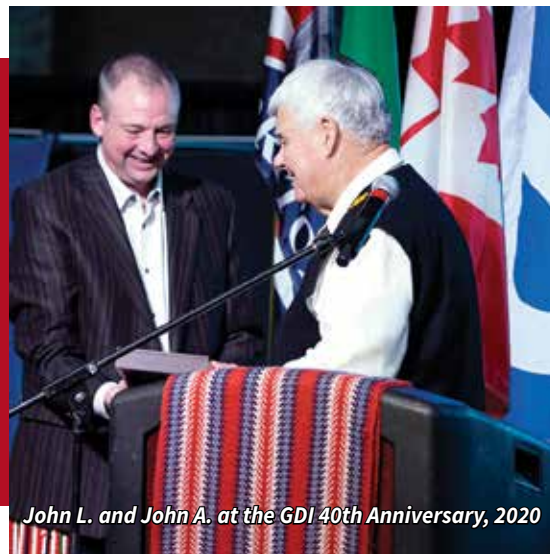
On behalf of the organization and all performers, artists, musicians and audience members, we would like to thank John and Vicki for welcoming us all into their home for so many summers and making each and every one of us feel like family. It is that welcoming spirit that has guided the festival and helped create the legacy it has.

We would also like to thank John and Vicki for their tremendous dedication and contribution they, and the festival, have made to Métis and old time fiddle music. They have built a lasting legacy in supporting young fiddle players which should be commended. It is with sincere gratitude that we wish to thank our faithful audience who has continued to support the festival for almost 25 years. Without your support, none of this would have been possible.

It is hard to imagine a summer without the John Arcand Fiddle Fest. The cancellation of it last summer, because of the pandemic, gave us a one-time experience that was also filled with hope that the festival would resume in time. We now know this won't be the case.

John Arcand has received many awards and accolades, but he has said the most important one is the Order of Gabriel Dumont because the recognition comes from his own people. The Order of Gabriel Dumont is awarded by the Gabriel Dumont Institute to a small number of persons who have served the Métis of Canada with distinction. John received the award in 2020 for his outstanding contribution to revitalizing and keeping Métis fiddle music alive, for the hundreds of tunes he has written, for the multitude of students he has taught, and for the near quarter century in which he gifted all of us with the John Arcand Fiddle Fest.

The festival will be missed by many, but our hearts will glow with fond memories and immense gratitude and best wishes for John and Vicki.



John L. and John A. at the GDI 40th Anniversary, 2020

With nearly a quarter century under his belt, John Lagimodiere announced his decision to retire as the editor and owner of *Eagle Feather News*. It is a relief that the paper will continue with new ownership and leadership under a team of seasoned, veteran journalists.

John's sentiments were summed up in the statement released by the paper on December 6, 2021.

Many were shocked to hear of the publisher's intention to end his reign as the head of the longest-running Indigenous newspaper in the province, no easy task given the plight of the newspaper business.

Although John knew his time was over with the paper, he knew the people of Saskatchewan were not ready to let EFN go.

"My biggest concern when we made the decision was (wondering) if the paper would continue," said John. "It was a very difficult decision, but it happened over a few years of conversations with my wife and partner Dee."

The Gabriel Dumont Institute has had the honour of working with both of these outstanding Métis men and wishes both the best as they close these chapters on their outstanding achievements.

Research on GDI M.Ed Program Featured in Canadian Education Journal

by Desirae Barker

Dr. James Oloo, previous Research Coordinator at the Gabriel Dumont Institute (GDI), and Michael Relland, current Instructor and Program Head for the Community-Based Master of Education Program (CBMEP), recently partnered to write a research article on the experiences and impacts of the CBMEP on Indigenous students.

The article titled, “I Think of my Classroom as a Place of Healing’: Experiences of Indigenous Students in a Community-Based Master of Education Program in Saskatchewan” was published in the *Canadian Journal of Educational Administration and Policy* (CJEAP) on October 14, 2021. CJEAP is the official journal of the Canadian Association for the Study of Educational Administration and is devoted to scholarly and critical works in the field of educational administration.

The co-authors examine the experiences of six Indigenous graduates of GDI’s CBME program in Prince Albert. Using research methods grounded in the Nehinuw (Cree) concepts of teaching and learning, Oloo and Relland use a conversational method to understand the personal and professional transformations each participant underwent during their graduate education journey.

“We are all so proud of the CBME program and seeing the students grow and develop. Myself and GDI have always believed in the importance of making a positive change for ourselves, our students, and our province as we take steps towards reconciliation,” said Michael Relland.

The article does an amazing job of capturing the graduate experience from a variety of different lenses, including stories from students at different life stages.

A common theme in the stories of each graduate is the generational impact the program has had on their families. Many of the graduates found that the program helped them reconnect with their culture and understand and heal from intergenerational trauma.

Another form of transformation is evidenced by the impact of GDI on Saskatchewan’s education and teaching profession, and in communities. As mentioned in the article, before programs like SUNTEP and NSITEP were created, there were less than one dozen Indigenous teachers in Saskatchewan. Now, GDI can proudly say that it has educated and graduated over 1,300 Indigenous teachers with Bachelor of Education degrees. Further to this, 94 students have graduated with Master of Education degrees from the CBME program. The Institute, in partnership with the University of Regina, recently launched a new CBME program in La Ronge, specifically to open up higher education options for the students in the far north. The first La Ronge cohort will graduate in 2022.

“It was a great honour to witness the birth of the CBMEP and to attend the first three of its graduation ceremonies in 2015, 2017, and 2019. GDI gave me the opportunity to be involved in this remarkable act of decolonization and reconciliation. As this study shows, the CBMEP is transformation,” said Dr. James Oloo.

The full publication can be found online at: <https://journalhosting.ucalgary.ca/index.php/cjeap/article/view/71489>.

