

# 97 年赴加拿大 Métis Nation Council 實習原住民國際事務返國報告書



實習學員姓名：陳毓珍、高孝麟、黃惠金

派赴國家、機構：加拿大 Métis Nation Council

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97  
年 加拿大 Métis Nation Council 實習原住民國際事務報告書

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## 壹、 摘要

原住民族日益受到各國政府與民間社會的重視，以及全球化現象逐漸在全球造成一股風潮，各國原住民族的網絡合作結盟已成為趨勢，本國原住民族除了要主動了解國際現況發展外，也可藉由國際交流與合作來建構屬於來自全世界原住民族的一個聯繫平台，甚至發展到可以藉由這樣的平台及交流能夠促進原住民族在世界上應有權利的發展與生命的延續。

臺灣原住民族青年參與國際事務實習是為了要增加國內外原住民團體的交流與聯繫，行政院原民會編列經費，今年徵選三位原住民族青年代表實際參與國際原住民公眾事務，使學員能夠透過一個月的實習，了解非政府組織的整個架構與運作，其經驗有助於原住民青年增廣見聞外，還能夠增加國外原住民族團體或組織對台灣原住民族的了解。這次原民會規劃學員赴加拿大 Métis Nation Council 非政府機構，接受為期一個月的實務訓練，藉此瞭解 MNC 機構運作方式及與他國間關係和跨國合作的模式，增加台灣原住民族的國際觀，促使台灣原住民族能夠與國際接軌。

### 實習重點：

1. 累積國內原住民青年與各國原住民非政府組織的跨國性實務經驗。
2. 建立台灣與其他國家原住民族的合作的模式與結盟的可能。
3. 參與國際非組織政府鼓勵國內原住民青年的國際視野。
4. 學習各國原住民非政府組織的事務經驗。
5. 增加國內原住民青年國際觀。
6. 瞭解國外原住民族如何提升他國產業發展的提升。
7. 學習國外非政府組織如何與國外組織串聯與合作。
8. 學員將國外學習一個月的實務經驗帶回國內分享，促使更多有志原住民青年踴躍參與。

## 貳、 出國實習學員簡介

### 一、 陳毓珍 (泰雅族)

#### 基本資料

姓名：陳毓珍 (Yawai Hagao)

桃園縣立介壽國民中學 英語科教師兼資料組長

#### 學經歷

2007 教育部暑期英語教師海外研習進修五週  
(喬治城大學/Washington D.C.)

2007 佛光會中華總會青少年英語課輔 美語班教師  
(復興鄉三民村)

2005 ~迄今 桃園縣立介壽國民中學 英語科教師兼資料組長

2004 AIPP 亞洲原住民子區域會議 議事組組長兼翻譯

2004 國立中和高中 實習教師暨英語研究社指導老師

2004 國立臺灣師範大學英語系畢業

2004 第三屆聯合國原住民常設論壇 台灣代表 (N.Y.C.)

2003 南島民族領袖會議 大專青年觀察員

2003 北市原民會原住民青少年課業輔導 美語班教師

2003 營造學習型部落與社區研討會暨成果展 義工

2003 北區泰雅學生會 文書長



2002 行政院原民會 第五屆原住民大專青年文化會議

2002 國際兒童人權高峰會議 義工

2001 行政院原民會 第三屆大專青年國際文化交流活動 (Hawaii)

## 二、高孝麟 (泰雅族)

### 基本資料

姓名：高孝麟 Botu Kwesi (泰雅族)

苗栗縣立梅園國小教師兼導師

國立高雄師範大學台灣文化及語言研究所  
碩士班

### 學經歷

2008 苗栗縣泰安鄉立托兒所泰雅族語教師

2007~迄今 苗栗縣立梅園國小教師兼導師

2007~迄今 台灣基督長老教會麥路豐教會執事

2007 通過行政院原住民委員會族語認證考試合格-泰雅語澤傲列方言

2006~迄今 國立高雄師範大學台灣文化及語言研究所碩士班

2006 高雄市立鼓山中學綜合活動領域輔導活動科代課教師

2006 苗栗縣立公館國中英文科暑期學藝活動代課教師

2005 桃園縣立光明國中綜合活動領域輔導活動科實習教師

2005 國立高雄師範大學教育系畢業

2003 國立高雄師範大學原住民文化傳薪社創社幹部



### 三、 黃惠金 (阿美族)

#### 基本資料

姓名：黃惠金 ( Akimn )

長庚大學 半導體實驗室 助理

桃園市大同部落社區大學 阿美族語教師



#### 學經歷

2008 行政院原住民族委員會臺灣原住民族語言振興進階研習班

2008 法國DELF A1+A2 法語鑑定考試合格

2007 96年度台灣原住民族國際事務人才培訓

2005 行政院原住民族委員會臺灣原住民族語言振興初階研習班

2005 華語師資訓練班

2005 中英筆譯精修班

2005 TOEIC英語檢定考試 ( 710分 )

2004 行政院原住民族委員會族語認證考試合格 - 北部阿美族語

2000 全民英語中級英語檢定考試合格

1997 行政院勞工委員會私立就業服務機構專業服務人員考試合格

1992 英國劍橋大學FCE英語檢定合格

1984 東海大學 國際貿易學系畢業





## 參、 實習學員報告分配表

工作項目	負責人
壹、 封面 目錄 摘要 貳、 實習學員簡介 參、 實習報告工作分配	黃惠金(Akimn)  Yawai、 Botu、 Akimn Akimn、 Yawai
肆、 實習過程 ( 各機構簡介 ) 一、 Métis 族群簡介 二、 實習機構 MNC 三、 實習機構 MNC 機構領導人簡介 四、 實習時間表 五、 實習之個別部門簡介及心得與建議 ( 一 ) Métis Nation of Alberta (MNA) ( 二 ) Michif Cultural & Métis Resource Institute ( 三 ) Fort Edmonton Park ( 四 ) Métis Archival Project Laboratory (MAP) ( 五 ) Western Economic Diversification Canada (WEDC) ( 六 ) Friendship center – La Loche ( 七 ) Gabriel Dumont Institution (GDI) ( 八 ) North-West Métis Nation of Saskatchewan ( 九 ) Batoche Historical site ( 十 ) Clarence Campeau Development Fund (CCDF) ( 十一 ) Wanuskewin Heritage Park	黃惠金 (Akimn) 黃惠金 (Akimn) 黃惠金 (Akimn) 黃惠金(Akimn) 高孝麟 (Botu) 高孝麟 (Botu) 陳毓珍 (Yawai) 陳毓珍 (Yawai) 黃惠金 (Akimn) 高孝麟 (Botu) 高孝麟 (Botu) 高孝麟 (Botu) 高孝麟 (Botu) 陳毓珍 (Yawai) 黃惠金 (Akimn) 高孝麟 (Botu) 高孝麟 (Botu)

( 十二 ) First Nation University of Canada (FNUC)	陳毓珍 (Yawai)
( 十三 ) Royal Canadian Mounted Police (RCMP)	黃惠金 (Akimn)
( 十四 ) Saskatchewan Urban Native Teacher Education Program (SUNTEP)	陳毓珍 (Yawai)
( 十五 ) Central Urban Métis Federation Inc. (CUMFI)	
六、其他活動	高孝麟 (Botu)
( 一 ) Fish Derby	陳毓珍 (Yawai)
( 二 ) Fish Fry	陳毓珍 (Yawai)
( 三 ) 參與 Métis 資訊、文化集會活動	陳毓珍 (Yawai)
( 四 ) Back to Batoche Days	高孝麟 (Botu)
( 五 ) Saskatoon	陳毓珍 (Yawai)
( 六 ) Vancouver-離境前的最後一瞥	
伍、總心得及建議	
一、陳毓珍總心得及建議	陳毓珍 (Yawai)
二、高孝麟總心得及建議	高孝麟 (Botu)
三、黃惠金總心得及建議	黃惠金 (Akimn)
陸、附錄-相關資料和相片	
一、相關資料	
( 一 ) MAP 簡介	
( 二 ) UA Native Study 會議內容之一	
( 三 ) 新聞稿-Fish Fry 活動後，MNS 發給媒體的新聞稿	黃惠金 總彙整
( 四 ) 參加 WEDC 早餐會報行程表	
( 五 ) WEDC 簡報內容	
( 六 ) 給 La Loche Friendship Centre 青少年的問卷調查表	
( 七 ) 參與 Métis 資訊、文化集會活動行程表	

( 八 ) Wanuskewin Heritage Park 簡介

## 二、 其他相片

( 一 ) Buffalo Narrows / Garson Lake/La Loche / Il-à-la-Crosse

( 二 ) At Norma and Sylvio's House

( 三 ) 實習結業式

## 三、 實習前的準備資料

( 一 ) 準備資料大綱

( 二 ) 臺灣原住民族的簡介

1. 臺灣原住民族 14 族和行政院原住民族事務委員會簡介

2. 臺灣原住民族泰雅族復興鄉簡介

3. 臺灣原住民族阿美族簡介

( 三 ) 預計討論議題綱要

1. 陳毓珍 - 土地權與觀光產業發展

2. 高孝麟 - 原住民族基本法

3. 黃惠金 - 產業經濟發展

( 四 ) 與實習機構 MNC 領導人 Clément Chartier E-mail 信件往返  
內容

## 肆、 實習過程

### 一、 梅緹族群 Métis Nation 簡介

#### (一) 何謂梅緹(Métis Nation)

在介紹 Métis Nation Council 之前，我們先來認識一下梅緹(Métis)到底是什麼樣的一個族群。梅緹 (Métis) 其實就是歐洲人和加拿大原住民族之婦女 (Cree 族、 Ojibway 族、 Algonquin 族、 Saulteaux 族和 Menominee 族) 因婚姻關係而繁衍下來的子孫，是加拿大憲法承認的三個原住民族中的一個，其他二個族群分別為第一民族 (印第安人) 和 因紐特人 (愛斯基摩人)。

他們的家園散佈在卑斯省(British Columbia)、 亞伯達省(Alberta)、 薩斯卡其萬省(Saskatchewan)、 曼尼托巴省(Manitoba)、 安大略省(Ontario ) 和魁北克省(Quebec )，還有西北地區(Northwest Territories)，有部分家園還包括美國北部特別是蒙大拿州(Montana)， 北達可塔州(North Dakota)和明尼蘇達州西北部(northwest Minnesota)。

他們的歷史開始於 17 世紀中期。梅緹語言無論是梅緹法語或稱作 ”Michif” 的混合語言，是屬語音拼音的語言。現今梅緹人不但講英語和法語，而且也講梅緹法語 (Métis French)，一個在加拿大受到最好保護的語言。

#### (二) 梅緹(Métis)族群身份認定 (合法定義)

誰才是真正的梅緹(Métis)，目前仍有一些爭議和不同意見。擁有和未擁有梅緹(Métis)身份之間並沒有什麼區別，在 1982 年頒佈的加拿大憲法中第三十五條有關梅緹合法定義本身並未詳盡闡述；其中憲法第三十五條第二款“加拿大原住民族”的定義上，僅闡述:在本法中，“加拿大原住民族”包括加拿大的印第安族、因紐特族和混血民族，然而並未載明梅緹的定義。一直到 2003 年

才有一些小進展，起因於 2003 年牽涉到一個有關梅緹(Métis)主張應有狩獵權利的案例，加拿大最高法院因而粗略概述三個要素來確認梅緹的持有權：自我鑑定、早期（歷史性）梅緹(Métis)社群與祖先關聯、社群承諾。符合梅緹(Métis)合法定義必須呈現這三個要素，但仍然摹擬兩可，有關“什麼才是歷史性梅緹(Métis)社群，怎樣才能足以證明與祖先有關聯(因沒有血緣關係量測要求)”的問題到目前最高法院並未給於任何的答案。

### (三) 目前的處境

梅緹(Métis)在加拿大憲法上雖被定義為加拿大原住民族之一，但實質上，相較與同為加拿大原住民族的第一民族，他們並沒有受到加拿大政府的特別照顧，如免費的醫療照護。因此，造就他們的韌性和企圖心，要用各種方式持續爭取應有權益。

## 二、主要實習機構 Métis Nation Council 簡介

### (一) 概述 MNC 由來

梅緹(Métis)為了要加拿大政府承認原住民族和民族正義已奮鬥了好幾代。身為這歷史的一部分，在 60 年代，梅緹(Métis)民族與第一民族和因紐特族組成汎原住民族政治組織來推動共同議題。

因為三族團結一致，加拿大原住民族達成保全他們早已存在權利之不朽成就。在 1982 年頒佈的憲法第 35 條款明確公認加拿大三個原住民族為印第安族，因紐特族和混血民族。特別對梅緹(Métis)而言意義重大。在促進鑑定和定義加拿大原住民族權利的憲法保證會議上，很顯然地 Métis 民族可在國家級會議上能代表自己發聲。

早期，加拿大汎原住民族國家委員會(目前以原住民族議會著稱)並不允許梅緹(Métis)代表自己。1983 年 3 月梅緹(Métis)離開汎原住民族國家委員會，另組成 Métis 民族議會 (MNC)具體代表 Métis 民族。

自 1983 年以來，MNC 無論是在國內或國際上已代表梅緹(Métis)民族，接受從安大略省向西梅緹(Métis)民族各省政府民主選舉出之領導階層的授權和指示。具體而言，MNC 無論在國內或國際上代表梅緹(Métis)的期望和抱負。

梅緹(Métis)政治體制，梅緹(Métis)人民透過民主投票選舉代表，省級體制從安大略省往西，包括安大略省(Ontario)、曼尼托巴省(Manitoba)、薩斯卡其萬省(Saskatchewan)，亞伯達省(Alberta)和卑斯省(British Columbia)。這些梅緹(Métis)政治體制是在加拿大政府體制下舊世紀梅緹(Métis)之自決奮鬥後的現代表徵。

梅緹(Métis)人民透過定期舉行的地方和省級選舉選出領導階層。 他們代表梅緹(Métis)公民和社區並且參加梅緹(Métis)省級議會每年的會議。

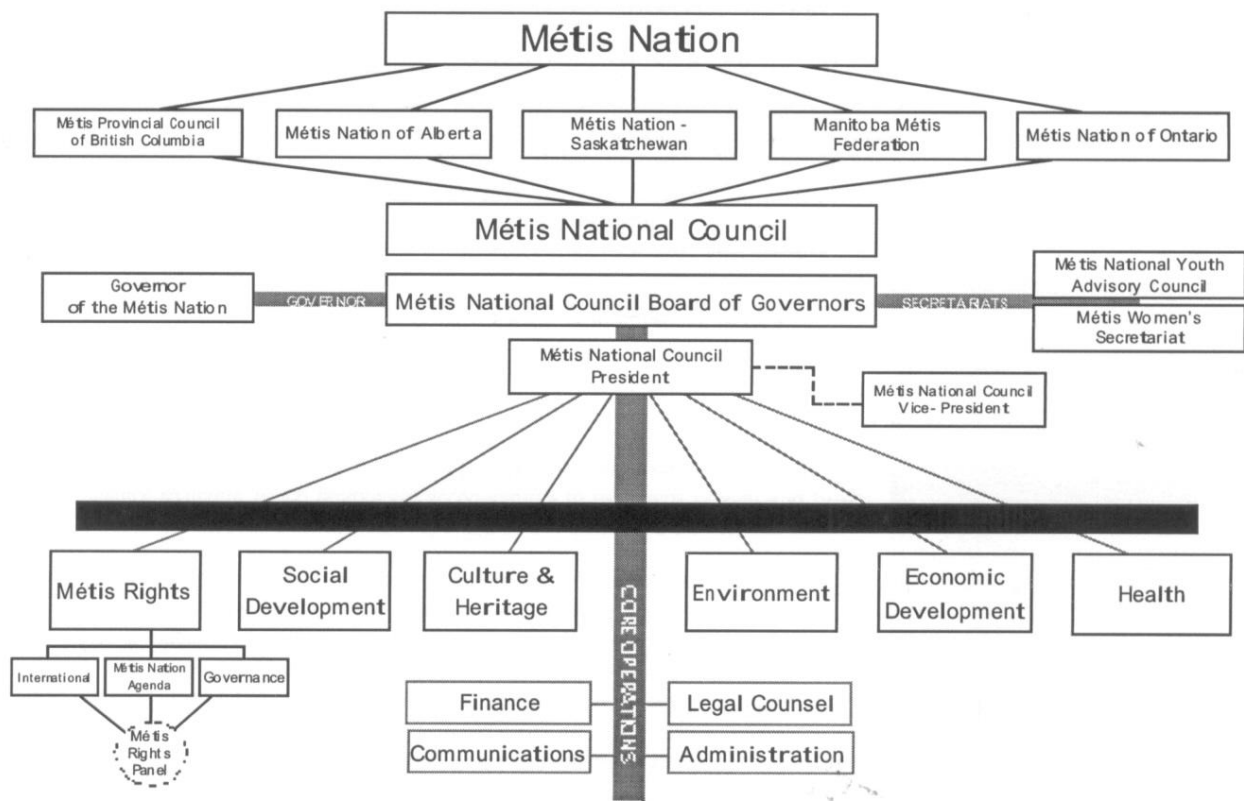
MNC 核心目標是在國家體制下為梅緹(Métis)鞏固健全空間持續生存。



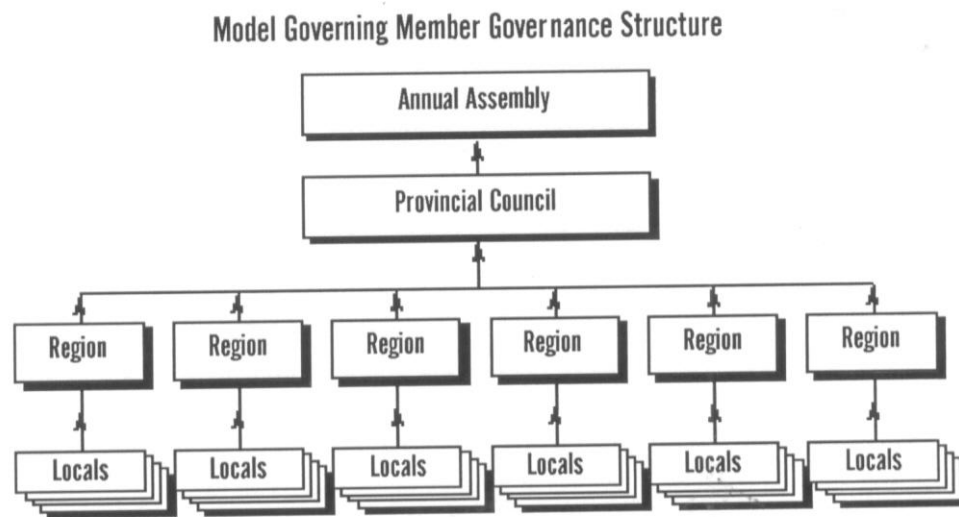
## (二) 高層 Métis Nation Council 管理組織結構圖



Overview of the MNC Governance Structure



### (三) 省級 Métis Nation Council 管理組織結構圖



資料來源：Métis Nation Council 網站—Who is the MNC-Snapshot of the Nation

### 三、主要實習機構 Métis Nation Council 最高領導人簡介

( 一 ) Métis Nation council 最高領導人：  
Clément Chartier

( 二 ) 出生背景：  
1946 生於 Saskatchewan 省的 Ile-a-la-Crosse，  
成長於 Buffalo Narrows。

( 三 ) 學經歷：

- ✧ 1967 年畢業於 Saskatchewan 省 Athol Murray 學院。
- ✧ 1960 年代末期，政治行動主義者。
- ✧ 1970 年代，加拿大原住民族青年協會 ( Native Youth Association of Canada ) 執行處長。
- ✧ 1978 年取得 Saskatchewan 大學法律學士學位。
- ✧ 1979 年到 1981 年，加拿大印第安民族律師協會主席。
- ✧ 在 1980 年正式成為律師。
- ✧ 1982-1985 年 Saskatchewan 省梅緹(Métis)和非印第安民族協會副會長 ( Association of Métis and Non-Status Indians of Saskatchewan , AMNSIS)
- ✧ 1984-87 年原住民族世界協會 ( World Council of Indigenous Peoples ) 會長。