“The Community-Based Master of Education Program truly ignites transformational change and has shaped my life in many different ways, both educationally and personally. It encouraged growth in all aspects of my life and has shaped me to become a better educator, student, mother, and member of society. Reclaiming my roots as a Métis woman has been one of the most powerful changes that I embraced. I feel that being in this program provided me with this empowering opportunity, and for that, I am forever thankful.”

—Hailey Novotny, Community-Based Master of Education Graduate,
Class of 2021 and DTI faculty member



Book Review

by Dr. Allyson Stevenson, Gabriel Dumont Institute Chair, Métis Studies



Darren R. Préfontaine, *Changing Canadian History: The Life and Works of Olive Patricia Dickason*, (Saskatoon: Gabriel Dumont Institute Press, 2021), 445 pages

Dr. Olive Dickason's impact on historical writing in Canada cannot be overstated. In *Changing Canadian History: The Life and Works of Olive Patricia Dickason*, author Darren Préfontaine presents readers with a comprehensive account of Dr. Dickason's personal and professional life, highlighting her significant scholarly impact in Canadian history and complicated Indigenous identity claims.

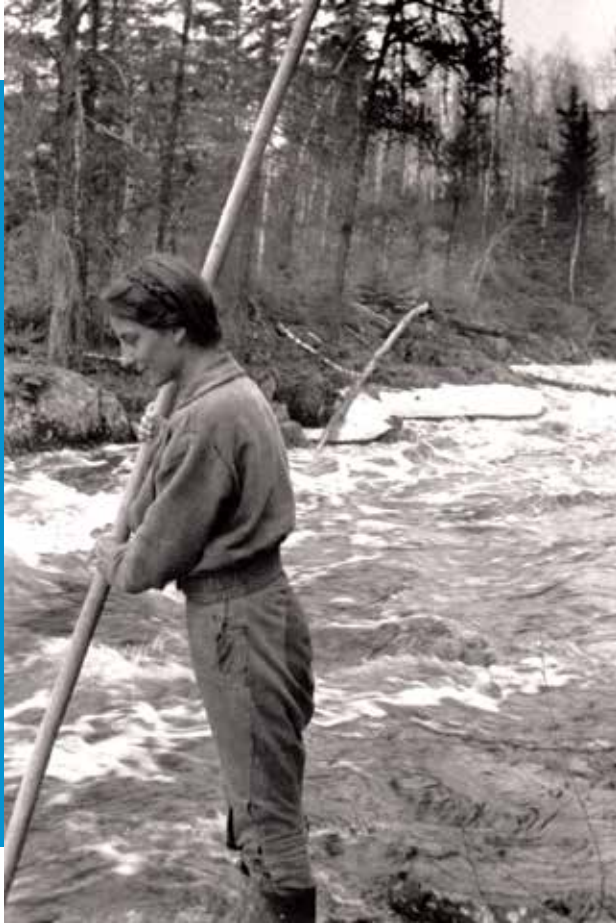
In thirteen chapters, with two appendices, *Changing Canadian History* draws upon an extensive personal archive bequeathed to the Gabriel Dumont Institute by Anne Dickason, Claire Trzeciak, and Roberta Maron, daughters of Dr. Dickason, interviews of friends and colleagues, as well as an analysis of her ground-breaking academic contributions to the field of Indigenous Studies and Canadian History. It is at once a tribute to Dickason's outsized role in establishing the legitimacy of Indigenous history as a viable academic subject, and a biography of a brilliant woman who forged entry into Canadian cultural and intellectual institutions by sheer force of determination.

However, at the outset of the book, it becomes clear that rendering an account of Olive Dickason's life and legacy is not without some complications. As an historian who demanded rigorous evidence for establishing historical claims, one area of her life which involved unfounded assertions was her Métis ancestry. The outstanding issue of Dickason's identity is acknowledged directly in the Publisher's Introduction and in the Author's introduction, then followed up at the end with a detailed description of Dickason's efforts to uncover Indigenous ancestry. It is clear, though, that Préfontaine leaves readers to come to their own conclusions about the significance of this aspect of Dickason's legacy. Based on the interviews and the awards she received, we can see she was widely accepted at the time during which she lived as Métis by the broader community. Likewise, as it is the Gabriel Dumont Institute that has published this account and holds her archival materials, readers can infer that many in the Indigenous community continue to hold Dickason in high esteem for her incredible achievements, and commitment to elevating Indigenous perspectives of history.

Born in 1920 into a middle-class family in Winnipeg, Manitoba, she passed away at the age of 91 in Ottawa, Ontario. Indeed, Dickason's personal story is as remarkable as her influence on historical thinking in Canada. In this area as well, she has had lasting impact on many contemporary Indigenous scholars who are now active in the field.

As a young Métis Master's student, I attended a conference at the University in Manitoba in 2004 where





Dr. Dickason gave the keynote talk on her birthday. At the time, I was a young woman with a small family who was inspired by the spirit of determination that carried Dr. Dickason through her careers in journalism, the National Gallery of Canada, and eventually to the university. It was easy for me to relate to a woman who came from an atypical background yet found herself able to use her intellect and spirit to gain access to a discipline and change that nature of the conversation. These critical early years are covered in detail in the first sections of the book. Dickason's diaries and letters reveal a bright, spirited young woman whose insights ring with thoughtfulness and wit. Her path, while atypical, is nonetheless uniquely Western Canadian. In exploring the family experiences of being driven by the Depression from the bustling Prairie city of Winnipeg to the bush of the northern Manitoba, Dickason's return to the city, and then by chance, to Athol Murray College of Notre Dame College in Wilcox Saskatchewan, the book takes great pains to engage the reader in not only the travails of these events, but also the joys experienced as rendered in Dickason's own words.

The heart of the book is a recounting of Dickason's academic contribution to dismantling centuries of erroneous beliefs about Indigenous societies in North America. In 1970, at the age of 50, after attending the University of Ottawa, she began her Master's program, followed by a PhD in French-Indigenous relations in New France supervised by Cornelius Jaenan. As Préfontaine writes, Dickason had become "Increasingly disturbed by the way Indigenous peoples were being portrayed in the literature, she set her sights on becoming an historian" (125). The sections dealing with Dickason's later years—from her PhD from the University of Ottawa in 1977, to the publication of her ground-breaking book, *The Myth of the Savage* in 1984 to her work as an historian at the University of Alberta—continue to reveal a woman who was determined to force change in institutions. In her case against the University of Alberta, she refused to retire at the age of 65 as was policy at the time and in fact, she continued to publish and speak well into her 80s. Chapters ordered chronologically delve into these significant achievements, while noting challenges and setbacks all the while keeping Olive Dickason's own insights foregrounded.

This fascinating and detailed account should be of interest to readers of Indigenous, Canadian and women's history who seek to understand the profound shift that has occurred due to the influence of Olive Dickason's scholarship and her commitment to Indigenous history. Part of the richness of this narrative can be attributed to the voluminous correspondence that Dickason kept up, which forms the basis for much of the chapters. In addition to her great achievements, most notably founding a new subfield in Canadian history and fundamentally changing the colonial conversation on Indigenous Peoples, we get a sense of a woman who was remarkably humble and generous. It remains to be seen if others, in particular a new generation of scholars, will continue to accept Dickason as Métis. Indeed, this may impact the interpretation of aspects of her legacy. Nevertheless, her research remains the foundation upon which a new perspective of Indigenous history in Canada was built, and that was rock solid.

First Métis Nation—Saskatchewan Youth Election

by Desirae Barker



On September 20, 2021, the Métis Nation Saskatchewan (MN—S) announced the first province-wide youth election for the position of President of the Provincial Métis Youth Council (PMYC).

The PMYC President is responsible for representing youth at the Provincial Métis Council (PMC) meetings and will work with youth from all 12 MN—S regions to build membership and encourage participation. The President will have input in all PMC decisions and lead the youth delegation at the Métis Nation Legislative Assembly (MNLA).

The PMYC presidential candidate nomination period ran from October 16–October 21, 2021. To be eligible to run as a candidate in the election, individuals had to be between the ages of 16 and 29 and be a registered, card-carrying, citizen of the MN—S. Three

candidates were nominated through this process: Cody Demerai, Autumn LaRose-Smith, and Jade Rooney.

All candidate profiles were shared online and accessible through the MN—S election website ahead of the election. A virtual election youth forum was hosted by *Eagle Feather News* on October 25th.

Advance voting began on November 5th and continued into election day on November 6th. Voters had to meet the same eligibility criteria as those nominated. Approximately 5,200 Métis citizens between the ages of 16 to 29 were eligible to participate. All votes were submitted online. This was also the first time that the MN—S held province-wide polls online. The online format was incorporated as a cost effective, convenient way to vote during a pandemic.

Cody Demerai

Electoral Region: WR2

Vision Statement: “We will have the confidence for a brighter future. A sense of community, a sense of goals, a sense of purpose. Working together for the greater good, united not divided, our nation will have harmony. We will believe in limitless potential!”

Autumn LaRose-Smith

Electoral Region: WR2A

Vision Statement: “I am a proud queer Métis woman dedicated to creating a safe place for all Métis youth to be involved. Youth aren’t just leaders of tomorrow, we’re leaders of today. If elected, I will amplify, and connect Métis youth and transform the youth council.”

Jade Rooney

Electoral Region: ER3

Vision Statement: “It is my vision for the Métis Youth, to build practical life skills through the lens of tradition. I want to establish food security for the Métis, as well as build a mentorship program, that has a focus on culturally significant activities.”

Autumn LaRose-Smith First PMYC President

by Desirae Barker

On November 6, 2021, the Métis Nation—Saskatchewan (MN—S) announced the first Provincial Métis Youth Council (PMYC) President. Autumn LaRose-Smith assumed the full-time position for a four-year term and was formally introduced at the Fall 2021 Métis Nation Legislative Assembly (MNL) on November 27 and 28. Autumn's swearing-in ceremony at the MNL was a very special event. Her kohkum, Senator Nora Cummings administered the swearing-in ceremony and Autumn made her oath in English and then had it translated into Michif with the help of Norman Fleury.

Autumn is very well known within the Saskatchewan Métis community and among the province's youth. She is a Saskatchewan Urban Native Teacher Education Program (SUNTEP) student at the University of Saskatchewan and has plenty of involvement in different levels of youth government. During the

2020–2021 academic year, she became the first Métis woman elected President of the University of Saskatchewan Student's Union (USSU). Over the past few years, Autumn has also worked with a variety of student groups and off-campus organizations. She held terms on the SUNTEP Student Council and the Indigenous Students Council.

Autumn's platform for the election was centered around a guide she calls A.C.T. This acronym stands for: amplify and connect Métis youth, and transform the youth council. She states, "There is so much work to be done, and I promise I have never been more passionate and dedicated. As President, you can trust that I will work hard to ensure that Métis youth voices, successes, and concerns will be amplified."



2021 PMYC President Swearing-In Ceremony. (Photo submitted)

Connecting through culture is very important to Autumn. As a SUNTEP student, she understands the significance of language revitalization and preservation. She hopes to incorporate authentic Michif-language programming for Métis youth across Saskatchewan. "I am doing my best to reclaim my language right now and through this, learning more about my history and culture. I know that this is a long and winding process for most and I will do my very best to ensure that Métis youth have access to accessible and relevant opportunities moving forward."