- ✧ 1988 年解散 Saskatchewan 省梅緹 (Métis) 和非印第安民族協會 ( AMNSIS ) 強烈提倡梅緹 (Métis) 權利，與其他梅緹 (Métis) 行動主義者成立 Saskatchewan 省以梅緹 (Métis) 為政治主體的社團。
- ✧ 1993-1997 原住民族世界協會副會長。
- ✧ 1996 年為起訴律師，簡潔假定在 Saskatchewan 省梅緹 (Métis) 原住民族狩獵權，在 Saskatchewan 省生活的梅緹 (Métis) 有捕魚權。
- ✧ 1998 至 2003 年為 Saskatchewan 省 Métis Nation 的領導人。
- ✧ 2003 年，在加拿大高等法院決定安大略省梅緹 (Métis) 有原住民狩獵權時的 MNC 顧問。
- ✧ 2004 年為 Saskatchewan 省政府御用大律師。
- ✧ 2003 年 10 月 24 日迄今 (2008) 為加拿大 Métis Nation Council 最高領導人。
- ✧ 今年 (2008) 加拿大政府向原住民寄宿學校倖存者公開道歉的場合，代表 Métis Nation 發表演說，表達感激和回應政府的道歉。

資料來源:

[http://esask.uregina.ca/entry/chartier\\_clement\\_1946-.html](http://esask.uregina.ca/entry/chartier_clement_1946-.html)

[http://en.wikipedia.org/wiki/Cl%C3%A9ment\\_Chartier](http://en.wikipedia.org/wiki/Cl%C3%A9ment_Chartier)

#### 四、實習時間表

參訪日期/地點	參訪單位/活動	接待/陪同人員		參訪過程綱要 備註
		職稱	姓名	
7/8 (星期二) Vancouver Edmonton	搭飛機前往 Edmonton	MNC 領導人  Métis 婦女 議題研究員	Clément Chartier  Cindy Gaudet	接機和安排住宿
	University of Alberta	Métis 婦女 議題研究員	Cindy Gaudet	走訪 UA 大學城
7/9 (星期三) Edmonton	Métis Nation of Alberta	執行助理	Marilyn	1. 部門組織介紹 2. 意見交流 3. 照相留念
	Michif Cultural & Métis Resource Institute	負責人	Thelma Chalifoux	1. 部門組織介紹 2. 意見交流 3. 照相留念
	Fort Edmonton Park	教授助理	Darlene	參觀活歷史博物館
7/10 (星期四) University of Alberta Edmonton	Métis Archival Project Laboratory at University of Alberta	教授 研究人員 研究人員	Frank Tough Veronique Boisvert Kaitlin Trimble	1. 單位參觀 2. 聽取簡報 3. 意見交流 4. 照相留念
	Conference about aboriginal at Native Study University of Alberta	教授 教授	Frank Tough Nathalie Kermoal	1. 參加午餐會議 2. 聽取簡報 3. 文化交流 4. 照相留念
7/11 (星期五) Edmonton	Western Economic Diversification Canada	Minister Headquarter Headquarter Manager	Doug Maley Nadean Langlois Jim Monzer Anna Classen	1. 參觀單位 2. 聽取簡報 3. 意見交流 4. 致贈紀念品 5. 照相留念

參訪日期/地點	參訪單位/活動	接待/陪同人員		參訪過程綱要 備註
		職稱	姓名	
		MNC 領導人	Clément Chartier	啟程到 Buffalo Narrows 10 小時車程
7/12 (星期六) Buffalo Narrows	Fishing Derby	MNC 領導人	Clément Chartier	Buffalo Narrows 當 地 Métis 釣魚比賽-凝聚族人 力量之社交活動
7/13(星期日) Garson Lake	Fish Fried 活動	MNC 領導人	Clément Chartier	Métis 在 Garson Lake 挑戰 政府法規宣誓 Garson Lake 跨省份捕魚權和 Métis 社 交活動
7/14 ( 星期一 ) Buffalo Narrows	Clément Chartier Private office at Buffalo Narrows	MNC 領導人	Clément Chartier	閱讀資料-完整的族譜資料 ( 製作詳細族譜和可網站 資料搜尋 )
7/15 ( 星期二 ) Buffalo Narrows La Loche	Clément Chartier Private office at Buffalo Narrows	MNC 領導人	Clément Chartier	觀賞訪談 Métis 長者紀錄 片-藉由長者口述兒時故事 與搭配相片方式追述往事
	Friendship center La Loche village	Local leader of North-West MNS at Buffalo Narrows	Marlene Henson	參與 La Loche 青少年和青 年做問卷調查活動-藉由問 卷了解年輕人的想法和需 求，提供正確的諮詢和符 合需求的活動
7/16 ( 星期三 ) South Bay	Youth Outdoor Wellness Conference (YOWC)	Local leader of North-West MNS at Buffalo Narrows	Marlene Henson	觀察暑期原住民青少年會 議與活動
7/17 (星期四) Buffalo Narrows	Clément Chartier Private office at Buffalo Narrows	Local leader of North-West MNS at	Marlene Henson	走訪 Buffalo Narrows 村莊

參訪日期/地點	參訪單位/活動	接待/陪同人員		參訪過程綱要 備註
		職稱	姓名	
Turner Lake Village	Gabriel Dumont Institution	Buffalo Narrows		參觀 MNS 在 Buffalo Narrows 進修和職業訓練所(GDI & GTI)
	Turner Lake Village			Local President 選舉活動
7/18 ( 星期五 ) Buffalo Narrows	Clément Chartier Private office at Buffalo Narrows	MNC 領導人	Clément Chartier	1. 欣賞 Métis 歌舞劇 2. 欣賞 Métis 傳統服飾
	The office of North-West Saskatchewan Métis Nation Council (NWSMC)	Local leader of North-West MNS at Buffalo Narrows	Marlene Henson	1. 協助 Marlene 整理及編排 10 日會議之資料夾 2. 體驗 Buffalo Narrows 居民的夜間娛樂活動
7/19 ( 星期六 ) 7/20 ( 星期日 ) 7/21 ( 星期一 ) South Bay	North West Saskatchewan Métis Council Consultation, Information and Cultural Gathering	MNC 領導人  Local leader of North-West MNS at Buffalo Narrows & Ile-a-la-Crosse	Clément Chartier  Marlene Henson & Louis Gardiner	1. UA MAPL 研究團隊介紹 MAP 2. Métis 研究之研究生研究報告 3. MNS 相關工作人員工作進度與成果報告 4. MNS 工作人員與參與人員 Q&A 5. 參與人員發表感言和意見 6. 傳統技藝比賽
7/23-27 ( 星期三~日 ) Batoche		Cindy Gaudet 父母親	Norma Gaudet Sylvio Gaudet	1. 啟程至 Batoche 2. 體驗 Métis 家族生活 3. 造訪 Prince Albert
	Batoche Historical site	MNC 領導人  Métis 婦女議題研究員	Clément Chartier  Cindy Gaudet	參加 Back to Batoche Days 一系列活動



參訪日期/地點	參訪單位/活動	接待/陪同人員		參訪過程綱要 備註
		職稱	姓名	
7/28 (星期一) Saskatoon	Clarence Campeau Development Fund (CCDF)	商業發展專員 Business Development Specialist	Monica Brunet	1. 單位簡報 2. 意見交流 3. 致贈紀念品
	Gabriel Dumont Institution(GDI) - Curriculum and Publishing Department	MNC 領導人	Clément Chartier	1. 參觀 GDI 書籍編輯部門和博物館藏 2. 致贈紀念品
	Dumont Technical Institute (DTI)			參觀訓練教室和辦公室
7/29 (星期二) Saskatoon	Saskatchewan Indian Cultural Center	文化暨藝術專員	John Spyglass	參觀印第安文化藝術中心與圖書館
	Wanuskewin Heritage Park	教授	Wesley Heber	走訪遺址，想像當時獵捕 Buffalo 情景
7/30 (星期三) Regina	First Nation University of Canada	FNUC 校長	Charles Pratt	1. 介紹建校來由系所和參觀學校設施 2. 致贈紀念品 3. 照相留念
	Royal Canadian Mounted Police (RCMP)	MNC 領導人	Clément Chartier	參觀加拿大皇家警察學校和博物館
7/31 (星期四) Saskatoon	Central Urban Métis Federation Inc. (CUMFI)	CUMFI 負責人	Shirley Isbister	1. 解說機構功能和成果，未來計劃 2. 參觀各處室與功能介紹 3. 致贈紀念品 4. 照相留念
	Saskatchewan Urban Native Teacher Education Program (SUNTEP)	director of SUNTEP Saskatoon campus	Murray Hamilton	參觀 Métis 教師教育訓練機構

參訪日期/地點	參訪單位/活動	接待/陪同人員		參訪過程綱要 備註
		職稱	姓名	
	Hotel - Delta Bessborough	MNC 領導人	Clément Chartier	1. 解說加拿大憲法第 35 條和其他相關法條 2. 結業式
8/1(星期五) Saskatoon		自由活動		走訪 Saskatoon 熱鬧的街 道
8/2(星期六) Vancouver		自由活動		1. 走訪 Vancouver 圖騰公 和市中心 2. 體驗大眾捷運系統 3. 準備出境回台灣
8/3~4 飛機上				搭乘 8/3 凌晨 2:20 的班機 回臺灣，8/4 早上 5:05 抵 達桃園機場

## 五、參訪單位介紹及實習心得和建議

### (一) Métis Nation of Alberta (MN-A)

July 9

7月9日是我們三位學員到加拿大 Métis Nation Council 實習首次接觸到什麼是 Métis，一早由 Frank Tough 教授的助理 Darlene 帶我們三位抵達這個座落於 Edmonton 市中的建築 — Métis Nation of Alberta (MNA)，參訪過程中由 MN-A 的行政助理 Marilyn 帶我們參觀 MN-A。

#### **Métis Nation of Alberta**

MN-A 於 1928 年開始在現址服務所有在 Alberta 省內的 Métis 族人，成立該機構的主要目的是 (1) 為住在 Alberta 省中的 Métis 族人來發聲。(2) 提供 Métis 族人一個參與 Alberta 省政府的政治及決策。(3) 最重要的是促進並培養在 Alberta 省中的 Métis 族人的自我倚靠、自我發展、自我管理的能力，以便在社會上求生存。此外，在 MN-A 裡，Métis 族人可以找尋到關於健康、教育、家庭、房事、法律訴訟等協助，來讓自我的生活能夠更順利及方便。



除此之外，MN-A 也提供了許多的計畫讓 Métis 族人去申請，多半是與經濟有關，不管是創業、就學、補助等，都可以透過自我符合的計畫去申請並請求 MN-A 的協助。

我們三位學員一進到 MN-A 裡面，牆壁上斗大的字吸引住了我的目光——What is Métis? 一張顯而易懂的宣導海報，簡單告訴所有人什麼是 Métis，字句中也顯露出身為 Métis 族人的使命感及驕傲。與 Marilyn 見面後，她帶著我們參觀 MNA 所有的辦公室及內部單位，除了我們都了解的教育、健康、法律訴訟外，最讓我們感到新鮮的是 Building Office，這是一個關於 MN-A 機構所有分佈在各地的建築及房屋，有一個專責的部門來管理，只要是與房屋翻修有關的相關事情，例如預算、計畫等，不需要透過其他部門，全責由該部門去處理相關事務，這會讓該部門在行政上的效率加快也專責許多。

另外在參觀的尾聲，我們進入了一間管理 MNA 中所有族人的家族族譜的辦公室，讓我們三位實習生都感到非常的讚嘆，因為他們將所有 Métis 族人的家族族譜每個人都做了一大張的海報型族譜，讓人都可以清楚地知悉自己的列祖列宗、以及與自己有血緣關係的族人是哪些，不僅如此，族譜上每個人的出生年份及去世年份都記載的清清楚楚，這是多麼浩大的一個工程，但 MNA 就是能將所有的困難化為責任來處理，讓人讚嘆不已。



## ( 二 ) Michif Cultural & Métis Resource Institute ( MCRI )

July 9

**MCRI** 這是一間位於 St. Albert 的文化藝術機構，創辦人為 Thelma Chalifoux，主要的目的是(1) 保護在 St. Albert 內 Métis 的文化資產。(2) 培育 Métis 族人對於自身文化的認同 (3) 建立一個 Métis 文化資源中心。

Thelma 是 MCRI 的創辦人，她曾在 MNC 服務過，為了保存 Métis 文化及文物，她選擇了離開 MNC 而到現址做另一種為 Métis 族人服務的工作——保存及蒐集 Métis 文化。雖然該機構的建築不大佔地也不廣，但正所謂麻雀雖小五臟俱全，這機構把一個這麼大的 Métis 濃縮在這間房屋內，讓人可以在裡頭花上一整天的時間！



與 Thelma 接觸後，她首先帶我們看到的就是一進這房子內的入口處，擺設的是有關 Métis 歷史英雄的照片及事蹟，Thelma 告訴我們把入口處擺設這些東西是為的要告訴所有參觀者，身為 Métis 是值得驕傲的，尤其這些英雄內不乏那些曾經為國家打戰而犧牲自己生命的族人，更能讓 Métis 族人的後代作為一個標竿及榜樣。除此，屋內也很用心的保存了有關 Métis 許許多多的文物，從衣物到工具，每一個文物也都有其說明牌，讓人看了便可以很清楚知道



該文物的作用及生產年代。走上二樓，除了辦公室外，還有個房間是專門放置有關 Métis 的圖書及刊物，類似一個小型的圖書館，並且有專人負責管理與收藏，小小的地方卻讓我們驚奇不已。

除了這些屋內的擺設，透過 Thelma 的清楚解釋，我們都很快了解到每一個區域的用途及意義，特別是牆上掛的許多旗幟，每一面都有自己的故事，而且這機構完全是屬於 Thelma 私人為了保存文化及歷史所建立起來的，為了傳承 Métis 文化而做了這麼多；這讓我們三位學員不禁想起台灣是否有類似的機構？一個為自己族人及文化歷史奉獻一生的人？



### ( 三 ) Fort Edmonton Park

July 9

艾德蒙頓要塞公園(Fort Edmonton Park)是北美最大的互動式歷史公園，在這公園裡，我們可以實際感受四個主要的歷史時期 - 回溯到 150 年以前、了解早期的毛皮貿易、體驗 1885 年、1905 年及 1920 年這幾段重要時期 - ，甚至可以看到館員穿著傳統的服飾、講解當時期的歷史文化；Darlene 及實習的我們三人，一進入公園裡就興奮地坐上遊園的蒸汽火車，實際體會與觀察當時代的各項人、事、物。



在 1795 年，艾德蒙頓要塞是由 Hudson's Bay 公司建立，並將其當作協助毛皮貿易的重要據點之一。我們在這公園裡，也實際看到了當時的建築、居民的居住環境與空間、日常生活用品、服飾、用來做貿易的各項商品，在在地感受到當時人民依賴毛皮貿易維生、及其重要性，也了解 Hudson's Bay 這一公司的龐大，以及它對當時期的人民造成的影響，只要提到商業活動，無一不和 Hudson's Bay 這一公司有關！

我們一行四人先參觀了艾德蒙頓要塞，我們看到了：

- 一、要塞外圍的防衛柵欄 - 由許多高大的木頭圍成，主要是在作毛皮交易時，預防印第安人闖入、保護要塞人員的安全。





二、要塞中央的廣場(courtyard) - 在此從事歡迎印第安毛皮貿易者的歡迎活動、包捆交易來的毛皮、處理食物、整裝日常必需品等。

三、瞭望台 - 要塞人員除了可以觀察四周的菜園、農地收穫，也可以注意來做貿易的印第安人和 Métis、捕獵者和工人、以及鄰近地區的情況。

四、肉倉庫 - 在這裡製作並保存醃肉、香腸、北美野牛肉(buffalo)等等肉品。

五、貿易商住所(tradesmen's quarters) - 做貿易的商人比其他要塞工人過著更高品質的生活，要塞提供他們全家人的住所，不像其他工人須與其他家庭共住一棟房子。



六、打鐵店 - 由於木工、造船與鐵工在毛皮貿易中扮演很重要的角色，因此開設打鐵店以便修理陷阱、槍枝、斧頭、建築與修船的工具、農作用具...等鐵器。

七、Bulletin building - 發行了艾德蒙頓的第一份報紙，一開始報紙的份量少，但由於編輯者 Frank Oliver 的努力，讓報紙上所要傳達的訊息，散播到整個加拿大。

八、羅氏兄弟五金行 (Ross Brother's Hardware) - 五金器具的交易在此鎮是個重要的生意，後來此間店成為西加拿大最大的五金行公司。

九、Daly's Drugstore & Dr. Wilson's Office - 在 Herbert Wilson 是位年輕的醫生時，他就買下了最先進的手術醫療器具，並在





1882 年開了艾德蒙頓的第一家藥局。後來 Philip Daly 買下了藥局的股份，之後的生意更是欣欣向榮。

除了那些建築與景點，也看到了很多古加拿大的街景與當時代居民的食、衣、住、行，逛了艾德蒙頓要塞公園近兩、三個小時，公園之大，天氣之熱，讓我們四人汗流浹背、腳走得很酸，但是這一行非常值得，第一次置身在古代加拿大的場景、實際體會與觀察當時代的一切事物，這種感覺非常新鮮，好像一個下午就挖到了很多加拿大的歷史寶藏似的，也讓我突然有置身於古代電影中的感覺！

艾德蒙頓要塞公園不同年代景色



#### ( 四 ) Métis Archival Project Laboratory (MAP)

July 10

拜訪 University of Alberta 的 Frank Tough 教授與其研究團隊 MatriX

#### **Blue Room (Métis Archival Project Laboratory)**

在這名為“Blue Room”的小小研究室裡，儲存了很多關於加拿大 Métis 族群歷史以來的資料，Métis 的居住範圍與遷徙、各家族當時居住在哪些區域、土地畫分與買賣記錄、訪談影音記錄、與政府簽訂不同協議所提供的各項土地資源...等，這些第一手的原始資料，也以各種形式保存建檔，如：製作成縮影膠



片、整理成 word 文字檔，然後匯入電腦主機成為可上網查詢的資料庫，這些資料的完整，除了是透過 Frank 教授主要規劃而成，其中也要歸功於他的研究團隊 MatriX (Métis aboriginal title research initiative)辛苦建檔資料完成。有了這些完整的資料，當有 Métis 族人因狩獵而吃上官司的時候，被告辯護律師可以利用這些資料，證明 Métis 的傳統狩獵區域，因而免於受刑罰；這次實習主要接待我們的 Métis National Council 的最高領導人 Clément Chartier 先生就是善用這些完整的研究資料，幫他的族人打贏官司、免於被告。

#### **What is “MatriX”?**

即 Métis aboriginal title research initiative X 研究小組的縮寫，這群由 Frank Tough 教授指導的研究生，研究的主要方向為調查 Saskatchewan 省東北區 Métis

族歷史上土地的使用、佔有與遷徙，以及十九世紀末、二十世紀初加拿大備受爭議的聯邦「Scrip」土地政策。

## What is “Scrip”?

「Scrip」是用來描述、證明土地所有者擁有某塊土地權的一張證書。根據加拿大政府所言，Métis 族持有的 scrip（也稱為 Half-breed 混血 scrip）是發行給想要除去 Indian 原住民身份的 Métis 族人，並且因而可得到一部份的土地或金錢。Scrip 的發行也是在“The Dominion Lands Act”土地協議條款通過後正式發行。