As a young, queer Métis woman, Autumn has always been a strong activist and engaged volunteer. "I will work tirelessly to ensure that women, 2SLGBTQ+, and racialized Métis youth feel that the youth council is a safe place, where they can feel represented and empowered," explained Autumn. Her ultimate goal for her four-year term is for Métis in Saskatchewan to feel connected to each other, to their culture, and to valuable services.

Métis Neurologist Advises Undecided to Explore

by Betty Ann Adam

Saskatchewan's first Indigenous neurologist, Dr. Landon Perlett, followed a winding education path to his career. Born east of Regina at Indian Head, Perlett grew up in rural Saskatchewan.

His father, Arthur Perlett, is a farmer and carpenter who home schooled Perlett and his two siblings. Their mother, Marilyn Poitras, is a lawyer, whose education and career also took the family to Boston, Iqaluit, Victoria and points in between. Wherever they lived, the family always kept a home in Saskatchewan and joined Poitras' extended Cree and Métis family at her father's home in the Qu'Appelle area.

Perlett finished high school in Lumsden and headed to the University of Regina, where his original plan was to become a teacher and a writer. But the class that most intrigued him was archeology. So after the first year, he transferred to the University of Saskatchewan, which had an archeology program, and completed a Bachelor of Science degree. "I was always interested in the science of it, especially looking at cadaveric remains, human remains," he said.

In his last year of the program, a professor suggested Perlett take a class in gross human anatomy, which allowed him to examine bodies that had been donated to science. It opened a whole new area of investigation for him. "There was so much more to look at than just bones, which I'd been focusing on," he said. Perlett's new fascination with the human body led him, for the first time, to consider studying medicine.

"Most people that wanted to take medicine had that in their head since high school, but I never had really thought about it." The prospect of moving from the study of the long dead to the living was "daunting but exciting," so with the encouragement of professors, he spent a year taking the required physics and biochemistry classes, and applied to medical school. "I was excited to work with living people with present problems, but I knew it was going to be a huge change from the career path I had selected, where there's more urgency, where people's health and lives can be at risk sometimes."

In his second year he worked with neurologists and became enthralled by the brain and human behaviour. "There was so much exotic mystery about how does the brain work that we're still learning about today."

After graduating with a medical degree in 2005, Perlett was accepted into the five-year neurology residency program in Saskatoon. This January, he passed the neurology board exams and was told he was the first Indigenous person to do so at the University of Saskatchewan.





Like many Métis people, Perlett's fair skin and hair reflect his mixed ancestry, but his Indigenous roots aren't buried deep in the past. He was close to his grandfather George Poitras, who took him hunting on the land, told him stories and taught him to make bannock. At Thanksgiving and Christmas, "my aunts and uncles would be cooking together making rubaboo or bullet soup."

"Growing up in that background with mixed ancestry, mixed culture I thought was a pretty amazing experience to hear different languages growing up and hear different cultural beliefs, myths and stories from the Métis, French and Cree sides of my family.

"I felt that was a pretty special way to grow up...to feel a part of so many different cultures even though my looks don't fit what most people would think of if you said I'm a Métis person."

Perlett has had to defend Indigenous people when he was among non-Indigenous people. "Racism is sort of everywhere... I definitely had to chime in and correct people for mistaken beliefs or ideas or straight up racist remarks," he said.

As a doctor in the health care system, he has advocated for greater understanding about different cultures, such as when a huge extended family arrives to be with a gravely ill loved one and to support each other, despite hospital limits on visitors. "We shouldn't just blanket-statement make rules, because different cultures have different expectations around health and caring for their loved ones," he said.

"For people who are undecided I would say just go and try to find classes that are fun for you. Find teachers you can bond with and learn from. Find other students that have similar interests to you and this process sort of evolves and changes, you'll find your path just as long as you're making learning fun to do every day."

Perlett is currently in Calgary doing a two-year fellowship in dementia.

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Métis Artist wins BMO 1st Art! Award

by Desirae Barker

Holly Aubichon, University of Regina art student, became the 2021 regional winner of the BMO 1st Art! competition this fall. Art students from more than 100 post-secondary institutions across Canada are eligible to participate. Her entry, titled “Modern Medicine,” was chosen as the Saskatchewan regional winner in this year’s annual (the 19th) competition.

Every year, BMO Financial Group invites the deans and instructors of undergraduate art programs across the country to select three students from their graduating class to submit entries for the competition. Each student submission is then reviewed by BMO’s distinguished selection committee and one winner

from each province and territory is chosen. As a regional winner in the competition, Holly was awarded \$7,500 and her piece was displayed in a virtual exhibition at the University of Toronto’s Art Museum.

Holly is an emerging Métis artist and curator. She recently graduated from the University of Regina with her Bachelor of Fine Arts, minoring in Indigenous Art History. The Gabriel Dumont Institute is proud to have helped Holly reach her education goals through the Métis Nation University Sponsorship Program.

Holly created her winning entry “Modern Medicine,” as a means for healing and to document and preserve her Métis and Cree heritage. She is the granddaughter of Martin Aubichon and ensures her family and identity are at the core of her artwork. The piece signifies emotional stress, spiritual presence, memory recall, ceremony, tenderness, and the burden of intergenerational trauma. “In my art practice, I make for my own healing and my family’s healing. I think that many, if not all, Indigenous artists are healing during the creating process,” explained Holly. She believes that the cultural genocide perpetrated by the settler state is a large influence on why Indigenous artists create, trying to reconstruct the false narrative and misrepresentation in colonial history.

Since graduation, Holly has been working as the administrative director of the Sâkêwêwak First Nations Artists’ Collective. This non-profit organization has been supporting Indigenous artists in Regina for over two decades, providing support and giving artists a chance to create, grow, and reach audiences. Holly is passionate about making space for BIPOC artists in Saskatchewan and is interested in prairie collaborations. Her future plans are to further her education through a master of Fine Arts or Museum Studies.

To view Holly’s winning entry, visit: <https://1start.bmo.com/2021-winners.html>.



Holly Aubichon
(photo submitted)

GDI to Co-host 2022 ILSA Conference

by Desirae Barker

On October 4, 2021, the Gabriel Dumont Institute (GDI), Indigenous Literary Studies Association (ILSA), and the Saskatchewan Anskohk Writers' Circle Inc. (SAWCI) entered into a partnership that will see the Institute co-host the 2022 ILSA Conference.

ILSA was created in 2013 to address the need for a scholarly body based in lands claimed by Canada that focuses specifically on the study and teaching of Indigenous Peoples' literature. Its mission is to honour the history and promote the ongoing production of Indigenous literature in all forms; advance the ethical and vigorous study and teaching of those literatures; to reaffirm the value of Indigenous knowledges and methodologies within literary expression and study; to foster respectful relationships within and between academic and non-academic communities; to facilitate mentorship and professional development; and to advocate for responsible institutional transformation.

Since 2013, ILSA has brought established and new scholars and writers together to provide resources for teaching, studying, research, conferences, and publishing in a diverse range of Indigenous literary activities. The upcoming conference will mark the Association's eighth annual gathering.

The gathering will be both an academic conference and a community-based celebration of Métis literature. "GDI looks forward to sharing knowledge, promoting Métis literature, and encouraging community-building among all participants at the 2022 ILSA Conference. We are honoured to co-host the vibrant intellectual community that will be attending this gathering," said Lisa Bird-Wilson, GDI Executive Director.

The 2022 ILSA Annual Gathering will be held from June 16–June 18, 2022. The gathering will have a focus on Métis literature, which aligns well with GDI's mission to promote the renewal and development of Métis culture. With SAWCI's mandate to share Indigenous literature and art, the three organizations will commit to working together to plan a gathering that will advance the missions

of each of the three organizations while also being respectful of their differences. All three organizations have shared purposes, including fostering and honouring Indigenous cultural expression and development; advancing the publishing, study and teaching of Indigenous stories; developing respectful relationships; and being responsive to communities.

SAVE THE DATE!
June 16, 17, 18
Saskatoon

kihokëwin tâcimoyin ∞

ILSA
2022

∞ visiting to tell stories

Keynote Speakers:
Maria Campbell
Gregory Scofield
Deanna Reder

GABRIEL DUMONT INSTITUTE
of NATIVE STUDIES
and APPLIED RESEARCH

ILSA

Anskohk
Saskatchewan Anskohk Writers' Circle Inc.
(SAWCI)

Gabriel Dumont Institute and Dumont Technical Institute Programs, 2022–2023

by Michelle McNally

The Gabriel Dumont Institute is in the midst of planning the next program year. Program advertisements have started and applications are open on GDI's website.

Saskatchewan Urban Native Teacher Education Program (SUNTEP) has a yearly intake each fall in Prince Albert, Saskatoon, and Regina. SUNTEP is a four-year bachelor of education program that focuses on:

- Indigenous Studies
- Cross-Cultural Education
- Métis and First Nations history and culture
- Theories and skills of teaching
- Issues facing students in our society, and
- Gaining classroom experience

Visit www.gdins.org and then the programs/courses tab for more information on SUNTEP programs, entrance requirements, and deadlines to apply for fall 2022 admissions.

Gabriel Dumont Institute in partnership with Lac La Ronge Indian Band is once again offering the four-year fully-accredited **Northern Saskatchewan Indigenous Teacher Education Program (NSITEP)** in La Ronge. This program is very similar to SUNTEP with an emphasis on northern Indigenous culture, language, and land-based instruction.

Applications for the fall 2022 intake are currently open and can be accessed on the website: www.gdins.org under the programs/courses tab.

Gabriel Dumont College (GDC) is an affiliate college of the University of Saskatchewan and the University of Regina. GDC delivers the first two years of a Bachelor of Arts and Science degree. Currently, these courses are available in Prince Albert, Saskatoon, and Regina and focus on Indigenous Studies, Métis Studies, and Indigenous languages.

Applications for Gabriel Dumont College are open—visit www.gdins.org under the programs/courses tab to find out more about GDC and to apply.



Dumont Technical Institute (DTI) offers Adult Basic Education (ABE) and Skills Training programs across the province, at the community level. DTI partners with various accredited training institutions and employers across the province to offer ABE, Essential Skills, Industry Credit, Certificate, and Diploma programs that help Métis learners obtain solid employment or advance their education. DTI strives to advance education opportunities to Métis communities to reduce the barrier of relocating for training. DTI is looking forward to offering many ABE programs and Skills Training programs across the province again this year.

DTI started offering ABE training in the mid-90s and has only grown since. Now, DTI is consistently offering ten different ABE programs across the province along with four Essential Skills for the Workplace programs each year. This year, ABE programs will be offered in Regina, Saskatoon, Prince Albert, Île-à-la-Crosse, and La Loche. There will also be two fully-online GED programs, and four Essential Skills for the Workplace

programs. Essential Skills programs are offered in four different locations each year and are typically tailored to specific community opportunities.

For the 2022-2023 program year, DTI is pleased to offer a broad range of skills training programming. Some of the programs that will be offered are: Practical Nursing Year 1 in Regina; Practical Nursing Year 2 in Prince Albert, Regina, and Saskatoon; Continuing Care Assistant in Regina, Saskatoon, and La Loche; Office Administration in Regina; Heavy Equipment Truck Transport Technician in Prince Albert; Business Certificate (yr.1) in Buffalo Narrows; and multiple Safety Ticket programs.

DTI strives to build partnerships that allow for additional programming opportunities throughout the year. DTI's upcoming programs, program information, and program requirements can be found at www.gdins.org under the programs/courses tab.