## 要求土地所有權的開端

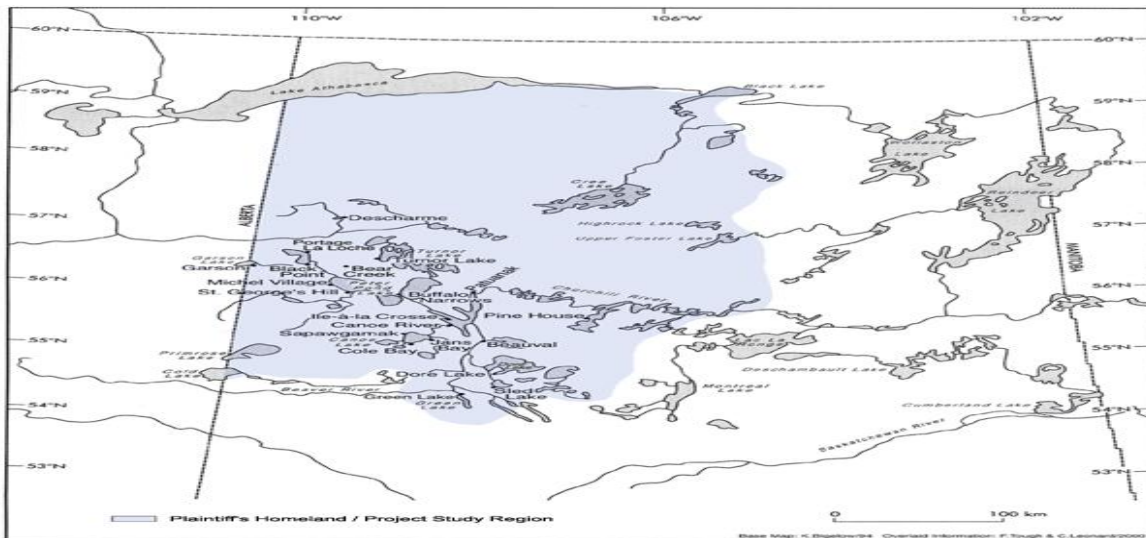
對所有西部加拿大的 Métis 族人來說，1994 年的 3 月 1 日是個歷史性的日子，在這一天，從 Saskatchewan 省西北的十九個社區來了三十幾位 Métis 人，要向法院提出一份聲明，而此份土地所有權聲明，主要的訴求是希望法院尊重、並宣告 Métis 原住民的權利和稱號，並要求有土地、各項自然資源運用的權利。

這份聲明認為 Métis 是一個獨立的原住民族，而且今日 Saskatchewan 省西北區大多數的 Métis 是自 1870 年以來，擁有、佔領、使用該區土地及資源的 Métis 後代。這份聲明也堅稱 Scrip 政策是一場騙局，Métis 原住民的稱號不該因而被取消。因此，西北區 Saskatchewan 就負責向法院協調 Métis 原住民權利與稱號，大量的歷史檔案資料的研究也變得很重要，以便與法院作進一步的土地協商與處理。

後來，在 1998 年，聯邦及薩省法律部門同意提供三十萬的經費，給予 Saskatchewan 的 Métis Nation 作相關研究；1999 年，薩省的 Métis Nation 就和艾



伯達大學簽訂合約，提供歷史檔案資料研究的協助。接著在 Frank Tough 教授的領導之下，成立 MatriX 研究團隊，研究資料的來源來自加拿大國家檔案局、Hudson's Bay 公司檔案資料、Saskatchewan 省檔案局、艾伯達省檔案局...等。



## 土地使用研究的需要

檔案研究是一種資料搜索的方法，但其他如：和長老、捕獵者訪談也是重要資訊來源之一。另外，為了證明土地所有權，繪製傳統領域地圖更是重要，透過傳統捕獵者的回憶與經驗，了解 Métis 過往土地使用的情形。MatriX 研究團隊把種種相關訊息，繪製在地圖上，並且將之匯入電腦檔案、或 GIS 地理資訊系統中；另外，傳統生態知識和地名研究資料，也據此，因此，西北 Métis 議會也正在訓練當地



## Frank Tough 教授投影片介紹

Frank Tough 教授這次透過投影片介紹，主要是和我們介紹他的 MatriX 研究團隊、分享目前做了哪些 Métis 資料研究，已有哪些資料建檔在網站資料庫的過程，其中 Frank Tough 教授一直強調，所有加入研究團隊的人員，都必須遵守他訂下的一套研究資料建檔規則與流程，這樣不但讓所有資料可以有系統地整合在一起，也可便於一般人在線上查詢資料庫時，能迅速找到最適宜、正確的資料。Frank Tough 教授與 MatriX 研究團隊的辛苦，實在是讓我敬佩萬分，這樣的研究不僅在法律上幫助 Métis 族人，在瀏覽如此豐富 Métis 歷史資料的過程中，更是加強了 Métis 族群自我認同的提升。(參考附錄-相關資料一和相關資料二)



## (五) Western Economic Diversification Canada (WEDC)

### July 11—參訪 WEDC

前一晚 Clément 交待 8 點 15 分準時出發，去參加一個會議，也是我們在 Edmonton 市最後一個參訪單位，會後將啟程到 Saskatchewan 省北部的 Buffalo Narrows。今早準時在 Alberta University 會館前會合，順便把行李放置 Clément 的旅行車後車箱。原以為是 Clément 要



開會而我們只是旁聽觀察員，結果是 Clément 請 WEDC 為我們安排一個早餐會報。來到 WEDC 的辦公室，先在接待櫃檯領取訪視證件，然後被帶領到會議室，真得令人驚訝，已經有參與人員在會議室內，會議桌上還擺放一些麵包和咖啡。我們感覺非常尷尬，因為我們的穿著跟他們的正式上班服裝比較起來實在是太休閒了。

簡單握手寒暄後，由該機構首長 Doug Maley 先生開場白，然後分別由 Anna Classen 小姐、Nadean Langlois 女士和 Jim Monzer 先生就自己負責的業務向我們三位作介紹。而 Jim Monzer 先生則是負責有關原住民產業經濟發展的業務。(參考附件-相關資料三)

WEDC 其實是屬於聯邦政府負責產業經濟發展的機構；在國內經濟政策中 WEDC 受命進行推廣加拿大西部經濟多樣化發展和提升企業或投資者對西部的興趣。推行加拿大西部多樣化產業經濟發展，首先要透過補助和捐助的程序，提升西部生產力和競爭力，要達成這個目標就是要透過包括私人機構、其他相同層級的政府部門、學術和財務機構研究中心建立夥伴關係共同合作來擴大對



西部投資，創造替代性基金來源作為商業合作聯盟的後盾，支援西部加拿大商業服務網絡，提供 100 個服務據點來協助都會區和偏遠地區新舊企業，創造機會和增加利益。(參考附錄-相關資料四)

經過他們三位的解釋之後，可以了解到加拿大聯邦政府的經濟產業發展政策並沒有只偏重東部而忽略西部的經濟發展，因在西部的 Alberta 省發現豐富的天然資源而更積極佈局，但並沒有忘記提供加拿大西部原住民經濟產業發展該有的協助與支援。

我相信我們原民會有類似的單位服務我們原住民，最欠缺的是我們原住民不知道如何取得資訊和申請協助的管道，這時候最需要相關單位主動宣導和提供協助，事後定期追蹤狀況。



早餐會報剛開始時有點沉悶，不過在簡報過程中提問和回答之間有交流的時候，才有如倒吃甘蔗，會議持續了 90 分鐘，在主持人和 Clément 總結後結束。離開之前，在接待室拍了幾張相片留作紀念。



## (六) Friendship Centre at La Loche

July 15

今天早餐飯後，North-West Métis Nation of Saskatchewan (NWMN-S) 的 Marlene 帶著我們到距離 Buffalo Narrows 一小時車程的另一個社區——La Loche。今天主要的目的是要陪同 Marlene 做這個社區的青少年對於家庭影響以及同儕影響的問卷調查。在車上我們先行看過了這份問卷，裡頭大概是請青少年對於自己一些觀念，

受父母親或其他因子受影響的比例是多少，比較特別的是問卷內不用 yes 或 no 的問句，用的是百分比，讓青少年可以自我去掌控答案所佔的比例。



我們做問卷的地方是位於 La Loche 的 Friendship Centre，這是每一個社區都會有的機構，主要是舉辦社區活動來讓地方居民聯絡感情，也有的是提供場地來舉辦活動、或讓社區居民有一個場所可以休憩及張貼活動訊息，類似台灣社區的活動中心。



從問卷調查的當中，可以很明顯的看見當地原住民青少年的問題，大多與台灣原住民社會中相雷同，諸如參與的人數不多、社會問題嚴重、酗酒問題等，例如我們做問卷時，原本預計會有十位以上的青少年，但到場的卻只有三位；結束問卷後，Marlene 帶我們到社區街上走走，學校內的窗戶都是被木板所釘死的，一問之下才知道是因為學校怕暑假學生會丟石頭打破窗戶破壞學校

的公物所致。我想這部份的問題是值得台灣原住民以及 Métis 族在青少年教育這一部分，一起去面對並且找尋解決之道的重點所在。(參考附件-相關資料六)



## ( 七 ) Gabriel Dumont Institution (GDI)

### 簡介

1980 年成立 Gabriel Dumont Institute 原住民研究與應用的非營利事業機構，舉凡 Saskatchewan 省 Métis 和非印第安社區的教育和文化需求是該機構的服務項目，屬 Saskatchewan 省 Métis 法定的教育部門。提供檢定教育，職業和技術訓練機會給 Saskatchewan 省的 Métis 族人；與 Regina 大學，Saskatchewan 大學，Saskatchewan 應用科技學院，省級各式社區學院和 Saskatchewan Métis 就業與訓練中心合作。

在加拿大，GDI 是獨特的教育文化機構，透過文化研究來更新和加強 Saskatchewan Métis 的遺產和成就。GDI 已開始發展 Métis 具體課程和歷史出版物，也訓練原住民籍老師和提供省立大學、學院和技術學院密集的課程。它努力的成果，最有名的首推 Saskatchewan 都會教師教育規劃學程(SUNTEP)；基本上，它訓練 Métis 和第一民族的老師來符合省內原住民學生在 K-12 教育系統的需求。也充當橫跨全國原住民成人教育課程的楷模。

GDI 提供給省籍 Métis 和非印第安社區下列課程和服務

- **Saskatchewan 都會原住民教師教育課程**

**(Saskatchewan Urban Native Teacher Education Program, SUNTEP):**

自 1980 年，超過 650 位教育人員透過 SUNTEP 分佈在 Prince Albert, Saskatoon 和 Regina 所提供的課程，完成 4 年制的教育訓練。

- **Gabriel Dumont 學院 (Gabriel Dumont College ,GDC):**

分佈在 Saskatoon 和 Prince Albert 的 GDC，提供首兩年制藝術與科技學位課程給 Métis 和非 Métis 身份的學生。

- **Dumont 技術學院 (Dumont Technical Institute ,DTI):**



GDI 最大的部門，負責設計，發展和提供成人基本教育，技術訓練，職業訓練和文化課程。它的總部在 Saskatoon，分支機構遍佈全省。

- **圖書資訊服務(Library Information Services):**

GDI 自己擁有 Métis 特定圖書系統-分支機構分佈在 Regina, Saskatoon, 和 Prince Albert

- **書籍發行部門(Curriculum and Publishing Department) :**

自 1985 年，GDI 已開發超過 75 個 Métis 文學、文化和教育資源。發行部門在 Saskatoon。

- **財務與管理 Finance and Administration**

GDI 的財務與管理部門負責監督管理機構人員和財務的管理

- **博物館與檔案 (Museum and Archives)**

GDI 在 Saskatoon 中心，有博物館和檔案室，館內包括傳統藝術和工藝品、口述歷史、印刷品和影音檔案的搜集。



- **Métis 歷史文化博物館(The Virtual Museum of Métis History and Culture)**

2003 年 5 月，GDI 開放 Métis 歷史和文化博物館給大眾分享大量檔案、文化和知識藏品。

- **Métis 文化發展基金會(Métis Cultural Development Fund)**

與 Sask Culture 機構合作下，GDI 管理 Métis 文化發展基金會，提供活動基金給省內 Métis 社區來維護，加強和傳達 Métis 的文化和傳統。

- **Gabriel Dumont Institute Scholarship Foundation - Napoleon La Fontaine Scholarships and SaskEnergy Scholarships :**

無論是註冊或計劃註冊 Saskatchewan 境內合格學院，GDI 提供獎學金給居住 Saskatchewan 的 Métis 族人申請。

- **Gabriel Dumont Institute Health and Wellness Program:**  
提供獎學金和財務支援來鼓勵 Saskatchewan 的 Métis 族人參與促進 Métis 健康相關的生涯規劃。

## 心得

July 17 — Gabriel Dumont Institution - Dumont Technical Institute at Buffalo Narrows

今天來到的是位於 Buffalo Narrows 社區北邊的 GDI-DTI 的職業訓練機構；Gabriel Dumont 是一位 Métis 歷史上的重要人物，他在 19 世紀當時是一名成功的政治家也是軍事家，替 Métis 做了很多奉獻及努力，後人為了紀念他一生對於 Métis 的奉獻，便以他的名字作為該機構的名稱頭銜。

### **GDI (Gabriel Dumont Institution)**

GDI(Gabriel Dumont Institution)主要的訴求是提供在 Saskatchewan 省內的 Métis 族人教育訓練及其相關，而 DTI(Dumont Technical Institute)則是 GDI 下屬的一個部門，專責來訓練 Métis 族人職業上的訓練課程；只要身為 Métis 族人，便可以依照 DTI 提供的不同計畫去申請職業訓練：重機駕駛、木匠工、機房工人等，都可以在此受到訓練，特別值得一提的是這些訓練課程皆為免費，只需在受訓之前繳交保證金；再者該機構會在訓練課程前做所有學員的基本學力測試，倘若未到達合格者也可以經由該機構免費安排至鄰近學校回校受教育，直到符合要求再回到 DTI 去受訓，這是一個具有對於 Métis 族人具有一個相當大的協助；不僅僅可以獲得職業訓練、也可以獲得再教育的機會，而該機構是完完全全屬於 Métis 族人，其他族群的原住民則無法受到此訓練。

我們在館內參觀，由 Peggy 帶著我們一間一間做解釋，機構內除了一般的餐廳、電腦教室、職業訓練場所外，還提供了宿舍供遠道而來的族人住宿，這令我們三位學員感到非常值得效法，因為在台灣還沒有類似的機構可以提供給台灣原住民。不僅如此，在館內的牆壁上還貼上了許多成功學員的海報，以供學員們做為榜樣及標竿。



該機構不僅在 Buffalo Narrows，在 Saskatchewan 省內的各大城市也都有，提供了一個全省性的服務，並且可以在完成職業訓練後，投入到職場上做為終生職業。



## ( 八 ) North-West Métis Nation of Saskatchewan (NWMN-S)

July 18

這一天的傍晚我們三人前往了 North-West MNS 在 Buffalo Narrows 當地領導人 Marlene Henson 小姐的住處地下室去幫她整理明天開始為期三天的 South Bay Campground 會議所需要的資料。



North-West Métis Nation of Saskatchewan

這是隸屬於 MN-S 的一個組織，分佈在 Saskatchewan 省西北地區的一些社區，而 Marlene Henson 便是 Buffalo Narrows 的當地領導人，而這些領導人主要工作就是要協助當地 Métis 族人一些相關的社會福利，或是宣導 MN-S 目前推動的計畫，特別值得一提的是這些社區的當地領導人是沒有支領薪水的，是義務性的去承擔這份工作，但很意外的是每位領導人都很樂意做這些工作，為的就是要讓自己族人過更好的生活。



我們在整理會議所需的資料過程中，發現到這些資料除了會議上所需之簡報或是文字檔，也放入了許多與 Métis 相關的法律條文及最新的議題，這可以讓與會的族人接觸到新知識也可以藉此瞭解該組織所做的一切。除此之外，他們也準備了一些紀念包讓與會的族人可以當作己用，而上面則印製了 MN-S 的圖樣與 logo，這是非常特別的一點；每一個 MNC 隸屬的省份部門都有著自己的



圖樣 logo，甚至不同的社區也有不同的圖樣 logo，這可以讓人很清楚地知道是哪一族、哪一省、哪一社區，但我們台灣原住民社會中似乎還沒有類似的東西可代表著不同的族群，我想若能發展出這樣的東西，一定可以讓台灣原住民更有特色、也讓台灣非原住民或其他人能更清楚且直接的認識 14 族群。

## ( 九 ) Batoche Historical site ( Batoche 歷史遺址 )

July 24 — 參觀 Batoche National Historical Site

為了保護並展現加拿大自然、文化歷史重要性的遺產，並促進大眾對它的了解與欣賞，1923 年加拿大政府成立了 Batoche 歷史紀念館，以紀念：一、在 1885 年，Batoche 曾是 Métis 地方政府與加拿大政府武裝衝突爆發地點。二、Batoche 是 Métis 重要的社區之一。三、Métis 河岸土地使用的特色。四、Batoche 在加拿大歷史上的重要性。



### Batoche 戰役

1878 年，加拿大政府開始調查 Batoche 中，已經被 Métis 族人佔有、居住的農地，晚遷入者，只能選擇在 Batoche 東邊居住，並且愈來愈難取得合法的土地所有權與 scrip，Batoche 居民的不安感開始漫延開來。首先，印地安人依照當時與政府簽訂的協議，要求提供食物、器具、設備、農作等相關幫助，接著各區對政府的承諾跳票感到愈來愈不滿。最後，在 1884 年，有一群 Batoche 的代表邀請 Métis 的領袖 Louis Riel 來 Batoche，並領導他的族人對抗政府的漠視；另外，政府不斷的漠視與敷衍態度，導致 Métis 和加拿大的武裝衝突發生。

1885 年 5 月 9 日至 5 月 12 日，不到 300 人的 Métis、Cree、Dakota 族人在 Louis Riel 和 Gabriel Dumont 的領導之下，和加拿大西北區軍隊發生了武力衝突，在四天的戰役之中，Métis 努力反擊，但因人數相差懸殊而敗陣。

由於 Batoche 戰役的敗北，許多 Métis 家庭無法擁有其傳統土地、scrip 的所有權，接下來的好幾年，他們也被視為“反抗者”，也失去了經濟上、政治上的主

導權，許多 Métis 變得愈來愈窮，因而被迫移居至更西方、北方的地區，尋找謀生的新機會。

至 1915 年前，Batoche 村莊只剩一間商店，在接下來的好幾年，Métis 的語言、文化傳統與驕傲是由老一輩人努力維持，Batoche 雖然失去了經濟基礎，但持續著 Métis「抵抗與倖存」的象徵。現今南薩斯卡其萬河兩岸，其歷史性村落和農地，皆成為 Batoche 歷史紀念館的一部份。

## 參觀 Batoche 歷史紀念館

一邁進 Batoche 歷史紀念館，就被它透明、清新的自然環境和建築吸引，首先我們先欣賞關於 Batoche 戰役當時戰士穿戴的戰服、武器，人民穿著的傳統服飾、家居環境等。接



著 Cindy 就和我們三人前往教堂前廣場，欣賞館方安排的音樂劇演出，音樂劇主要

內容是描述 Gabriel Dumont 打仗回來後，村民迎接他的場景與一對新人的婚禮，其實會發覺，Métis 的傳統服裝和音樂蠻受英、法文化影響的，連演奏的樂器都是小提琴，不知 Métis 文化背景的人，可能不會覺得他們是原住民呢！唯一比較有特色

的，大概只有繫在男性腰部的 sash 吧。不過，Métis 的舞蹈蠻特別的，主要是腳要一直踢動，有些舞步類似踢踏舞，看其來容易，實際上場跳還挺累人的！

另外我們還參觀了教堂、牧師的住所，他們的宗教深受羅馬天主教影響。最後，我們到館中的劇院，看了一部描述 Batoche 戰役的影片，看了影片後，才深深體會為什麼 Métis 的兩位領導者 Louis Riel、Gabriel Dumont<sup>1</sup> 備受 Métis 族人尊敬；另外，這部影片的播放方式很特別，除了運用歷史圖片、文件、演員演出片段之外，中間還夾雜當時場景的實物模擬呈現，非常特別！在看影片的同時，會一直期待下一幕的實物模擬場景是什麼，不會死板地呈現歷史，而是影片、實物場景交錯地說 Batoche 戰役的故事，很吸引人、也很有創意！



Batoche 歷史紀念館—館內和館外景觀







## (十) Clarence Campeau Development Fund (CCDF)

July 28

Clément 一早開車載我們來到專門服務 Métis 有關產業經濟發展的基金會- Clarence Campeau Development Fund，它是我們抵達 Saskatoon 第一個參訪的機構。稍作簡短介紹之後，立即由該機構的商業發展專員 Murray Hamilton 小姐以簡報方式介紹發展基金會的成立和目前的業務和績效，會中彼此提問和交流，氣氛融洽，會後則互贈紀念品。



於 1997 年 6 月 11 日，Saskatchewan 省政府和 Métis 省級機構 Métis Nation Saskatchewan 達成協議成立 Clarence Campeau 發展基金會。於 2001 年 9 月省屬 Saskatchewan Gaming Corporation Act 的修正法案承認該機構的合法性。

CCDF 的任務就是增進 Saskatchewan 省 Métis 族人的經濟環境，如提供基金用於商業發展、社區經濟發展、管理技術發展和協助要創業的 Métis 族人和輔導 Métis 企業主。其目的是提供財務支援給沒有其他專門基金支援的 Métis 族人，他們主動跟其他經濟發展基金會配合包括透過 Saskatchewan 省國內經濟發展機構和其他金融機構。他們的主要目標是確保 Métis 企業負責人學到必要的管理和行銷技巧，增加 Métis 族人的就業機會和增加 Métis 族人收入。為了要達成這個目標，CCDF 提供擔保給 Métis 商業主，主動支援社區經濟發展和協助 Métis 大小企業主管理發展技巧。

從歷年的業務成效報告內容，可以了解接受輔導的件數有逐年增加的趨勢，這是另人振奮和喜悅的訊息。反觀，除了公部門，我們是否也有類似的法人

機構？可以協助有心創業而沒有金援的族人和提供增進企業主管理和行銷能力的管道。

## ( 十一 ) Wanuskewin Heritage Park (Wanuskewin 印第安遺址公園)

July 29

今天下午我們前往位於 Saskatoon 市郊的一個第一民族遺跡園址- Wanuskewin Heritage Park。

### Wanuskewin Heritage Park

這座公園成立於 1992 年，此公園佔地 760 英畝大，是 Saskatchewan 省中最大的一個歷史遺跡公園。先前為第一民族 (First Nation) 之其中一支族所居住之舊遺址，該公園位於 South Saskatchewan River 河谷上，先前居民在 6000 年以前就居住在河積平原上，為的是要獵捕北美野牛 (Buffalos) 以及避免受到冬季季風的影響。

而該公園在 1982 年便開始挖掘其地面下的遺跡，於 1986 年發表該地擁有的歷史遺產及文物，進而建立一個讓世人可以前來觀看的歷史遺跡公園。在該公園內除了可以看到以前居民生活區域及如何利用地勢來捕捉 Buffalo 外，園內也規劃了一些步道讓參觀的遊客可以從中感受到先前居民的生活方式，以及園內的自然生態。(參考附件-相關資料八)



我們抵達該公園後，由 First Nation University of Canada 的教授 Wesley Heber 先生來介紹公園內的景點和歷史，此外有位來自墨西哥原住民大學校長也與我們同行。園內播放了許多



與第一民族相關的影片，讓遊客可以清楚地知悉第一民族的生活型態及方式。在公園內共有 19 個據點可供遊客去感受以及觀看先前居民的遺跡，除此之外，園內尚有許多其他據點未開發，還待專家學者去鑽研。

回過頭來說，台灣原住民的先祖所居住的環境，不是已經開發完畢、就是早已破壞的無研究價值，政府單位以及相關人士在處理相關事務時，是否該將這些珍貴的遺跡作為古蹟或國家領域來保護，才不會沒有類似 Wanuskewin Heritage Park 這樣的機構存在台灣社會中？

我們一再強調台灣原住民是所有南島語系當中文化資產最豐富的一個國家，但卻僅僅只有台灣史前博物館或是原住民文化園區這些後來由人工所建造的機構來讓世人了解台灣原住民的生活型態與文物，但若能將類似 Wanuskewin Heritage Park 這樣的機構存在於台灣原住民部落中，想必會讓不僅是原住民也讓其他人都能深切的感受到原住民真正的生活方式以及型態。

### Wanuskewin 印第安遺址公園景觀







## ( 十二 ) First Nation University of Canada (第一民族大學, FNUC)

July 30

今天一早 Clément 載著我們三位學員開車遠行到 Saskatchewan 省份中最大的城市— Regina。我們抵達的是位於 Regina 大學中的第一民族大學(SIFC)。

### First Nation University of Canada (SIFC)



這是一所建立於 1976 年的學校，前身是 Saskatchewan Indian Federated College (SIFC)，也就是這所學校目前仍然使用的縮寫簡稱。該校的辦學理念是為了提供 First Nation (第一民族)的歷史文化、語言、藝術、教育等學士學位及碩士學位供學生來就讀。該校目前共有三個校區：Regina、Saskatoon、Prince Albert，在 Prince Albert 校區內甚至擁有全加拿大唯一的 Dental Therapy (牙醫治療學位)；除此，也在 Saskatchewan 省中的一些社區也附設了許多的社區大學，提供有興趣的學生就讀。不僅如此，該校也與台灣東華大學原住民民族學院成為姐妹校，每年都提供短期交換學生的機會讓兩校進行學術交流。值得一提的是本校創立新校舍時，英文女皇 Elizabeth 二世還特地前來祝賀，可見該校在國家及國際上的重要地位。

一抵達該校的校門我們一看見的便是第一民族的傳統居住建築 — Tepee，這可以很清楚知悉帳篷身後就是 SIFC；進入了本校後我們直達校長室，校長



Charles Pratt 先生以及行政助理 Debra 在校長室內為我們進行有關於該校的問題與答，過程中我們對於某些部份深感興趣：該校具有專門的第一民族藝術研究所，可以讓學生更專精鑽研有關第一民族的藝術部份；再則，該校是加拿大唯一專辦原住民教育及相關研究的大學；該校甚至很積極的要盡量聘用原住民籍的教授，以便讓該校在教育學生方面能有更多的說服力及現身說法的功能。

之後由行政助理 Debra 帶我們到整棟教學大樓去參觀，該大樓的設計理念是由不同顏色去設計不同的樓層，每種顏色也代表著不同的涵義，而在一樓大廳的中央擺設了一個 Tepee，據說是在每年的 Powwow (第一民族慶典儀式)時會讓學生都進入裡面一起進行神聖的祭拜儀式，裡面是完全禁止拍照攝影的。之後我們到了一間長廊，裡面很貼心的將所有畢業生的畢業大頭照都張貼出來，台灣現今的大學內似乎還做不到這樣的貼心設計。

在我們離開該校以前，校長還特地交代助理要我們一行人到校園內販售部選擇一項物品作為我們的紀念品，現在我們每個人手中都有印著 SIFC 圖樣的背包或衣服呢！



### ( 十三 ) Royal Canadian Mounted Police (RCMP)

July 30 — Regina , 參觀加拿大皇家騎警博物館 (RCMP Heritage Center)

加拿大皇家騎警博物館於 2007 年，正式於薩省的 Regina 市開張，此博物館是由獨立的非營利組織「Mounted Police Heritage Centre」所經營與擁有，它展示了許多關於加拿大皇家騎警的物品與收藏。一進入博物館，就會看到展示的古老騎警使用的大炮，要逛各展區要先注意，其實



是有按照時代順序陳列的，好在 Clément 提醒我們可以按照懸掛的大旗子順序看展覽。展區一是「騎警的產生」，西北騎警於 1873 年成立，成立的目的是要和原住民建議良好關係、鞏固加拿大政府權力、協助拓荒者及維護邊界法律秩序。展區二「維持西部的法律秩序」，至 1885 年前，西北方的秩序仰賴騎警維持良好治安，也與原住民建立公平、友好的關係，也確保了拓荒者、鐵路工人的安全，其中也提到了 Métis 的民族英雄 Louis Riel。展區三「保護北方」，極區的騎警不但確保當地的法律秩序、和原住民維持良好關係，他們還幫忙發送郵件、報告天氣狀況、監控獵物與自然資源等，此展區強調西北騎警面臨的挑戰、失蹤的騎警和 Rat 河的瘋狂獵捕者。展區四「為全加拿大服務」，分享二十世紀來騎警的改變、進化，主題包括：西北騎警接受皇家任命、社區警力、現代反恐怖情報搜集等。展區五「責任」，呈現皇家騎警過去在全球扮演的角色、掌控國際恐怖活動的挑戰、警方如何比罪犯先行掌握情報、如何成為皇家騎警、打擊犯罪等。展區六「破案」，讓大眾透過互動展覽，了解現代警方運



用的高科技，主題包括：用科學、指紋、偽裝學、輪胎紋路、鞋紋分析、化學分析、彈道學、DNA 分析等高科技破案。

展覽區展示了很多物品，也讓我們了解加拿大皇家騎警的歷史，但可惜的是，提到原住民、Métis 的部份，它只提到一位 Louis Riel，其代表性待商議。另外我們也到其劇場，欣賞了一段長 27 分鐘的影片「Tour of Duty」，影片概要描述皇家騎警的過去、現在的努力與未來辦案的展望，並且以“整合全面資源緝捕恐怖份子”為主題演出，有達到肯定 RCMP 騎警努力的效果！

在我們三人欣賞影片同時，Clément 表示要到博物館附近的 RCMP 騎警墓地探勘。原來下週 Clément 要和 RCMP 警方開會，討論一位 Métis 的 RCMP 警察埋葬地的事宜，那位 Métis 警察的妻子認為先生埋在 RCMP 的墓地是項光榮，但依 Métis 傳統，Métis 族人過世後要與家族埋在一起，那位過世 Métis 警察的妻子和其他家人之間對此事有不同的見解，Clément 下週和 RCMP 開會要討論此項事宜，這件事讓我聯想到了不少原住民傳統與現代觀念相悖的情況。



#### (十四) Saskatchewan 都會原住民教師教育課程

(Saskatchewan Urban Native Teacher Education Program; SUNTEP)

July 31

我們三人沿著河堤公園漫步走到 Clément 的飯店與他會合，準備去 Saskatchewan 大學校內的 SUNTEP 機構拜訪，它是我們實習參訪活動的最後一個行程。之後，由 Clément 講課，解說加拿大憲法第 35 條和相關法條，然後舉行結業式。

Saskatchewan 大學就在我們下榻飯店的對岸，幾分鐘的車程就抵達目的地。接待我們的是 SUNTEP 機構處長 Murray Hamilton 先生，由他來介紹 SUNTEP 的成立、目標和近況。



SUNTEP 於 1980 年成立。它是 4 年制合格鑑定的學士教育學程，由 Gabriel Dumont 學院與 Regina 大學和 Saskatchewan 大學合作規劃。Regina、Saskatoon 和 Prince Albert 的三個地區有提供課程學習。

SUNTEP 學生，前二年在 SUNTEP 地點上課。最後二年包括個月的實習和實習地點也許在某一大學校園、小學、中學或高中的班級工作。

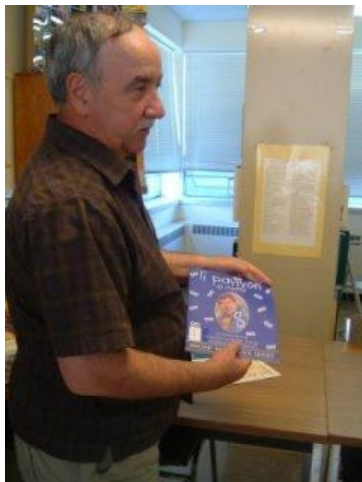
SUNTEP 課程重點放在 Métis 和第一民族歷史研究和比較文化的教育。在理論和技能上也提供一個固定基礎教學。

自 1980 年以來，已有 650 名以上的畢業生取得教育學士學位。橫跨西部加拿大，SUNTEP 畢業生在服務學校以優秀老師和榜樣著稱。他們的訓練結合健全的學術教育理論與教學經驗，以及透過與社區學生面對面的教學經驗。

SUNTEP 的主要目標是：(1) 保證 Métis 在省內教學崗位上充分準備足夠和分享經驗，(2) 保證教育 SUNTEP 畢業生對所有學生的個別教育需求要敏感，特別是 Métis 和第一民族的學生。

經過介紹，了解一些有關 SUNTEP 的運作，不禁捫心自問，我們的各大專院校是否有類似的社團或社會福利機構，專門對原住民的學生安排一些活動，例如：每學期集結校內原住民學生，教授有關原住民歷史文化與認同的課程和聯誼活動，提供一些學業和未來生涯規劃的諮詢服務。

在提問和交流中，不知不覺中已到中午午餐時刻，致贈紀念品結束參訪活動。會後，Murray Hamilton 先生則邀請我們四人與他和他的工作人員共進午餐，就在學校附近餐廳。實習參訪活動就在午餐結束後，正式劃下句點。





## ( 十五 ) Central Urban Métis Federation Inc. (CUMFI)

July 31

參觀 Saskatoon 市區內的 Central Urban Métis Federation Inc

CUMFI 是一個提供居住在 Saskatoon 市區 Métis 族人各項服務的機構，其中涵蓋的範圍從老年人的醫療照顧至青少年的課後輔導活動等，提供的服務相當多元、用心。此機構包含以下各部門：



- 一、經濟發展部門 - 目的是要幫助薩省內的 Métis 順利經營生意、為 Métis 增加就業機會、在接受 CUMFI 三到五的職訓協助下，能順利就業並自己自足。
- 二、教育部門 - 為所有年齡層發展一訓練與就業機制、提供職前訓練服務、提供教育及生涯發展諮詢。
- 三、Elders 部門 - 請年長者協助傳統語言的傳授、關心社區內容的年長者、促進長者與青年的交流與學習、提升 Métis 族人對己傳統的重視、將 Métis 傳說與故事記錄下來、協助辦理暑期文化營、對在學生作生涯輔導、傳授年輕 Métis 傳統與語言、在學校提供諮商服務、加強親職教育、加強青少年同儕間的支持、樹立年長者楷模、舉辦會議並作意見交流、給予孩子須對父母或長輩感恩的觀念、培養孩子有團隊合作的精神...等服務。

- 四、健康部門-協助 Métis 培養健康的生活方式、發展一套預防與改善胎兒酒精症候群的計畫、提供原住民長者就醫時的各項服務(如：交通接送、居家清潔、飲食服務等)。
- 五、法律公義部門-成立社區法律公義委員會、提供法律諮詢與協商、提供 restorative justice 服務 ( 違法者須向受害者解釋他們的行為 )、協助 Métis 社區內犯罪率的減少。
- 六、青少年文化休閒部門-透過運動、文化活動的舉辦，讓 Métis 青少年能從中培養興趣，並找到未來生涯發展的方向。此部門也希望能協助提高 Métis 原住民青年與家庭活動的參與率、與其他社區組織合作舉辦運動與娛樂活動、和學校合作並提供課後運動及輔導課程、培養 Métis 青年與長輩領導人才、建立志工資料庫協助各項活動的舉辦...等。
- 七、青少年部門-發展一套減少青少年與幫派募集的策略、培養青少年領導人才等...服務。

在會長 Shirley Isbister 女士的解說及導覽之下，讓我非常佩服 CUMFI 此機構所作的努力，也對其提供服務涵蓋範圍之廣感到驚訝，例如：他們把十位左右對課業沒有興趣的學生，在課後召集過來，給予他們職訓、休閒、輔導方面的課程服務，讓那些少有學習成就感的孩子，從那些課程中找自信與歸屬感！他們上課教室的周圍都是陳列著學生的各項作品，當天我們還看到那些學生在一起釘製他們露營可用到的野餐桌。



另外，會長 ShirleyIsbister 女士還很興奮地和我們分享一項即將實行的醫療計畫「醫療巡迴車服務」，這可以讓居住在市區、沒錢到醫院看病的 Métis 族人，可以在固定的幾個地點、定時到醫療巡迴車內，尋求醫學治療方面的幫助，而且服務不只限於 Métis 族人，First Nation 的原住民也可以申請幫助；由此可看出 CUMFI 的服務積極度與熱忱！





Central Urban Métis Federation Inc. 辦公室設施



## 六、其他活動

### (一) Fish Derby

July 12

今天我們抵達 Buffalo Narrows 的第一天，Clément 下午帶我們去 Buffalo Narrows 橋下，那邊有一場全社區的活動正在舉行-Fishing Derby。這是一個為了紀念 Clément 的哥哥—Edward Chartier，他的子女們為了紀念他而舉辦一年一度的釣魚比賽。



雖然名為家族紀念性的活動，但已經舉辦了第四年的活動儼然變成了社區中每年的重要活動，幾乎挨家挨戶都會前來參加；這項活動是將所有與會的人聚集在橋下，各自搭船到湖面上釣魚，在時間之內會統計所釣的魚隻大小與重量，最後進行統計及頒獎。除此之外，會場內還販售了紀念 T-shirt，讓前來參加的人或者來賓都可購買，Clément 便買了三件送給我們三位學員。比賽結束後，還有摸彩活動，這些禮品都是由鎮上的商家或個人名義捐贈，當作是摸彩的禮品。

這項活動讓我們三位學員都深刻體會到這個社區的凝聚力，舉辦此活動可以讓所有社區的人都來到活動會場，除了釣魚也可以參加摸彩，透過這樣的活動可以讓彼此的感情更拉近。尤其大家那樣無私的捐贈禮品讓所有人感受到那樣歡樂的氣氛，想必在台灣的原住民社會中是比較少見的，藉此活動的參與，讓我們三位學員直接的感受到這樣的活動，其實是可



以在台灣原住民社會中存在的，觀看大家是否願意有這樣的熱忱罷了。

我們了解整個活動涵義後，發現到 Métis 族人在釣魚權上的限制其實是很受壓迫的，因為這個活動雖然可以在湖面上釣魚，但是這是事先申請過的，Métis 族人都認為從以前到現在他們所仰賴維生的湖泊，要釣魚還得透過申請，這是不公平的。就像這個活動，雖然當天釣魚的人群很多，但我們在往後幾天幾乎看不見有任何人在湖上釣魚，這也跟之後我們參加的 Fish Fry 有很大的關連；就拿這件事情跟台灣社會來做對比，我們台灣政府進行所謂的護溪運動是因為溪水內的魚隻已經瀕臨絕種或數目減少，才会有此限制，但在 Buffalo Narrows 看到的卻是因為要保護魚隻，而是要限制國人去釣魚，但身為 Métis 族人深深感到不平，因為第一民族 (First Nation) 的族人是不受此限的，這才是 Métis 社會訴求的重點；既然同樣身為加拿大政府認同的原住民族，就不應該有此限制。





## (二) Fish Fry at Garson Lake

July 13

透過傳統捕魚活動宣示 Métis 的捕魚權

在這一天，幾位從艾伯達省東北區來的 Métis、Saskatchewan 西北區的 Métis 族人，聚集在 Garson 湖舉辦一場傳統的捕魚祭典，以慶祝一位 Métis 長者 Alfred Janvier 因獵捕麋鹿被告、但後來打贏官司的勝利。

Garson 湖的地理位置很特殊，一半位於艾伯達省，另一半位於薩省，活動一開始，先由來自薩省 La Loche 的長者 Alfred Janvier 在艾伯達省半邊的湖上放捕魚網。雖然薩省的 Métis 沒有在艾伯達省的合法捕魚權，但藉由此一活動，正式向艾伯達政府宣示 Métis 的狩獵權，長者 Alfred Janvier 也表示：「很開心來自薩省和艾省的 Métis 能在艾伯達省打獵、捕魚，而且沒有被起訴！對我們而言是個大勝利，我很期待能繼續在艾省行使我們 Métis 的狩獵權，我可以捕獵野生動物、魚肉來溫飽我的家人。」



活動策劃人，也是 Buffalo Narrows 區 Métis 領導人 Philip Chartier 表示，薩省很開心捕魚祭典有這樣的好結果，Philip 說道：「我們已經努力好幾年去爭取 Métis 的狩獵與捕魚權，也希望省政府能承認、尊重我們的權利。透過今天的活動，我們得到大眾的關注，而且艾伯達政府的不行動，確認並承認了我們 Métis 憲法上的狩獵與捕魚權！」(參考附件-相關資料五)

基於此次的成功，他們還決定並預告了下一場宣示捕魚權的活動，那將會是在秋、冬季節，艾伯達省東北或薩省西北 Métis 傳統領域裡的一個湖附近。

Métis 族人這次策略性、並成功地向政府宣示了其合法狩獵權，其過程讓我們感受到 Métis 的努力和團結，我們也很開心參與了他們傳統的捕魚儀式！

### Fish Fry at Garson Lake



### ( 三 ) Northwest Saskatchewan Métis Council Consultation, Information and Cultural Gathering

July 19~21 — 至 Southbay Campground 參與 Métis 資訊、文化集會活動

#### 會議重點記錄

#### July 19 會議重點記錄

NWSMC Chair, Marlene Hansen :

感謝及肯定 US Tough 教授與 MatriX 研究團隊的努力成果。

MNS Executive, President Robert Doucette :

從六歲時就被送到寄宿學校。First Nation 開始和 Métis 團結合作起來。

MNS Executive, Vice-President Allan Morin :