GDI Marks 35 Years of Scholarship Delivery

by Amy Briley

In 2021, the Gabriel Dumont Institute (GDI) marked 35 years of administering scholarships to Métis students in Saskatchewan through the Gabriel Dumont Scholarship Foundation Trust II. Established on October 10, 1986, the foundation was created as a means of encouraging Métis and Non-status individuals to pursue advanced levels of education. And so was born the foundation's inaugural scholarship program, the Napoleon Lafontaine Economic Development Scholarship.

Since its inception, the Trust has been amended and changed over time allowing for growth of the foundation, including the development of scholarship partnerships. In addition to the Napoleon Lafontaine Scholarships, the Foundation holds agreements with eight external partners: the Saskatchewan Ministry of Advanced Education, Affinity Credit Union, Nutrien, SaskTel, SaskEnergy, Redhead Equipment, Belterra, and Farm Credit Canada. These industry partners are instrumental for the continued success and financial security of Métis students.

What hasn't changed in the last 35 years is the original intent of the Trust—to increase the number of educated Métis and to offer financial assistance and communal support to Métis students. The scholarships are awarded twice per year, spring and

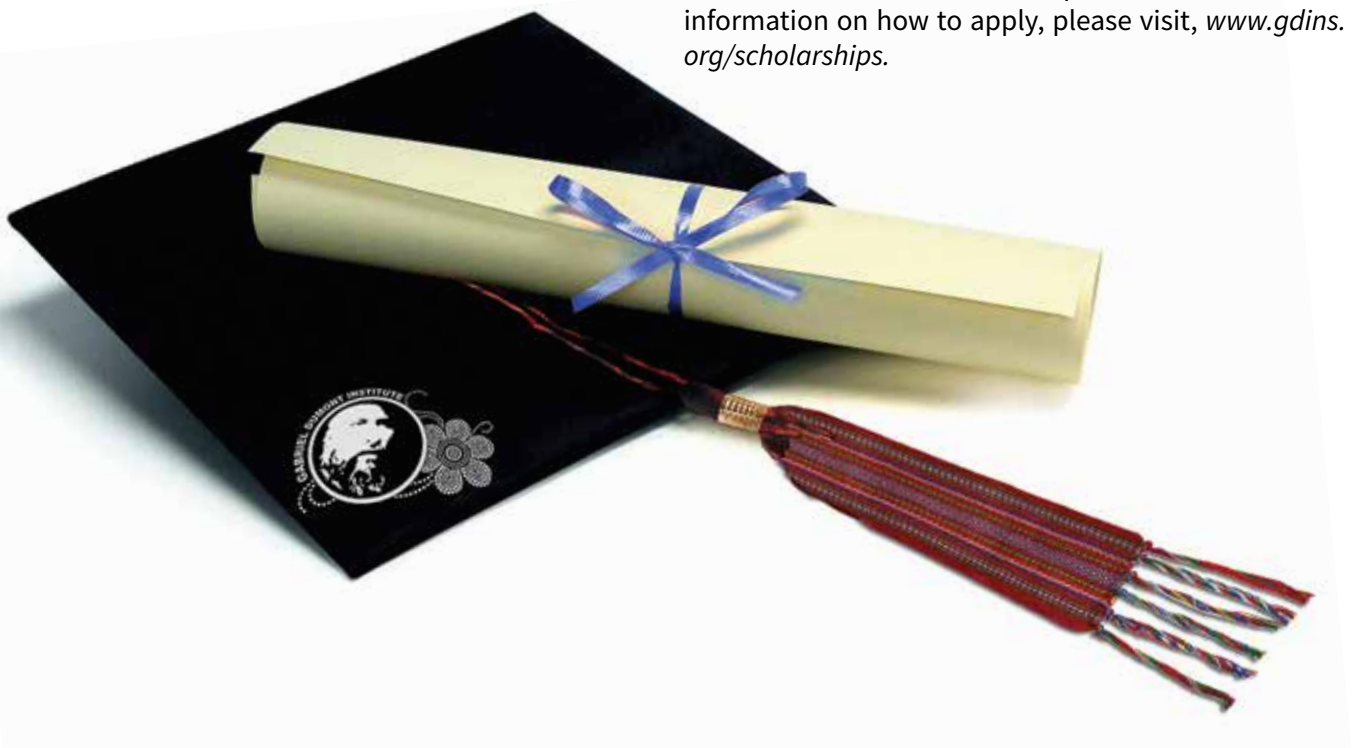
*"I am humbled and honoured that I was chosen to receive this very helpful [scholarship] award. This will be a reminder that my hard work and dedication to my studies have been recognized."
—Samantha Roche,
DTI Office Administration, 2020/21*

fall, and are open to Métis students who are residents of Saskatchewan. The scholarships are intended to recognize leadership, academic ability, financial need, and the community involvement of students who:

- are Métis, distinct from other Indigenous groups;
- are a current resident of Saskatchewan; and
- have a minimum academic average of 70% in their most recent year of studies.

In its milestone year of 2021, the scholarship foundation awarded \$282,650 in scholarship funds to deserving Métis students. Since inception, GDI has cumulatively awarded a little over 4.1 million dollars to Métis students across the province in a wide range of educational disciplines. The GDI Scholarship Foundation has and continues to be an important part of how GDI provides needed support to Métis communities in Saskatchewan.

To view a list of scholarships available, and for information on how to apply, please visit, www.gdins.org/scholarships.



Order of Gabriel Dumont - Bronze Awards

by Michelle McNally

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

The Bronze medal is awarded to Gabriel Dumont Institutes students and alumni who have distinguished themselves through leadership, community involvement, and overall performance. The Bronze medal was originally introduced in 2010 to recognize and honour outstanding Gabriel Dumont Institute students and alumni. Since the beginning the bronze award is becoming well known within the student body as well as the community. Students are honoured to be recognized as a bronze recipient and have been known to continue to make a difference in Métis communities' post-graduation.