部落人常反應「我們沒有得到相關訊息？」因此鼓勵與會者多邀請人來參與這樣的會議。強調「爭取權利的同時，不要忘了該負擔的責任」。

MNC Vice-President, David Chartrand :

政府其實在意的不是獵捕麋鹿等野生動物的權利，而是擔心狩獵權開放後，住民還會更進一步要求擁有其他資源的權利分配 ( tart sand, oil, gold, etc. ) 。



#### July 20 會議重點記錄

## **長老 Tony 帶領禱告**

Land & harvesting rights litigation background

### **法律部份 (Clément):**

會場周圍貼了許多傳統領域地圖，大多是和 court cases 有關。幾十年前，由於加拿大政府採行「Half-breed scrip」政策，給予 Métis 土地，但讓 Métis 從此失去「原住民」之名，也因此沒有像 First Nation 有合法狩獵權及土地權。現在的 Métis 曾努力爭取土地權，但沒有足夠的錢打土地官司，許多案子就此無疾而終。

### **David Chartrand :**

以往政府甚至控制「教育機制」，篡改歷史，把 Métis 的國父 Riel 描寫成叛亂份子(rebellion)？但他其實是為 Métis 爭取權益的戰士(fighter)。要爭取土地權，就要先作好 Métis 傳統歷史的研究（誰的祖先曾在哪地區生活、捕獵？哪一部份的土地曾被哪些家族使用、經營？），這些資訊都要在 oil 等公司，到本地入主經營前準備好。

### **研究部份 (Frank Tough & UA MatriX team):**

在將 Métis 歷史背景等資料上網建檔前，會讓研究者了解、遵循近 50 多頁的「研究歸檔指示」，如此就可將 Métis 資料庫更完整、清楚。這些資料都是從 national archives, Prof. Brenda, HBC 公司記錄, census 等整理而成。MatriX 其實就是「Métis aboriginal title research initiative X」的簡稱。

### **Negotiations of harvesting agreement 部份 (Allan Morin):**

在爭取權利的同時，也別忘了「責任」，要先規劃好未來將如何管理，而且這樣的決定，不是讓幾位地區領導者決定而已，而是要透過各地區住民、土地擁



有者等在地人士，透過討論與協商而最後作出全國性 Métis 的協議。「如何劃定 Métis 社區？」目前加拿大政府只承認各省的少部份 Métis 社區，但那是分散的、不一致的，應該是把 Métis 統一視為「One nation, one voice」不要讓政府分化掉了 Métis 人民的團結。領有「Métis 身份卡」的人，在各省劃定地區內擁有合法的狩獵權，但根據資料統計，目前只有 40 % 的 Métis 人去申請這身份證明。

### **Buffalo President, Philip :**

強調我們是 Métis，我們有權執行我們的捕魚權（但後來提到其他無關緊要的事，會場出現了一點小爭議。而且 Buffalo Narrows 當地的 director, Marlene 對 Philip 很反感地認為他之前主辦的「Fish Fry」向加拿大政府宣示 Métis 捕魚權的活動是沒有太的效應，規劃其他更務實的活動會比較有效益。）

### **Duty to consult and accommodate**

MNS treasurer, Gabe Lafond :

介紹爭取 Métis 狩獵權的前因後果。起端：1982 年，憲法中第 35 條提到加拿大 First Nation 擁有狩獵權。Duty to consultation 就是一種持續性的對話，一種「給予和授予」的過程；Duty to accommodation 就是一種促進 Métis 與加拿大政府間，權利、interest 轉移的平衡方法；以上兩者的目的皆是去保護 Métis 的權利、interest、生活方式，所以，為了能達到目標，Métis 仍需要找出歷史事實，並與政府保持良好關係。

其中的流程如下：notice → funding/ capacity (參與的資源) → information exchange → understanding the effects (整合各資源、地圖等) → accommodation

因此，將 Métis 長者的傳統知識建檔是件很重要的事！

## July 19~21 活動感想

這三天參與會議下來，內心其實有蠻多感慨的。一、參與的 Métis 人員不多，但有不少是遠從各省各區趕來，相當有心。二、其實各區內對某些事情的處理，也有很大的紛歧，以在 Garson Lake 舉辦的活動來說，NWSMC 領導人 Marlene Hansen 就不贊同 Fish Fry 的活動，認為與其辦權利宣示活動，倒不如多舉辦像她作地方青少年的調查，依孩童情況提供個別輔導與照顧。三、雖然會議中有許多人發言、分享各區目前計畫進行狀況，但不少發言人都只是照著簡報內容照本宣科，對不少想要進一步了解內容的人（例如像我們三位實習生），聽完幾位的演講完感覺有點摸不著頭緒，對他們想透過此會議作訊息的傳達，感到有點可惜。四、這些致力於爭取 Métis 權利的領導者們，真的很辛苦也很有心，雖然是地區領導，但其實在做那些工作時是沒有薪水的，不少人還得身兼他職養家，但他們還是毅然決然投身於此，讓我十分敬佩。另外，在會議這三天裡，除了體驗到 Métis 的傳統文化，也作了不少新嘗試（如：在湖上開船、打沙灘排球、騎馬、拔河等），也和不同地區、職業的 Métis 族人交流，在最後一天早上的會議一開始，我還代表台灣 delegations 對在場的所有 Métis，表達這幾天來對我們的招待與關心，實在很開心！（參考附件-相關資料七）







## ( 四 ) Back to Batoche Days

July 22~27

「Back to Batoche Days」此項慶典對 Métis 族人而言是一年一度重要的文化活動，此慶典於 1970 年開始舉辦，並且展現了 Métis 的歷史與文化，雖然部份活動內容隨著時代而做異動，但基本的精神不變。1970 年開始舉辦時，參與的人都是住在軍帳篷裡，但現在參與的人都是自搭露營帳篷、開來露營車、甚至搭建原住民傳統 tipi(帳篷)來露營；當然，身為實習生的我們，也不例外在這幾天裡偶爾睡在帳篷、偶爾睡在露營車裡過夜！



在這慶典中舉辦了很多不同的 Métis 文化體驗活動，例如：Métis 的傳統音樂演奏比賽 (fiddling contest)、各年齡層的傳統舞蹈比賽 (jigging competition)、



各州代表參與方塊舞比賽 (square dance competition)、擲馬蹄鐵比賽、鋸木比賽、扛麵粉袋比賽、烘烤班寧麵包比賽 (bannock baking contest)...等，讓從未參與過的我們大開了眼界！其中我最喜愛看方塊舞比賽，尤其看到幾組 Métis 的青少年為了榮耀，比賽前努力練舞的神情、比賽時開心跳舞的感覺，讓我感動萬分！透過

這樣的活動，不但老年、中生代 Métis 可以互相交流心得，年輕一輩也間接感受到 Métis 傳統文化的傳承。

此外，在 Batoche 辦此一慶典更有歷史上的意義 - 紀念與緬懷過往 Batoche 戰役的 Métis 英雄 Louis Riel 及 Gabriel Dumont；在慶典的最後一天，甚至將活動會場轉移至 Batoche 歷史紀念館的墓地，為過往 Métis 的祖先與鬥士們作彌撒，讓這樣的一個慶典更有意義！

## Back to Batoche Days 露營區和系列活動





## (五) 實習結束後的第一個自由活動日

August 1

今天我們三人在 Saskatoon 的最後一天，昨天已與 Clément 道別，所以今天是我們的自由日。

### Saskatoon

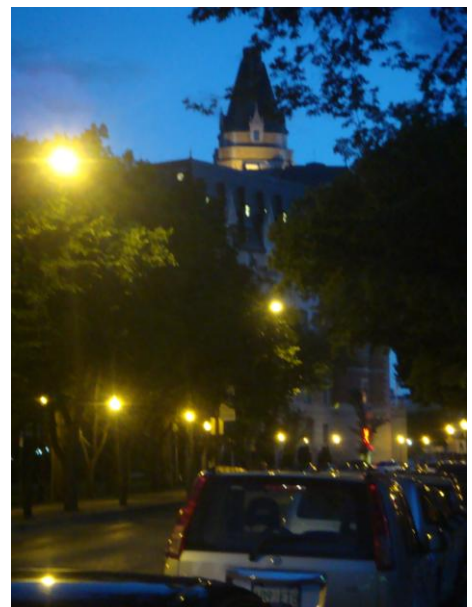
這是 Saskatchewan 省中的第二大城市，位於薩省中部地區，而薩省的省立大學 University of Saskatchewan 也位於該城市中，目前該城市的發展已經漸漸追上第一大城—Regina，即將取代其第一大城的地位。而該城市的原住民人口數為總人口數的 12.7%，相當於八



分之一，可見該城市原住民人口的數量比一般城市還多，故在該城市的市郊以及城內都可看見與原住民有關的建築或機構。

一早我們前往當地最熱鬧的 Midtown Plaza 去，為的是要購買相關的紀念商品以及友人的禮物等，值得一提的是該廣場除了提供一般生活必需品及衣物外，還有原住民紀念商品店可供遊客或相關人員購買；而我們三人在裡面大約逛了四五小時，便回飯店休息。

傍晚我們步行到距離飯店不遠的一間餐館用餐，沿途上的風景以及這個城市的綠美化做的非



常漂亮，尤其在飯店附近的運動公園，到了傍晚仍然還有人在裡頭運動，讓這個城市帶來了許多的休閒生活。與飯店鄰近的河流，是貫穿整個加拿大西部省份的 North Saskatchewan River，在河面上還有遊艇及帆船等水上運動。

Saskatoon 街景 ( 一 )





## Saskatoon 街景 ( 二 )



## (六) Vancouver — 離境前的最後一瞥

**August 2**

8 月 2 日是我們三位實習生在加拿大的最後一天，也是我們在溫哥華唯一的十六小時，因此，我們三人就先討論好今天主要的行程。早上我們在機場寄放好行李後，先直奔至史丹利公園。



史丹利公園原為一沼澤半島，以 1888 年當時加拿大總督史丹利為名，已擁有 100 多年的歷史，與紐約中央公園大小相仿，佔地 400 多公頃。此公園屬於加拿大軍方用地，現今由政府每年以象徵性的加幣一元為租金，向加拿大軍方租借，開放給市民使用。此地生態環境豐富多變，幾乎被森林完全覆蓋的園內，散佈著多處的景點，首先我們先到達圖騰柱公園 (Totem Poles Park)。



由於 British Columbia 卑詩省這一片沃土原為印地安人的樂園，直到 18 世紀歐洲人入侵，該地原始的風貌才被西化，目前印地安原住民再度被重視，被視為有神奇力量的圖騰，也成為該地的精神象徵，甚至被尊為藝術品。這七根由原住民製作的圖騰柱，每根圖騰柱都以獨特的方式，雕刻著各族的象徵物、熊等動物或人物，這些圖騰柱原為紀念死者之用，或傳頌祖先冒險故事、英勇事蹟等，圖案栩栩如生，充滿想像力。其中據說老鷹象徵智慧和權位，鮭魚代表祈求富饒的願望，至於鯨魚則是力量和勇氣的化身，還有，可別小看烏鴉喔！對中國人來說或許不太吉利，不過對印地安人來說可是具神奇魔力的呢！



看完圖騰柱以後，我們就隨著人潮，沿著海牆 (Seawall)，也是世界上規劃得最好的單車路線散步，四周高聳的大樹、清新的空氣、迎著廣闊的海，感覺真舒服呀！難怪沿路盡是慢跑、騎自行車、愛運動的加拿大人，在這樣一個公園內漫步實在是相當愜意的事，可以邊作深呼吸、邊賞景還運動身心，實在是一舉數得呀！



接著到 Robson Street 羅布遜街那一區採買要送親友的小禮物、紀念品，其中對「西爾斯原住民藝術手工藝品店」印象深刻。這是一間由傳統工藝品至藝術家創作品、加拿大原住民工藝品專賣店，這是溫哥華品項最齊全的藝品店，如：一樓高津族創作的印地安圖紋毛衣、原住民族的面具、木雕刻品、裝飾物等從牆面一直延伸到樓梯擺放著。入口處的櫥櫃裡有加拿大原住民的珠寶飾品，陳列出的手工雕刻裝飾品也各有其涵義，有很多樣手工藝品都讓我愛不釋手，可惜價位都很高，幾乎至少台幣上千，因此純粹欣賞也不錯。



接著我們去用晚餐，走在路上，看到許多行人一窩蜂地朝同一方向前進，詢問之下，原來是要去欣賞今晚的煙火秀，明天市區還有一年一度盛大的同志嘉年華遊行，很可惜我們要搭凌晨兩點的飛機離開，沒緣參與這些活動；在這不到一天的溫哥華之行，驚喜與難過的心情一直不斷交錯出現，開心的是看到溫哥華的美麗與特色，難過的是即將要離開了，在搭飛機前，我們三人還打電話，親自再向這趟實習過程中，熱情招待我們的 Clément、Cindy、Norma、Marlene 說再見，我們會想念你們與美麗的加拿大的！





Vancouver 街景





## 伍、 總心得及建議

### 一、 陳毓珍 (Yawai)

在這整整一個月加拿大的實習以來，每天看到的、學習到的收穫真都很多，在如此豐富的行程之中，有幾部份是讓我印象深刻的：

(一) 艾伯達大學 Frank Tough 教授的研究 Métis 歷史資料計劃與 MatriX 團隊—當初見到 Frank Tough 教授時，都會被他嚴肅、不苟言笑的表情“震撼”到。但在了解他多年來協助研究與保存 Métis 歷史資料、和 Métis National Council 的 President Clement 在解決 Métis 族人法院官司上，提供的幫助與合作，是會令人感到敬佩的！由於 Frank Tough 教授與其 MatriX 團隊研究資料的完整與嚴謹，讓 Métis 族人在打官司上、推動爭取權利的路上，能更順利與循序往目標邁進！雖然要達到「原住民自治」的路程上，還有很多困難與問題待解決，但回到最基本的—建立民族自身的歷史資料、詳盡繪製傳統領域地圖、追溯家族歷史、建製 family trees 族譜資料，不但在過程中強化了對自身民族身份的意識與認同，也為將來民族的各項發展鋪路，Métis 機構固定與一個有學術權威的研究者、中心合作的例子，是很值得台灣 CIP 與原住民來借鏡。

(二) 在 Garson 湖舉辦的傳統捕魚暨捕魚權宣示 Fish Fry 活動—透過這樣的一個活動，表面上是 Métis 舉辦傳統捕魚活動、交流感情，也正式向省政府表明 Métis 有合法的捕魚權利，但背後的意義與用心很深。MNC 領導 Clément 就和我們提到，如果 Métis 族人一定要藉由土地相關的官司去爭取土地權或自然資源運用權，所耗費的金錢與人力將會相當的龐大，Métis 的組織也沒有那麼多的經費去負擔官司；但運用如一位 Métis 長者 Alfred 狩獵權的官司爭議，去向當地政府周旋、作官司辯護，不但政府會因沒有打贏官



司的勝算、放棄起訴，Métis 族人也可藉機向政府宣示其狩獵權等相關權益與立場。這樣一個有策略、節用人力與經費的方法，值得我們台灣原住民在爭取傳統權利時，作參考的指標。

在 Fish Fry 這樣的一個活動中，額外一提的是，他們連捕魚的規則都有清楚地詳列出來：一、漁網大小至少要 4.5 英吋大（只捕大魚，將小魚放生）。二、漁網要放在 Garson 湖艾伯達省的區塊，或薩省的區塊（如此今日的捕魚宣示活動才有效益）。三、在放漁網之時，必須清楚地標計上捕魚者的姓名、地址和電話（如果被政府起訴，就可知要幫誰辯護）。四、一個家族只能放一個網（目的不是多捕魚，而是其宣示的作用）。五、最早是下午三點收網，最晚下午六點收網（長時間的活動才有效益）。這些規則都清楚地告知所有參與此活動的人員，讓人了解其活動規劃的完整與用心！

（三）Métis 族人對己身文化的認同、努力與付出 - 雖然不時聽到有 Métis 會抱怨政府給予他們的資源與認同，遠不及加拿大的 First Nation 原住民，但或許就是因為他們所擁有的少，反而更能珍惜及善用所獲得的經費與資源。舉 Prince Albert 一間 First Nation 原住民經營的賭場來說，賭場每年的總收入，50 % 歸於 First Nation 的原住民機構運用，25 % 是省政府的稅收，其餘 25% 則提供給社會福利機構、社團或基金會等法人團體申請經費用，Métis 相關機構屬之，可能分配到的經費只有 25% 中的 1~2%，同樣是加拿大憲法承認的原住民族，所分配到的經費卻是天壤之別。但在薩省各級 Métis 機構的妥善分配與計劃之下，各個 Métis 單位都將少量的經費，作最大成效的運用與投資，不但幫助為數不少的 Métis 企業家創業，也幫各年齡層的 Métis 族人，提供多元的服務。這樣的觀念我認為是我們台灣原住民要學習的，有時不要一直一味地伸手要資源，反而更應想辦法在有限的資源下，將擁有的人力、物力作更好的規劃運用。

另外，經過了一個多月的行前準備、實習過程中，也想到了幾點建議，提供給下屆國外實習學員與原民會作參考：

(一) 鼓勵赴國外實習者作多做行前準備—我們三位在赴加拿大實習前，有作實習地區原住民的了解與準備，原民會的陳小安小姐也寄了一本關於 Métis 族的書籍給我們三位看，我自己也把分配到的章節閱讀過、並作中文翻譯寄給另外兩位同行的實習生。出國實習後，發覺這部份變得很重要，在參與各類會議時，都會重覆提到 Métis 族的重要人物與歷史事件，我們事前的準備在此時派上了用場，讓我們比較融入、了解當下討論的議題。

(二) 甄選實習者時，多考量個人特質與各別才藝—雖然這次加拿大的實習，只有我們三人，但我們三人分工合作、配合地很好，很快就能適應、融入實習的環境。在搭機轉乘時，我們三人有的負責上網先搜尋資料、找我們需要的訊息（接駁巴士地點與時間、行李在哪寄放與時間等），有的負責問路、找地點，有的負責保管行李、記錄等。在參與實習各項活動時，有人特別製造歡樂、幽默的氣氛，拉近彼此的距離與關係，有人負責拍照、作行程記錄，有人負責打理生活重要小細節。印象最深刻也最懷念的，就是在 Buffalo Narrows、Clément 家一起住十一天的日子，除了四人一起參與各項活動之外，Botu 每天煮三餐給大家吃，讓我們即使在國外，仍有在家、台灣味的感覺；Akimn 很細心，因為在 Clément 家作客十幾天，麻煩人家不少，因此 Akimn 會特別幫忙注意要維持乾淨的小細節（洗完碗要晾乾、洗澡用完浴室不要弄得太濕、掃地時要注意掃起頭髮等小垃圾、固定時間要拖地與掃地、保持 Clément 家裡的整潔等），有了 Akimn 的細心叮嚀，讓對方感受到台灣代表的懂事與禮貌；我的部份，就是積極記錄實習的過程，常主動問候、關心接待我們的 Clément 與其他人，最後離開接待我們人員的家、道別前，會適切表達我們的感謝(如：寫感謝卡、製作相簿、持續用 email 與對方聯繫等)與對方的熱忱招待。由於我們三人的合作與用心，讓這

一個月的實習過得很充實、愉快！

(三) 原民會可善用、持續建立與國外友人的關係 - 這次的實習長達一個月，我們見到了很多 Métis 的組織與人員，其中不乏許多和我們聊得來的國外友人，如：MNC 的 President Clément、研究 Métis 傳統與婦女議題的 Cindy、在 Buffalo Narrows 當 Métis 組織的主管 Marlene、住在 Batoche 的 Cindy 母親 Norma、MMF 的 President David、UA 的 Frank Tough 教授...等。在這一個月活動的接觸與相處，對彼此都留下深刻、美好的印象，將來原住民在推廣國民外交、或需要國際友邦幫助時（例如在申請參與 UNPFII 會議時），我想他們是不會吝於提供協助的。尤其是 10、11 月左右，邀請加拿大 Clément 一行人來台簽署 MOU 時，更可以把握拓展原住民外交的機會，一方面增加了外交上實質的幫助與效益，另一方面也可藉機感謝在加拿大實習一個月以來，MNC 給予的各項幫助，屆時我們三位實習生也很樂意親自接待、或邀請他們來我們的部落參訪喲！

## 二、高孝麟 (Botu)

整整一個月在加拿大的實習生涯，首先還是很謝謝原民會能夠安排此次機會，讓我們三位有幸可以前往北美國度去實習原住民事務；在這些豐富又難忘的行程中，以下是讓我印象深刻的並且可借鏡於台灣原住民：

### （一）Family Tree 的管理與蒐集：

誠如先前提及的，我們於 7 月 9 日當天前往 Métis Nation of Alberta 的參訪過程中，看到了該組織對於每一位 Métis 族人的家族族譜做了一張張的海報，以及資料的蒐集；這些都是由該機構自發性的去做，這樣不僅可以讓那些欲尋根的族人尋找到自己的親人親屬，也可以此追根溯源的來對自己家族做深入的研究。除此之外，在 MNA 的家族族譜利用海報與照片呈現的方式，可以很方便的歸納整理，再則，該機構還有專責部門與人員去管理這一部份的資料，可謂是對 Métis 族人有相當的重視。反觀我們台灣原住民社會當中，有心去做這一部份的人大有人在，但就是缺乏政府機構單位去輔導或協助，使得這樣的工作在世世代代過後也就乏人問津，倘若相關單位或機構能從旁協助，或許這也可以提供專家學者或台灣原住民族人做更深入的研究，藉此也可讓不管是都市原住民或是新一代的原住民，更容易知悉自己的親人，以便拉近家族間的關係。

### （二）Métis 族人對自身文化以及權力的爭取及保護：

這一個月內的時間，因接待我們的 Clément Chartier 既是律師也是 MNC 的最高領導人，故他在這一個月行程上的安排都讓我們體會到，Métis 族人不斷地向國家政府爭取自身應有的權力，雖然國家政府已經承認了 Métis 族的原住民身份，但在待遇上以及社會福利上卻無法與第一民族有平等的平行線，這就是 Métis 族人為什麼要脫離加拿大原住民族聯盟而自立 Métis Nation

的原因。我們走訪了很多相關的機構，這些機構大多是由 MNC 或其下屬相關機構的輔導與協助，倘若要以 Métis 族的名義去向聯邦政府與省政府申請經費或補助，通常是難以通過的；但 Métis 族人發展出了一套非常具有規模且系統性的組織來幫助 Métis，不管是經濟上的(CCDF)、教育上的(GDI)、就業上的(DTI)，他們都能夠透過自己所成立的機構去輔佐自己所需要的，這是非常令人感到欽佩的！雖然他們要爭取的權利還很多，他們所受到的不公平也比皆是，但是所有 Métis 族人都在為這樣的事情做努力。不僅如此，MNC 所屬的一些機構在整個加拿大或整個省份中，做了一些創舉，例如 CUMFI 的巡迴醫療專車，這些都在證明 Métis 族人努力不懈的成果，為的就是要讓自己族人的後代有更好的生活。正所謂自立自足，是最適合套用到 Métis 族人的身上。

除此之外，隨著 Clément 的行程，我們也參與了許多的會議，這些會議都是為了族人的社會福利或歷史文化所舉辦的，而且投入研究的本族族人也相當的多，這是很令人羨慕的；因為在我們台灣原住民社會當中，不論是定期會議或是臨時會議，似乎都得透過政府機構或是學校機關來舉辦，真正需要參與會議的原住民卻變成了第三者，而且投入研究的原住民也是少數，我想這部分是很值得台灣原住民去效法的。

另外，透過 MNC 的輔導下，Métis 族人整理了對於自己族人相關的法律條文，這些法律條文都清清楚楚的告訴族人，在什麼樣的條件下或是情況下，他們應有怎樣的權利義務，這就類似台灣原住民基本法一樣，明確的告訴自己族人怎麼樣透過法律去追求己身的社會福利與權利。

### (三) 第一民族大學 - First Nation University of Canada(SIFC)

這是一間為了第一民族文化歷史與語言等相關而創立的一間大學，裡面不僅僅設立了許多與第一民族相關的專門研究系所；例如印地安藝術系所、



印地安語言系所、原住民教育系所等，這些都是為了第一民族所設立的，而且也在 Saskatchewan 省中擁有了三個校區，不僅如此還在 Prince Albert 校區擁有了全加拿大唯一一個牙醫治療系所。

如此可知，SIFC 不僅是為了第一民族而做研究的學校，也積極的發展出與眾不同的專業研究；我們透過行政助理的說明與解釋，發現到所有進入該校的學生都得在學期初時一起參與第一民族的祭典儀式(Pow wow)，讓學生可以不忘本的記得該校的創校主旨，而且該校的學生廣納來自加拿大各個地方的學生以及外國學生來就讀，為的就是要讓第一民族的文化能夠廣泛的傳承下去。

再來看看台灣原住民，我們雖然擁有了 14 族這樣眾多的族群，大學校舍也在這近幾年氾濫的成立當中，但稱得上是為了原住民族而設立學院，大概只有東華大學的原住民族學院，裡面所擁有的系所也都跟原住民這三個字相關，若要透過這樣的研究去發展原住民族的特色，想必是還得下好大一番功夫才能有所成就。

以上是這一個月的實習生活當中印象最深刻的部分，而以下是對於此次的行程中，所感受到的一些建議，希冀可供下屆實習代表以及原民會做參考：

## **(一) 事前準備要充足：**

### **1. 實習國家與機構：**

在確定前往實習的國家與單位是在出發前的兩個月，我們三位實習生透過網路先行對 MNC 有大約的認知，再透過原民會陳小安提供了一本談論 Métis 的書，讓我們三位對於準備要前往的機構與接待人員有相當的認知，這對於我們在實習行程中有相當大的幫助，也可以省掉一些不必要的麻煩。

### **2. 與先前實習代表的聯繫：**

建議原民會在選出每屆實習代表後，可以給予他們前幾屆代表的聯絡方式，雖然參訪國家可能不同，但是至少可以讓新一屆的代表有個窗口可以詢問，這樣可以讓實習代表較快速的進入準備。

### **3. 見面禮與傳統原住民服飾的準備：**

在確定我們一個月的行程後，我們三位便討論所要攜帶的見面禮，送給在加拿大接待我們的人，這一點讓所有收到見面禮的友人都非常開心且受重視，而我們的見面禮除了由原民會提供的禮品、介紹原民會和台灣原住民族的 DVD 外，還有一些台灣原住民族的相關紀念品，讓在加拿大的友人可以更深入了解台灣原住民社會，藉此宣傳也達到交流的功能。



而實習生也都應該準備一套傳統服飾，因為在實習過程中會不定期的接觸的原住民的聚會，我們三位實習生就藉由在 University of Alberta 中的一場原住民研究研討會中發表演講，穿上我們的傳統服飾，讓所有與會的人都留下深切的印象。

#### **4. 交通資訊的充分掌握：**

因為在這次的行程中，除了 Clément 親自開車帶我們跑遍兩大省的，其他的交通部份都由我們三人自行負責，包括轉機搭機等；這次我們三位實習生對於出國的經驗都不算少，加上英文能力也還能應付一些基本需求，所以包括了抵達溫哥華機場後如何轉搭接駁車抵達住宿飯店、從溫哥華如何轉機至 Edmonton 等，但這些都是在出發以前對這樣的資訊有相當的掌握，才能讓我們三位順利的抵達。此外，出發以前必需得拿取他國接待的人員的聯絡資訊。我們除了有 Clément 的電話及 E-mail 外，也有 Clément 友人的聯絡方式，這樣才不會有百密而一疏的情況發生。

#### **5. 原民會與實習機構的密切聯繫：**

在我們實習過程當中，Clément 的友人常常提問為什麼會有這樣的機會讓我們到加拿大實習，而 Clément 的說法是只透過幾次的 e-mail 聯繫來確認。在我們的認知下，這樣的聯繫方式似乎讓 Clément 及友人覺得不太嚴謹，倘若在出發前夕某一方有任何臨時狀況，想必對彼此都不太好。所以建議原民會下次確定實習國家及機構以後，是否能利用更嚴謹的方式去讓對方知悉，若能以該國的台灣辦事處或是類似的機構去聯繫或發文，可能會讓彼此更確認此次的合作。

### **(二) 實習過程要嚴謹：**

#### **1. 資料的搜集與掌握：**

在實習過程中一定會去許多的機構與單位，當下也都會經由該機構與單位的人員來解說，倘若當下無法將所有資訊都記下來，那麼一定要索取相關的文件來做事後的整理。舉凡名片、簡介、計畫等。除了文件的資料

蒐集外，照片的蒐集也是非常重要，有些東西在事後回想時可以藉由照片來加深當時的印象。

## 2. 定期舉行會議：

為期一個月的實習過程中，每天都會有不同的資訊及參訪過程，定期舉辦小型會議是必要的，我們三位每隔五六天就會自行開會，將過去幾天參訪的內容與心得交流並且做統整，這樣可以讓大家都有一個印象，也可以讓事後做報告書方便許多。

## （三）事後處理工作：

### 1. 報告書的分工：

事後工作的處理最重要的就是整理報告書以及照片，我們三人的資訊統一由 Akimn 來統整，這樣可以讓重複性的東西加以彙整。而我與 Yawai 便是將自己的報告內容整理好交給 Akimn。

### 2. 密切聯繫實習機構友人：

赴國外實習的最大目的除了是找尋他國可借鏡之處與國際交流外，讓台灣原住民在 UNPFII 擁有他國的支持是長遠的目標，所以不論是實習代表或是原民會，都可以再藉由通訊方式來聯繫彼此，可讓兩國原住民保持友好關係，不僅是拉近彼此距離也可以促進台灣原住民在國際上的支持與鼓勵。



### 三、黃惠金 Akimn

#### (一) 總心得

首先，要感謝原民會提供接觸與學習國際原住民事務的平台給任何年齡階層的族人們。能夠順利成行完成為期一個月的國外實習，也要感謝負責安排國外實習與國外原住民非政府機構不斷聯絡的陳小安小姐，為了提供我們一個學習國際事務的機會，想盡辦法安排適當的學習環境給我們，因完善的前置作業(例如:事先提供實習單位名稱，聯絡方式和聯絡人姓名)，讓我們能夠在行前上網搜尋該機構相關資料，透過 e-mail 與實習單位負責人直接接觸，提供我們的實習需求，並且準備交流的資料。使我們抵達目的地後，能夠很快地與實習單位的陪同指導老師建立起不錯的默契和友誼。

亦師亦友的 Clément Chartier 先生，一位親切和藹和幽默風趣的 Métis Nation Council 的最高領導人，是我們實習的指導老師，用心安排實習課程與行程，捨棄讓我們待在 Métis Nation Council 總部辦公室舒適環境中翻閱資料方式，親自開車帶我們走過比臺灣面積大上好幾倍的 Saskatchewan 省，抵達最偏遠的西北部村莊，以最貼近 Métis 族群方式去體驗他們的生活，透過族群社交活動和參與當地會議和聚會，直接了解他們的處境(如保留地，狩獵權，捕魚權，工作權，失業，自殺，毒品，教育，醫療等等問題)和需求。了解 Métis Nation Council 和各省相關機構如何在經費有限甚至拮据狀況下，仍能提供進修和職業訓練環境給散居住在加拿大各省城鄉的 Métis 族群。我們可以強烈地感覺到他們以當梅緹人(Métis people)為榮，為自己的歷史和 Michif 語言振興積極重現其真實面貌，這是我們三位實習學員一生難買和難忘的經歷，更難得的是建立起國際友誼橋樑。

與毓珍(Yawai)和孝麟(Botu)相處一個月，互相扶持、快樂學習與分享，建立不錯的默契。毓珍(Yawai)是我們金三角的最佳發言人，孝麟(Botu)讓我

們不必煩惱沒有美食品嘗和最佳公關，參與 Fish Fry 活動時，很快地與活動中的梅緹族人(Métis people)打成一片，少根筋的我則負責引爆笑點，逗大家發笑，增添長途旅行的樂趣。

## **(二) 建議**

### **1. 針對實習的時間和期間**

實習時間長達一個月，對在學校從事教育工作者和大專學生最適合，可利用寒暑假參與實習，但仍有缺點，如果要參訪的是學校和學術單位，則無法親眼學校的運作和教學氣氛與環境；但對於非公教職人員而言，有能力又有心參與國際原住民事務實習者，礙於工作單位不可能允許請長假（需辭職）和考慮未來經濟來源而作罷，覺得相當可惜，相信不同行業各有不同的觀察角度來看待一個議題或組織和提出不同的解決方案或建議，期望未來的國際原住民事務實習能安排 2 星期的參訪行程給非公教職人員或從事非政府組織的工作人員，尤其對從事非政府組織者意義重大。

### **2. 針對參訪相關機構後的省思**

(1) 參觀過 Michif Cultural & Resource Institute 之後，有一個想法在腦海蹦出來，我們是否應該鼓勵我們的族人親自規劃和設計適合自己族群部落的文化藝術中心、博物館或是圖書館？不一定要蓋豪華的建築物，以現有的部落的聚會所或是活動中心的角落都可以，公部門以輔導的方式協助成立；部落成員提供有關部落的相片，文物或故事，甚至書籍，配合文物或

相片述說過去部落歷史，豐富部落的文化，對它有認同感和增加成就感，才會珍惜自己的歷史和文物。

(2) 我們是否也有如 SUNTEP 機構專門訓練原住民師資？不是只有族語師資的培訓，而是正規的師資訓練機構。以目前的正規師資教育體制，希望從事教育的原住民，其優勢已不在，尤其是偏遠地區的師資來源。

(3) 我們是否有如 GDI 訓練機構，專門提供原住民職業與技藝訓練和成人進修教育，增加我們原住民的競爭力？

(4) 政府是否應該鼓勵部落族人來規劃舉辦屬於自己傳統祭典和文化系列活動，以輔導的立場或間接參與活動，感嘆臺灣原住民族 14 族群祭典早已失去各個部落原本面貌和特色，應該捨去那種嘉年華式的聯合豐年祭。

(5) 參觀 Prince Albert 的第一民族設立的博弈產業（Casino）和體驗社區每週二次的夜間娛樂—賓果遊戲（Bingo）之後，我們是否應該以正面的態度去面對這樣的產業，能夠增加政府稅收，何嘗不是一件好事，只要我們遵守規範，嚴格把關和管理。

(6) 當了解到 Métis 在身份的認定上仍有爭議和有些人根本不知道自己留有 Métis 的血統，因為很難從外表去辨認；讓我直覺想到我們原住民族的身份認定是否完善？隨著原住民族人口的變遷和與漢族通婚，我們的下一代已經很難從外在特徵去辨識原住民身份了。

(7) 聽完 Frank Tough 教授對 Métis 傳統領域的研究和實驗室資料收集完備且建立完整的檔案管理，利用這些珍貴足以證明加拿大開國之前 Métis 傳統領域的有利資料，已多次協助 Métis 向聯邦政府和高等法院爭取應有的權利，在經費有限的情況下，MNC 與學術單位 MAPL 多年仍不計代價共同合作，感到非常佩服。我們要如何去认证我們的傳統領域或保留地？我

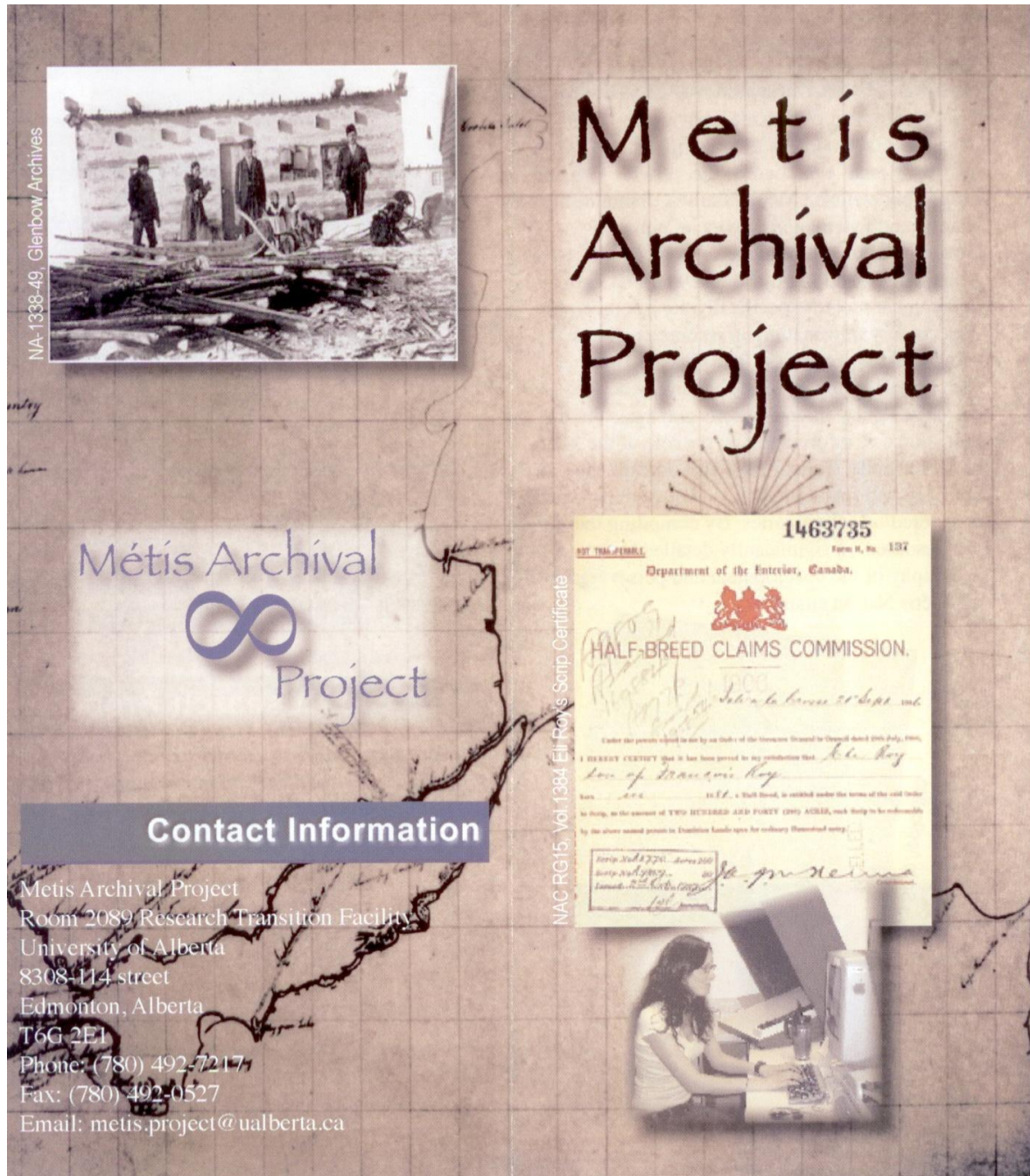
們是否有足夠的證據向中央政府爭取呢？我們是否有相關學術研究單位協助原住民做傳統領域地籍資料搜集與研究，協助我們的族人申請保留地？

(8) MNC 從成立到現在已有 20 多年的歷史，它雖然是一個非政府組織卻有如政府般的嚴密組織，在國內管理有關 Métis 事務，對政府或對國際代表所有 Métis，儼然就是國家中的國家。我們原住民是否有已經準備好了可以自治？我們已有哪些條件可以自治？我們要如何自治？誰是我們自治的領導人？如何產生我們自治的領導人？我們的族人知道什麼是自治嗎？這都是我們目前急須思考的課題。

## 陸、 附錄 - 相關資料和相片

### 一、相關資料

#### ( 一 ) Métis Archival Project



NA-1338-49, Glenbow Archives

# Metis Archival Project

Métis Archival Project

**Contact Information**

Metis Archival Project  
Room 2089 Research Transition Facility  
University of Alberta  
8308-114 street  
Edmonton, Alberta  
T6G 2E1  
Phone: (780) 492-7217  
Fax: (780) 492-0527  
Email: metis.project@ualberta.ca

NAC RG15, Vol. 1384, Elr Roy's Scrip Certificate

1463735  
Form H, No. 137  
Department of the Interior, Canada.

HALF-BREED CLAIMS COMMISSION.