Although nominations are not open externally, each department goes through an internal process to accept nominations for current students or alumni from instructors, faculty, and staff. All awards are typically given near the end of the program year.

Since inception of the bronze award in 2010, 46 students have been recognized for their community involvement, leadership and overall performance. In 2021, eight students were recognized and awarded the Order of Gabriel Dumont bronze award. Two students from Dumont Technical Institute, three students from Saskatchewan Urban Native Teacher Education program, one Gabriel Dumont College student, and two Gabriel Dumont Institute Training and Employment clients. The 2021 recipients are; Tiffany Newby, Kayla Pelletier, Julia Jendruck, Alyssa Prudat, Erin Dyck, Jolene Coullonneur, Devynn Boyer, and Raymond Regnier.

Erin Dyck is a SUNTEP Prince Albert student and received the Order of Gabriel Dumont Award in 2021. Erin is heavily involved in the SUNTEP community, has volunteered her time, and is always willing to help her fellow colleagues out. Erin is currently in her third year of SUNTEP, she says, "SUNTEP Prince Albert has had a profound effect on my life. With the help of the faculty, staff, Elders and Knowledge Keepers, I have grown into a proud Métis woman. It was the most incredible honour to be chosen by my peers and community for the Order of Gabriel Dumont Bronze Medal Award. I will continue to strive to be a strong, passionate advocate of the Métis community, both as a teacher and a citizen."



Erin Dyck
(photo submitted)

More about these honorees can be found at:
<https://gdins.org/2021-order-of-gabriel-dumont-bronze-medal-recipient/>



SUNTEP Prince Albert's Giving Week Tradition Returns

by Beige Unger, SUNTEP Prince Albert Faculty Member



SUNTEP Prince Albert Students
(photo submitted by Beige Unger)

Things are beginning to look like a new normal at the Saskatchewan Urban Native Teacher Education Program (SUNTEP) in Prince Albert. We have started another academic year and are happy to see more faces on campus.

Recently, elections were held, and a 2021–2022 Student Representative Council (SRC) was chosen. The SUNTEP SRC takes an active role in the leadership of the student body by planning and organizing extracurricular events in our communities and across campus. All activities help students reduce stress, spend time supporting each other, and often promote wellness.

This year, the council's first order of business was to get students engaged and to provide help in our local community. Both activities have been hard to do during the past year as students spent the majority of their time learning and engaging from home. The SRC came up with a great idea to bring the community and students back together with an initiative named "Giving Week." From October 12–15, 2021, students worked towards the common goal of giving back to the community.

The student body, consisting of the first-, second-, and third-year students, participated in the SRC-led "Giving Week." Students spent the week collecting and bringing in donations for the Prince Albert Food Bank. The Food Bank provides emergency hampers to those in need, which include food, and other household supplies. They also serve as a pet-friendly

winter warm-up shelter, providing pet food, coats, and other supplies to those in need in Prince Albert. Over the past year, the Prince Albert Food Bank provided an average of 1,000 hampers per month, which assisted approximately 3,000 people, with 50% of those helped being children. This organization is integral to the community and creates a large impact on everyone who uses its services.

Every day during "Giving Week," SUNTEP students could be seen hauling in canned/dry goods, pasta, diapers, and hygiene items that the Food Bank desperately needed. By the end of the four days, the classrooms were full of donations, and the job of counting and sorting began. Overall, the students collected just over 1,600 items and delivered two truck boxes full of donations to the Food Bank.

As an added gesture, the donation was made in the late John Thorton's name. John was a long-term Indigenous Studies sessional instructor at SUNTEP. At the time of his passing in lieu of flowers, his family requested donations be made to the Prince Albert Food Bank.

Our students donated hours of their time to this initiative and we are very proud of their dedication to our community. We are happy to work with this organization and believe in its mandate to support families and children through food security. The Prince Albert Food Bank is always looking for volunteers and donations, visit them online at www.pafoodbank.ca for more information!

NSITEP Supports Cultural Collaboration in the Classroom

by Suzanne Depeel & Desirae Barker

Educators have been known for incorporating engaging and educational content into classrooms through bulletin boards. These boards outside of the classroom often reflect what is happening inside, display student work, and make learning visible. This year, the Northern Saskatchewan Indigenous Teacher Education Program (NSITEP) has taken its bulletin boards to a new, cultural level.

Prior to the COVID-19 pandemic, NSITEP faculty and staff created the bulletin board content. After a year of online classes, NSITEP returned to in-class learning this fall. The shift from learning at a distance to learning together has been an adjustment, so the staff and faculty wanted to find a way to initiate community, belonging, and hands-on learning throughout this academic year. This is where the idea to have students create the bulletin board content began!

Each month, students are given a theme for their bulletin boards and time to collaborate and create. This monthly project will help NSITEP students start experiencing the teacher mindset while building a portfolio of board ideas they can take with them once they have convocated.

“These bulletin boards are a way for students to build culture by integrating their native tongue into their board presentation. They also promote subject matters that are not fully developed in the curriculum, give inspiration to students, create conversations, follow the seasons, and add culture to the beautification of the school environment,” explained Morris Cook, NSITEP Program Head.

Bulletin boards are a means of building community in a friendly competition between the NSITEP cohorts. “It is a way for students to incorporate what they are learning in the classroom to outside the classroom through the collaboration and interpretation of what they are learning and sharing it with others. Ultimately we want to initiate students engaging in the learning process,” said Nancy Lefleur, NSITEP Faculty.

Once the bulletins boards for the month are complete, Elders come in and vote on the billboard they feel most encompasses the theme of that month and the winning class gets a treat from the staff. In September, the theme of the month was in honour of residential school children. Each class did a magnificent job on their interpretation of the theme.