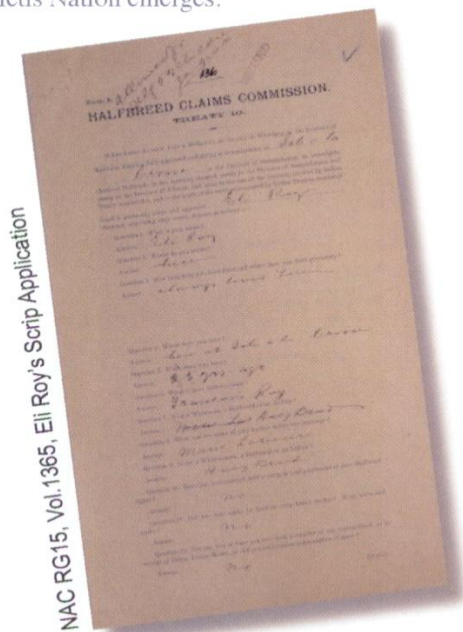
Under the provisions of the Act by an Order of the Treasury Board in 1904 dated 19th July, 1904,  
I HEREBY CERTIFY that it has been proved to my satisfaction that *Elr Roy*  
son of *Francis Roy*  
born *1874* is entitled under the terms of the said Order  
to *100* acres, the amount of *TWO HUNDRED AND FORTY (240)* ACRES, each being to be subdivided  
by the above named person in Discretion hands open for ordinary Homestead entry.

Scrip No. 1384-2720, Series 200  
Scrip No. 1384-2720, Series 200  
Issued to *Elr Roy* on *1904*



## Archival Documents

The Government of Canada, Provincial governments, Hudson's Bay Company, and missionaries all kept records that provide rich and insightful details on Métis families, communities, history, and federal and provincial policies. Government records include Census records, Scrip Applications, and Manitoba Declarations. Provincial government records specifically are a source of 20th century information on resource policies and harvesting activities. The HBC records, such as daily journals, post accounting books, correspondence, district reports and maps are the best source of information on the role of the Métis in the fur trade. Researchers also consult baptismal, marriage and funeral registries that were recorded and stored by Missionaries. By compiling these vast resources, a significantly detailed historical geography of the development and perseverance of the Métis Nation emerges.

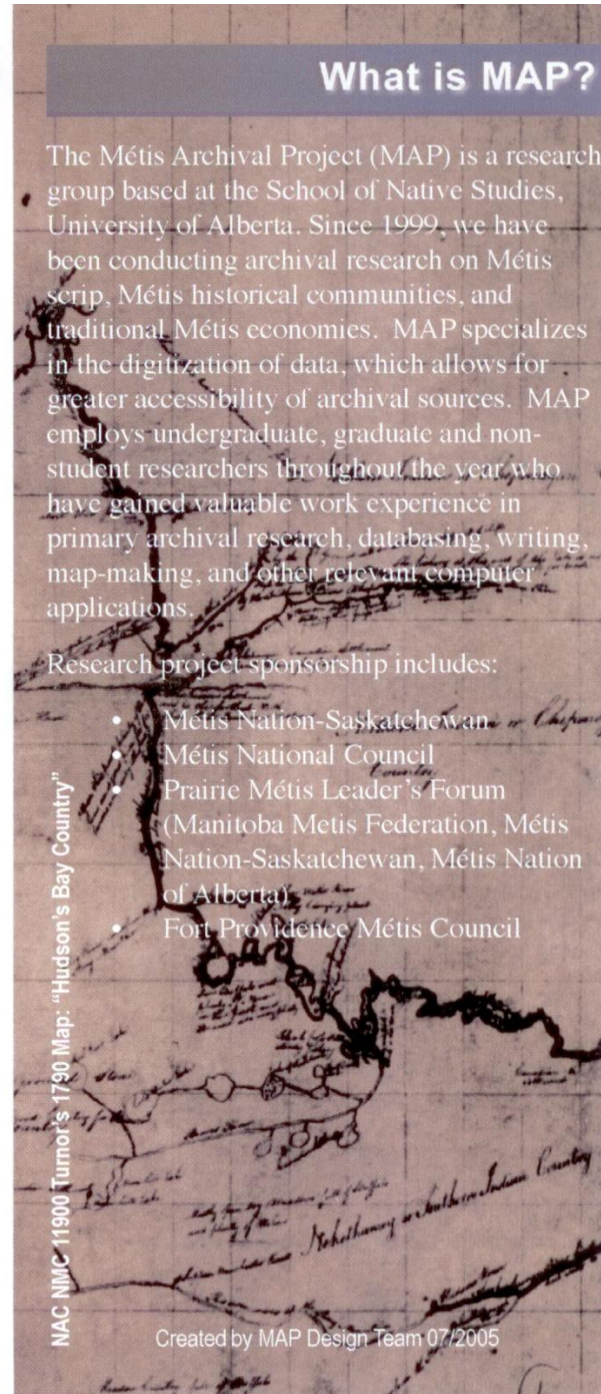


## What is MAP?

The Métis Archival Project (MAP) is a research group based at the School of Native Studies, University of Alberta. Since 1999, we have been conducting archival research on Métis scrip, Métis historical communities, and traditional Métis economies. MAP specializes in the digitization of data, which allows for greater accessibility of archival sources. MAP employs undergraduate, graduate and non-student researchers throughout the year who have gained valuable work experience in primary archival research, databasing, writing, map-making, and other relevant computer applications.

Research project sponsorship includes:

- Métis Nation-Saskatchewan or Chipewyan
- Métis National Council
- Prairie Métis Leader's Forum (Manitoba Métis Federation, Métis Nation-Saskatchewan, Métis Nation of Alberta)
- Fort Providence Métis Council





Digitization

Making archival records accessible

Applications Database		Claim Number	136	Second Application
<b>Roy, Eli</b>				
<b>FORM A</b>		<b>FORM A-2</b>		
Location: Isle a La Crosse		Location: Isle a La Crosse		
Claim of: Eli Roy		Claim of: Eli Roy		
1. What is your name? Eli Roy		Witness: Thomas Desjarlais		
2. Where do you reside? here		1. What relationship, if any, do you bear to the person making this claim? my god-child		
3. How long have you lived there and where have you lived previously? always lived here		2. Where was said person born? here		
4. Where were you born? here at Isle a la Crosse		3. When? 25 yrs ago		
5. When were you born? 25 yrs ago		4. Where does said person reside and for how long? always lived here		
6. What is your father's name? Francis Roy		5. What is the name of the father? Francis Roy		
7. Is he a Whiteman, a Halfbreed or an Indian? Halfbreed		6. Is he a Whiteman, a Halfbreed or an Indian? Halfbreed		
8. What was the name of your mother before her marriage? Marie Lariviere		7. What is the name of the mother? Marie Lariviere		
9. Is she a Whiteman, a Halfbreed or an Indian? Halfbreed		8. Is she a Whiteman, a Halfbreed or an Indian? Halfbreed		
10. Have you ever received land or scrip in extinguishment of your Halfbreed rights? no		9. Was, or is, the person on whose behalf this claim is made a member of an Indian band? no		
11. Did you ever apply for land or scrip before to-day? If so, when and where? no		10. Did the said person ever receive land or scrip in extinguishment of Halfbreed rights? If so, when and where? no		

## The Research Process

The innovative database approach allows MAP to capture important features of Métis populations that would otherwise not be possible due to the sheer magnitude and scattered nature of Métis records. MAP uses data to produce academic analysis, memorandums and technical reports.

The database approach allows both researchers and community members to:

- Preserve and store valuable documents and records
- Organize documents chronologically or thematically
- Sort material by individuals, communities or relations
- Access information easily
- Analyze data with digital aids (ie: the number of scrip coupons issued) and
- Copy records to CD-ROM for wider community access

More recently, MAP has been developing Geographic Information System capacity to present archival data on detailed maps. The many advantages provided by this approach bring an essential level of sophistication and accessibility to the rich archival records available on Métis demography, land use, and the government's scrip policies.



## (二) UA Native Study 會議內容之一

### The Métis in Western Canada

Dr. Nathalie Kermoal

Faculty of Native Studies

July 10, 2008

#### Introduction:

The constitutional use of the term "Métis" in 1982, replaces the previous term 'Halfbreed' in English legal language. The Métis have had many names including halfbreed, chicot and bois-brûlé (burnt wood) but called themselves *Otipemisiwak* or the Free People (*gens libres*).

In the 21 Century, the term has become somewhat confusing.

According to the 2006 census:

- Of the 1,172,790 people who identified themselves as an Aboriginal person in the 2006 Census, 389,785 reported that they were Métis. This population has almost doubled (increasing by 91%) since 1996.
- In 2006, the Métis represented 1% of the total population of Canada.
- Nearly nine out of 10 Métis lived in the western provinces and Ontario.
- 7 out 10 Métis lived in urban areas in 2006.
- The Métis accounted for 34% of the overall Aboriginal population in 2006, up from 26% in 1996.
- The growth of the Métis population is due to: demographic factors (high fertility rates) and self-identification as Métis.

#### I) Métis Ethnogenesis

Although today the Métis are identified with the 3 prairie provinces, the mixing of Aboriginal peoples and Europeans has occurred coast to coast. Under the French, Champlain told the Hurons that "Our young men will marry your daughters, and we shall be one people."

France didn't encourage emigration.

While we don't see the emergence of a separate Métis identity in Acadia and New France, the Western frontier did provide that possibility especially in the Great Lakes area.

The Great Lakes communities were rooted in the intermarriages between early French traders and Ojibway women or marriages according to the custom of the country. The Great Lakes produced the first Métis "ethnogenesis" or the emergence of group consciousness.

Great Lakes Métis culture was allowed to flourish due to isolation.

With the defeat of the French in 1760, the depletion of fur-bearing animals and pressures of American settlement many Métis moved West.

In 1804-05, a number of families lived on lands near the Forks (Winnipeg today), and to the West of the White Horse Plain on the Assiniboine but also in Pembina. In 1814, there were about 200 Métis in the Red River area.

Most people think that the Métis were only buffalo hunters when actually they pursued a mixed economy of agriculture, buffalo hunt, pemmican provisioning, fishing and freighting.

## II) Important Facts from 1812 to 1885

✓ 1812-1816 : Red River : The Métis began to self-identify as the Métis Nation and it was at this time that the first Métis Nation flag was hoisted. The Métis asserted themselves in order to protect their livelihood. In 1812, a contingent of Scottish settlers arrived in Red River due to the fact that in 1811, the HBC granted 300,000 square kilometres of territory surrounding the forks to Thomas Douglas, the Earl of Selkirk. This grant was called Assiniboia.

Of course, the grant didn't take into consideration the rights of the Aboriginal peoples living in the area.

✓ 1814: The *Pemmican provision* prevented anyone from exporting provisions from Assiniboia. In other words from trading with anyone but the HBC.

✓ 1816: concerned about their rights, a conflict broke out between the Métis (35), leader Cuthbert Grant and Governor Semple and 21 volunteers. At the end, Semple and his men were dead.

✓ To the Métis, the "Battle of Seven Oaks" was a heroic moment of self-defence and self-affirmation. To the HBC, the action was a massacre.

✓ 1821, the HBC and the NWC agreed to settle their dispute by a merger. This impacted the Métis greatly.

In 1849, Guillaume Sayer, a Métis from Sault-Ste-Marie, was charged along with 2 Métis for illegal trading in furs. A practice that didn't go well with the HBC monopoly. Sayer was brought to trial in Red river. The Sayer trial broke the HBC trade monopoly.

1869-1870: The new Dominion of Canada acquired Rupert's land from the HBC without the prior consent of the region's Aboriginal peoples.

The Red River Métis resisted the transfer. The man at the center of this battle was the famous Louis Riel.

The Manitoba Act (1870) (sections 32 and 33) promised 1,4 million acres of land for the Métis. But granting of scrip was delayed until 1876.

### □ The scrip issue:

After the transfer of 1870, commissioners were sent to the West to settle its legal ownership of the land with the indigenous inhabitants of the region.

To obtain scrip, Métis individuals had to make an application before one of the scrip commissioners traveling through the region. They had to answer a number of questions on their birthplace, if their parents were halfbreeds, their marital status or had made such an application before.

If the application was approved, the claimant would be given a coupon for either land scrip, valued in acres or money scrip valued in dollars.

Original amount of scrip certificates were 160\$ or 160 acres per person, these were later increased to 240\$ or 240 acres.

### □ Difference between Scrip and treaty?

To receive scrip, the Métis had to individually surrender their Aboriginal title to the land. Since the scrip system extinguished individual Aboriginal title to the land, it was quite different from the treaty process, which maintained the First Nations' collective rights.

The Métis had to compete for land on government surveyed lands with non-aboriginal settlers during the opening of the West. The lack of a land base greatly impaired the development of Métis identity.

□ **Why the system failed?**

1. No fiduciary relationship between the Métis and the Federal government
2. The Métis were never able to establish land bases in Western Canada.
3. The Métis didn't understand the system due to low rate of literacy and poor understanding of European law.
4. The scrip system was poorly administered.
5. The scrip system had no mechanism to prevent fraud.

**III) After 1885 (In Alberta)**

- In Alberta, Father Lacombe in 1890 seeing the poverty and destitution of the Métis devised a plan for a large métis reserve to be granted by the Federal government. This colony, known as St Paul-des-Métis was to become self-sufficient and the Métis were to become farmers. The government agreed. In 1896, St Paul des Métis was established but it failed and was opened to French Canadians at the turn of the 20<sup>th</sup> century.
- In the 1930s, two strong leaders Jim Brady and Malcom Norris worked towards alleviating the social conditions of the Métis. They founded the Métis Association of Alberta and lobbied the United Farmers of Alberta government for a royal commission (called the Ewing commission) to study the social and economic conditions of the Métis living in the province.
- It resulted in the Métis Betterment Act. The Act provided for land settlement called colonies and some self-governing powers (such as the possibility to make bylaws). Today, they are called Settlements and the Métis have gained more autonomy in governing them. 7 still exists (Kikino, Paddle Prairie, Little Buffalo, Peavine, Gift Lake, East Prairie, Fishing Lake/Elizabeth).

**IV) On the National Scene**

- In 1970 an important national amalgamation of forces took place with the creation of the Native Council of Canada (NCC, now the Congress of Aboriginal Peoples).  
Métis organizations of Alberta, Saskatchewan and Manitoba came together in the NCC to give them and non-status Indians a single national voice for the first time.
- The NCC pressed land claims and other constitutional concerns of the Métis.
- The NCC's greatest achievement was to persuade federal and provincial politicians to agree to the entrenchment of "the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada" in section 35 of the Constitution Act, 1982, and to insist that Aboriginal peoples be defined in section 35(2) to include Métis people.
- 1983: Creation of a new national organization, the Métis National Council (MNC). In 2006, the president was Clément Chartier.
- The MNC pressed for full participation of the western Métis (whom they consider the only people entitled to be called Métis) at the constitutional bargaining table of first ministers (1983-1987).
- Federal authorities resisted inviting the MNC to the constitutional table.



- ❑ The MNC decided to sue in the courts. It eventually won its place at the table in an out-of-court settlement.
- ❑ The MNC's participation in the constitutional negotiations resulted in an agreement being reached in May 1992 known as the Métis Nation Accord.
- ❑ It was part of the Charlottetown Accord which was not ratified by Canadians. It was rejected by 56,7%.
- ❑ The Métis Nation Accord committed governments to negotiate:
  1. self-government agreements;
  2. lands and resources;
  3. the transfer of the portion of Aboriginal programs and services available to Métis; and cost sharing agreements relating to Métis institutions, programs and services.
  4. For greater certainty, a new provision should be added to the Constitution Act, 1867 to ensure that Section 91(24) applies to all Aboriginal peoples.
  5. The Constitution should be amended to safeguard the legislative authority of the Government of Alberta for Métis and Métis Settlement lands.

Source: From [http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm\\_e.html](http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html)

The failure of the Charlottetown Accord was a major setback for the Métis Nation.

### **The government of Canada :**

In 1981, the federal Minister of Justice Jean Chrétien rejected all existing Métis land claims. The government argues that the Métis acceptance of scrip certificates for land or money extinguished Métis aboriginal title.

The modern Métis land claims issue has occurred since the 1990s. The Métis Nation – Saskatchewan has had, since 1994, a land claim.

The Martin government openly recognized the Métis and was willing to include them for programs. Last talks with Aboriginal leaders in Kelowna, Nov. 24-25, 2005.

The deal was not pursued by the Harper government.

### **V) Powley and its Significance :**

Due to neglect by governments, the Métis had to turn to the Courts in order to have their rights recognized.

- ❑ On October 22, 1993, Steve and Roddy Powley killed a bull moose just outside Sault Ste Marie, Ontario. They tagged their catch with a Métis card and a note that read "harvesting my meat for winter". The Powleys were charged with hunting moose without a license and unlawful possession of moose.
- ❑ In 1998, the trial judge ruled that the Powleys have a Métis right to hunt that is protected by s. 35 of the *Constitution Act, 1982*. The charges were dismissed, but

the Crown appealed. The Crown lost at the Ontario Court of Appeal and then lost at the Supreme Court.

In Powley Decision (September 2003):

The Court set three components: self-identification, ancestral connection to a historic Métis community, and community acceptance. The test is not limited to the Sault-Ste-Marie area and can be applied to Métis communities across the Métis Nation Homeland.

Since then little progress has been made except for Alberta:

- In September of 2004, the Métis Nation of Alberta entered into an Interim Métis Harvesting Agreement with the Province of Alberta.
- The Agreement gives Métis who are members of the Métis Nation of Alberta, or who are eligible for membership, the right to harvest for food at all times of the year without a licence on all unoccupied Crown lands throughout the Province.
- In 2006, Mr. Kelly was charged with trapping squirrels without a licence in contravention of s. 24(1) of the *Alberta Wildlife Act*. He defended himself on two fronts: First, by his constitutional right to trap as a Métis. Second, pursuant to the *Interim Métis Harvesting Agreement*.
- At trial, the court held that Mr. Kelly established that he was Métis, but did not establish a constitutional right to trap. The court further held that the *Interim Métis Harvesting Agreement* could not operate as a defense to the charge.
- Also due to pressures from groups of citizens (hunters and others), the Stelmach government developed new rules.
- Decided to do away with the Interim agreement,
- And determined that only 17 communities situated in Northern Alberta could hunt in a radius of 160 kms.
- Of course, the Métis can't be satisfied with this.
- MNA is encouraging the Métis to continue to hunt without a license and are assuring their members that they will go to court.

### (三) 參加 WEDC 早餐會報行程表

## **AGENDA**

Western Economic Diversification Canada,  
President Clément Chartier of the Métis National Council, and  
Representatives of the Council of Indigenous Peoples of Taiwan  
Suite 1500, Canada Place  
July 11, 2008  
8:45 – 10:30 am

Time	Item	Lead
8:45 – 9:00am	Introductory Remarks	Doug Maley
9:00 – 9:15am	Roundtable Introductions	Anna Classen/All
9:15 – 10:00am	Presentation: <ul style="list-style-type: none"><li>• Government of Canada Overview</li><li>• Overview of WD and Regional Development Agencies</li><li>• Federal Approach to Aboriginal Economic Development</li></ul>	Nadean Langlois  Nadean Langlois  Jim Monzer
10:00 – 10:25am	Questions and Discussion	All
10:25 – 10:30am	Concluding Remarks	Anna Classen

### **Attendees:**

#### **Métis National Council**

- Mr. Clément Chartier, President

#### **The Council of Indigenous Peoples of Taiwan:**

- Akimn K.P. Futing
- Yawai Hagao
- Botu Kwesi

#### **Western Economic Diversification Canada:**

- Doug Maley, Alberta Region Assistant Deputy Minister
- Nadean Langlois, A/Director General, Policy - Headquarters
- Jim Monzer, Senior Policy and Planning Officer, Headquarters
- Anna Classen, Manager, Policy and Planning, Alberta Region
- Lauren Wilson, Policy Analyst Assistant, Policy and Planning, Alberta Region
- Shelagh Hayes, Policy Analyst, Policy and Planning, Alberta Region

( 四 ) WEDC 簡報內容







# Overview

- Government of Canada Overview
- Overview of Western Economic Diversification and Regional Development Agencies
- Aboriginal Economic Development
- Western Economic Diversification's Experience
- Questions and Discussion



# Government of Canada

## Overview

- Canada is a federation with 10 provinces and 3 territories.
- Under the Constitution of Canada the federal government is responsible for:
  - Defence
  - Foreign policy and foreign relations
  - The postal service
  - Immigration
  - Criminal Law
  - Citizenship



## Government of Canada

- The provincial governments are responsible for:
  - Property and civil rights
  - Administration of justice
  - Natural resources and the environment
  - Education
  - Health
  - Welfare



## Government of Canada

- The Government of Canada consists of government departments, organizations and agencies.
- The Cabinet, led by the Prime Minister, is the centre of the federal government, determining priorities and policies, and ensuring their implementation.