ABE Class Hangs Quilt to Commemorate National Day for Truth and Reconciliation

by Shawna Dubiel

This fall, the Saskatoon Adult Basic Education (ABE) students and instructors (levels three and four) united together for a day of fellowship, education, and awareness.

On September 30, National Day for Truth and Reconciliation, we started our day with a smudge, then moved back into the classroom where we heard from and read about residential school survivors.

It's said that every Indigenous person alive today is affected by the atrocities of residential schooling, and on this day, several of our students shared their family's stories. We remembered the children who never came home from school. We also remembered the children who survived and have since passed on to the Spirit World. We paused to consider all children and families affected by Indigenous child apprehension programs.

Our project to commemorate this important day was to create a wall hanging in the form of a quilt. Each participant chose a square of fabric. On each square, we were asked to include an image that represented what the National Day for Truth and Reconciliation meant to us. Some students traced colouring pages onto their square, while others used beads and other resources. When all the fabric squares were completed, they were sewn "quilt-style" with a black Métis floral fabric as a border. Ribbons representing the medicine wheel were added, along with the year. As a team, we decided to dedicate this day and each September 30th going forward, as a day of remembering.

Before we went home that day, we made tobacco ties with pieces of red fabric, tobacco and tobacco seeds, and orange ribbon. During this process, we reflected on the sacredness of childhood, thinking with our hearts. When we imagined the sadness, we decided to treasure our own happiness. In a thoughtful way, we began to create our tobacco bundles. We wrapped our love inside, making it meaningful. When our bundles were complete, we decided to offer it to those who were lost and to those still affected. We walked down to the metal tipi in Victoria Park and tied our bundles in the surrounding trees, passing along our love and compassion. We ended our day with a moment of silence and the echoing music of the windchimes at the top of the tipi.

The quilt was completed and hung outside the ABE level four classroom at the Dumont Technical Institute campus in Saskatoon this winter to honour Louis Riel Day as well as the National Day for Truth and Reconciliation.



Bright Future ahead for SUNTEP Wrestling Champion Hunter Lee

by Desirae Barker

Hunter Lee is a fourth-year Saskatchewan Urban Native Teacher Education Program (SUNTEP) student at the University of Saskatchewan in Saskatoon. For 13 years, Hunter has been dedicated to the sport of wrestling, accomplishing many great things during his athletic career.

Growing up in the small northern town of Flin Flon, Manitoba, Hunter did not have access to a high caliber wrestling program that others do in larger urban centres. In fact, once Hunter started high school the wrestling program began to die out completely due to the lack of interest and resources. Instead of dwelling on the resources he didn't have, he focused on those he did have—two brothers.

Hunter and his brothers share a passion for wrestling and help each other train. Throughout high school, they trained together in their backyard and visited Saskatoon once a month for formal training. "If you're from a smaller town with fewer resources, my advice is to outwork everyone. If they are practicing two hours,

five times a week, I would also do that and add extra morning training and gym hours," explained Hunter. All the hours of additional training have paid off for

"My advice to Métis athletes is if you're from a smaller town, with fewer resources, outwork everyone!"

Hunter. After graduating high school, he attended the University of Saskatchewan on a Huskies Wrestling Scholarship. This year marks his fifth year with the Huskies, and he has grown to be one of the key athletes on the team. This year, the Huskies team began the season at the top spot in Canadian university athletics, and they are currently the first seed in the U Sports men's competition. Hunter is a two-time National Gold Medalist, Canada West Gold Medalist, U Sports Silver Medalist, and Canada Cup Bronze Medalist.

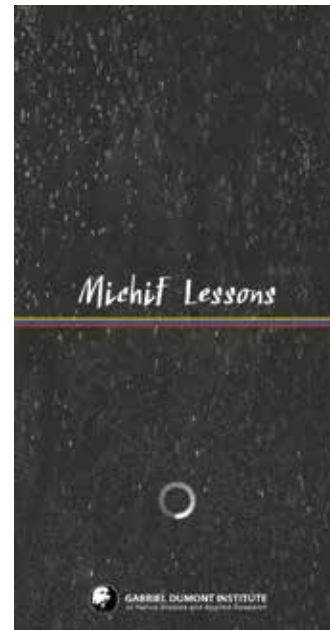
Not only is Hunter a national success, but he has also won championships internationally. Hunter has been a part of Team Canada for the last four years. He has travelled to international competitions in 13 different countries across the world. In 2019, he won a Junior World's Bronze Medal in Tallinn, Estonia. He was the only athlete from Canada to win a match during the championship. This past November, Hunter represented Team Canada during his fourth Junior World Wrestling Championships in Belgrade, Serbia. He came in seventh in the world, winning against Georgia in his first match and Moldova in his second.

Hunter's wrestling career has been nothing short of amazing. He brings true passion and inspiration to the sport. He hopes to bring his passion for sports into his future classroom, but adds that after his SUNTEP graduation, he will be shifting his career to MMA fighting with a goal of joining the UFC (Ultimate Fighting Championship) organization. Hunter is an exceptional role model for Métis athletes in our communities and across the country.



Hunter Lee at U23 World Wrestling Championships in Belgrade, Serbia. (photo submitted)

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Cover art by Joanne Panas, from
The Story of the Rabbit Dance/Li Nistwaar di la Daañs di Liyé



“Then the rabbits would take their turn. As they came down the line they turned the dog around and slide-stepped away doing a figure eight formation, until the rabbit tagged the dog. They would all have a turn. When the music stopped, they too, would stop. Jacques was never so happy as he was now. He could go and tell the story of what he had seen. Some people might not believe him, but he would show them how to do this new dance. And that was the beginning of the “Rabbit Dance.”

The Story of the Rabbit Dance/Li Nistwaar di la Daañs di Liyé,
by Jeanne Pelletier;
translated by Rita Flamand; illustrated by J.D. Panas