## Government of Canada

- The Government of Canada has a horizontal policy approach to the Aboriginal file.
- Indian and Northern Affairs Canada is the lead federal department for Aboriginal responsibilities.
- Many departments are involved in aspects of Aboriginal programming.





## Examples of Aboriginal Initiatives

- Aboriginal Business Development Fund (BDC)
- Aboriginal Human Resources Development Strategy (HRSDC)
- Aboriginal Skills and Employment Partnership (HRSDC)
- Aboriginal Business Canada (INAC)
- Aboriginal Workforce Participation Initiative (INAC)
- Aboriginal Capacity Development (CMHC)
- Northern Resources Development Program (NRCan)
- National Aboriginal Economic Development Board



## Regional Economic Development

- The Government of Canada believes that strong regions are the building blocks of a strong nation.
- Regional development agencies:
  - Western Economic Diversification (WD)
  - Atlantic Canada Opportunities Agency (ACOA)
  - Canada Economic Development for Quebec Regions (CED-Q)
  - FedNor (Northern Ontario)



# WD Vision and Mandate

## Vision

- *“To be leaders in creating a more diversified western Canadian economy that has strong, competitive and innovative businesses and communities.”*

## Mandate

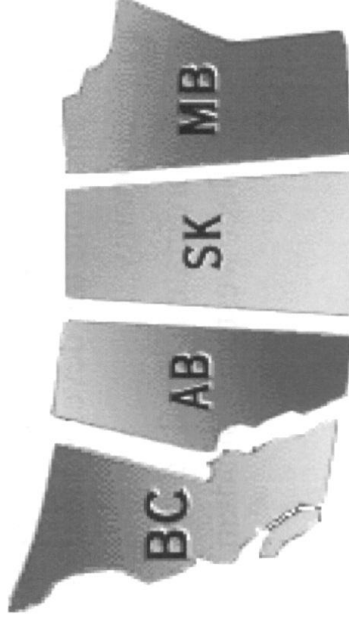
The *Western Economic Diversification Act* of 1988 mandates WD to:

- Promote the development and diversification of the western Canadian economy;
- Coordinate federal economic activities in the West; and,
- Reflect western Canadian interests in national decision-making.



## WD Organizational Structure

- WD is headquartered in Edmonton, Alberta, which is also where the Deputy Minister is based.
- Offices in each of the four Western provinces: Vancouver, Saskatoon, Edmonton/Calgary, and Winnipeg
- Liaison Office: Ottawa
- Each region is managed by an assistant deputy minister





## Western Canada Profile

- 30% of Canada's population lives in the four Western provinces
- Western Canada accounted for 36% of Canada's GDP in 2007
- All four Western provinces had lower unemployment rates than the national average
- Natural resources accounted for 12.3% of Western Canada's GDP in 2006





## 2008-2009 Strategic Planning Framework

Strategic Outcomes		Program Activities
<b>Innovation and Entrepreneurship</b> A competitive and expanded business sector in Western Canada and a strengthened western Canadian innovation system.		<ul style="list-style-type: none"><li>▪ Business development and entrepreneurship</li><li>▪ Innovation</li></ul>
<b>Community Economic Development</b> Economically viable communities in Western Canada with a high quality of life.		<ul style="list-style-type: none"><li>▪ Community economic planning, development and adjustment</li><li>▪ Infrastructure</li></ul>
<b>Policy, Advocacy and Coordination</b> Policies and programs that support the development of Western Canada.		<ul style="list-style-type: none"><li>▪ Collaboration and coordination</li><li>▪ Advocacy</li><li>▪ Research and Analysis</li></ul>
Priorities		
Technology commercialization	Trade and investment	Business productivity and competitiveness
		Rural diversification
		Management excellence



Western Economic Diversification Canada  
Diversification de l'économie de l'Ouest Canada

# Aboriginal Economic Development



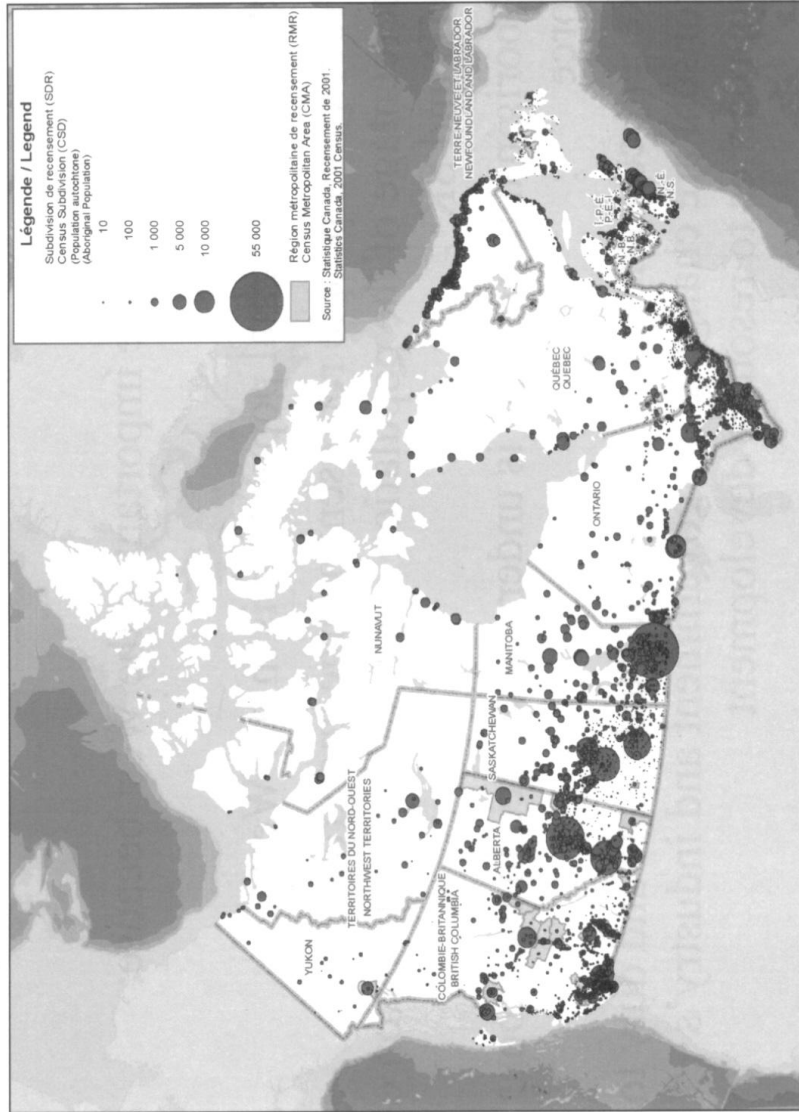
# Canada's Aboriginal Population

- According to the 2006 Census, there are over 1 million Aboriginal people living in Canada
- There are three recognized Aboriginal groups in Canada (1982 Constitution Act) - First Nations, Inuit and Métis
- National representative bodies include the Assembly of First Nations (AFN), Inuit Tapiriit Kanatami (ITK), the Métis National Council (MNC), and the Congress of Aboriginal Peoples (CAP).

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# Aboriginal Population: 2001 Census





## Western Canadian Context

Aboriginal issues are important to the West because:

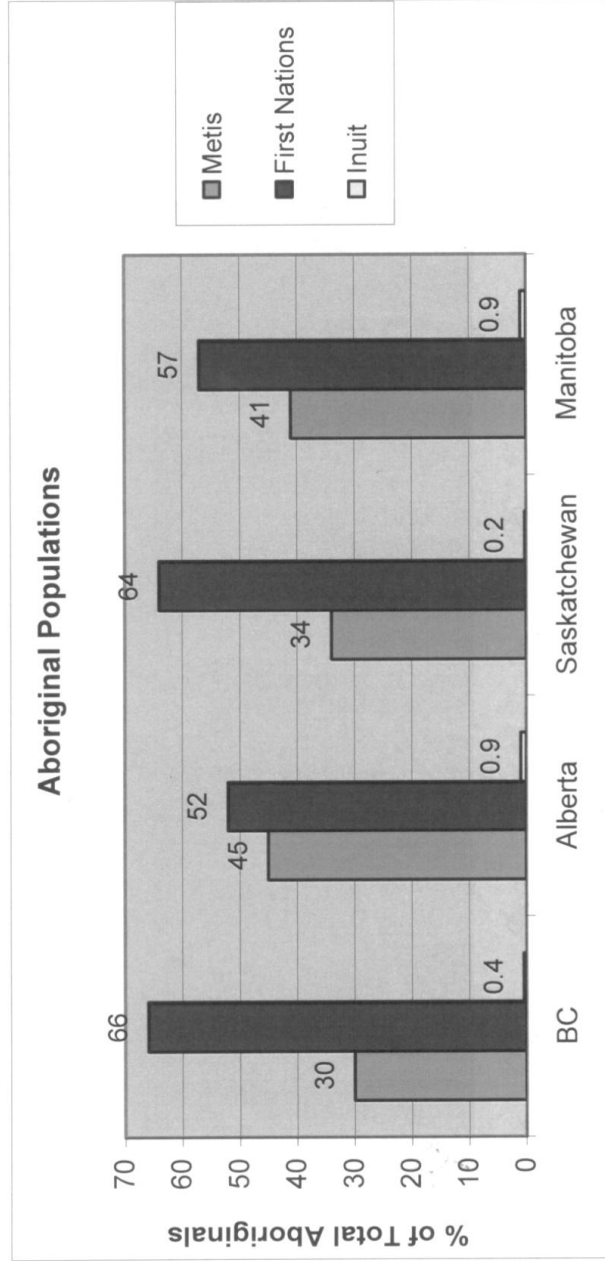
- 60% of Aboriginal population is in the West
- Aboriginal people represent a large and growing percentage of the population – e.g. 15% of population of MB and SK
- Aboriginal population is underrepresented in the labour force
- Recent court decisions related to land rights and duty to consult are changing the government and industry's approaches to resource development





## Aboriginal Population by Province

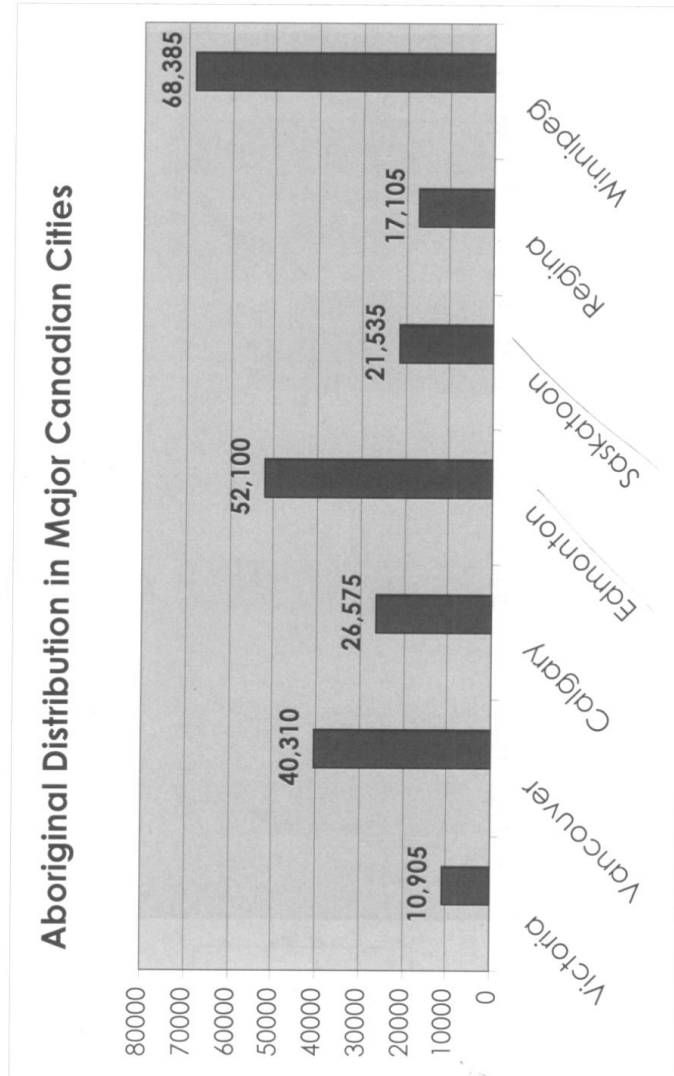
Province  
Fed.



Data from 2006 Census, Statistics Canada



# Aboriginal Population in Major Cities



Data from 2006 Census, Statistics Canada



## Results Over Past 25 Years

- There have been good results in education, business and economic development, employment,

### However,

- Challenges continue in several areas including infrastructure, health, and housing.



## Government Policy

- Focus on a market driven approach to economic development.
- Budget 2008 committed \$70 million over two years to develop a new Aboriginal economic development framework by the end of 2008.



# Federal Economic Development Framework

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對向各經濟發展  
① 機會(投資)和發展  
② 經濟發展和推廣

*"The Government will work with Aboriginal groups and other stakeholders to develop a framework that will be partnership-based and opportunity-driven and that will help Aboriginal Canadians benefit from viable economic opportunities."* Budget 2008

- The framework will focus on developing and facilitating linkages to the activities generated from major resource development projects.
- WD has agreed to participate in the development of that framework.





# Federal Aboriginal Economic Development Framework

## PURPOSE

A new framework will provide policy direction within an overarching logical structure to effectively set strategic outcomes, principles, objectives and priorities for Aboriginal economic development across the Government of Canada

## STRATEGIC OUTCOMES

- Economic well-being, prosperity and self-reliance for Aboriginal peoples and communities
- Measurable outcomes: earned income, participation and employment rates, asset ownership
- Measurable targets: that are comparable to the rest of Canada



# Framework Principles

*Government has an important role to play in creating the right conditions for Canadians—and Canadian businesses and organizations—to thrive.*

Advantage Canada, 2006

- Government-wide approach
- Comprehensive/responsive to First Nations, Inuit and Métis peoples and communities
- Market-driven and needs based
- Results-based and accountable with clear outcomes, performance measures, roles and responsibilities and priorities
- Integrated and coordinated across federal government
- Partnership-based with governments, private sector and economic institutions



## DIMENSIONS OF ECONOMIC DEVELOPMENT

Financial  
- 教師修読 -

ECONOMIC BASE	ECONOMIC CLIMATE	ECONOMIC ACTIVATION
<ul style="list-style-type: none"><li>Assets that serve as the engine of economic growth</li></ul>	<ul style="list-style-type: none"><li>Institutional platform that influences economic activity, including the legal, regulatory, governance and fiscal environments</li></ul>	<ul style="list-style-type: none"><li>Actions designed to harness opportunities to promote sustainable economic development</li></ul>
<p>Lands and Resources</p> <ul style="list-style-type: none"><li>Reserve lands</li><li>Métis settlements</li><li>Land claims</li><li>Natural resources</li></ul> <p>Infrastructure</p> <ul style="list-style-type: none"><li>Housing</li><li>Transportation</li><li>Energy and utilities</li><li>Communications</li></ul> <p>People</p> <ul style="list-style-type: none"><li>Education</li><li>Skill development</li><li>Health, safety and security</li><li>Culture</li></ul>	<p>Legal Environment</p> <ul style="list-style-type: none"><li>Laws</li><li>Regulations</li><li>Court decisions</li></ul> <p>Governance</p> <ul style="list-style-type: none"><li>Institutions</li><li>Business-government relationships</li><li>FPTA relations and collaboration</li><li>Community relations</li><li>Leadership</li></ul> <p>Fiscal Policy</p> <ul style="list-style-type: none"><li>Own source revenues</li><li>Transfer payments</li></ul>	<p>Business Development</p> <ul style="list-style-type: none"><li>Access to debt financing, equity and advice</li><li>Procurement</li><li>Financial institutions</li></ul> <p>Community Investments</p> <ul style="list-style-type: none"><li>Community economic strategies</li><li>Sector strategies</li><li>Community economic institutions</li></ul> <p>Labour Market Participation</p> <ul style="list-style-type: none"><li>Labour market readiness</li><li>Demand-based labour market</li></ul>

# WD's Experience

- WD's Aboriginal strategy focuses on enhancing Aboriginal participation in the economy.
- WD does not have an Aboriginal-specific program; instead, a combination of mechanisms are used, including universal WD programming, WEPAs (identified as a federal priority), the NDA, CFDCs, and one-off projects.



## WD's Results

- From 1997 to 2007, expenditures on Aboriginal initiatives rose - from less than \$5M to about \$26M/year.
- Impact assessment found clear evidence that WD's activities from 2000 - 2005 generated significant impacts.
  - \$4.97 in additional investment for every dollar invested. This represents a total of more than \$265 million over five years.
  - Over 4,200 full-time and part-time positions.
  - 1700 businesses assisted
- Significant additional future impacts, after the study period – 4,600 jobs & \$33M follow-up investment.





# WD's Results: Success Stories

## Astoskiwin Training and Employment Centre of Excellence (ATEC):

- WD Investment: \$500,000
- In May 2006 the Nisichawayasihk Cree Nation opened the ATEC in Nelson House, Manitoba.
- The ATEC is a community-based, post-secondary training facility with state-of-the-art computer and sciences laboratories.
- The facility has been designed to give NCN members the opportunity to acquire knowledge and skills needed for future employment opportunities.

双机架

水+架

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# Aboriginal Business Service Network

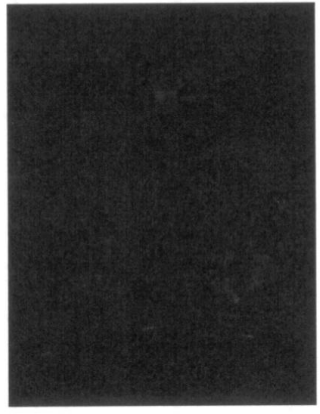
(ABSN):

- The ABSN is a pan-western initiative that provides business services to Aboriginal clients.
- ABSN enhances the accessibility of tailored and business information along with providing business tools to Aboriginal people.
- The ABSN has successfully promoted the development of Aboriginal business networks and economic service providers.



# WD's Results: Success Stories

## Women Building Futures:



- WD Investment: \$2.5 million
- Women Building Futures helps women achieve economic independence by providing training for construction trades industries.

張 洪 招 付 明  
李 明 洪 明

- vocational training  
- 責任. Fed. + province.  
- 指令 / 授權 / 資金 / 投資  
- 回饋 (成果)  
- 政府 啟



## Lessons Learned in Aboriginal economic development

- Most existing programs that are linked to status and rights rather than needs – the needs of Métis, non-status Indians and urban Aboriginal people have been overlooked.
- Funds are distributed on the basis of proposals received – again not necessarily opportunity driven.
- On reserve, there are too many barriers (legislative and regulatory) that make it harder to attract investment and to get financing.
- Finally, capacity to plan for and manage economic development is lacking in many communities



## Based on our experience, an economic development strategy needs to:

- Be comprehensive - (Legislative, training, capacity building, infrastructure)
- Be a long-term commitment
- Focus on creating wealth at the community level
- Be community based and focused
- Build on small business development success
- Change the way things have been done – the “hows”  
(Coordination across government departments; Partnerships with the provinces, Opportunity based, corporate sector involvement, Link spending to results)
- Most important is local community involvement and decision making – in planning, priority setting, development decisions.





## Looking Forward

- There are significant employment opportunities for Aboriginal people
- Western Aboriginal groups are placing greater emphasis on translating rights and court rulings into economic benefits/opportunities
- Because of growing Aboriginal population and rising costs of providing services, federal, provincial and municipal governments are receptive to new approaches
- Increased recognition by business community of importance of Aboriginal workforce and receptivity to partnerships.

人增加之  
- 年輕原住民  
- come together  
↓  
機會多  
高(部) 高(部)

(慢) ↓ (慢) ↓  
經濟刺激 (24. 馬州)

NWC  
11



# Questions and Discussion

土地貸款

政府

10

→ 9

↓

10. 失敗

政府

分擔風險

1. who?

2. 土地貸款支持? 失業?

3. 主創(8. (護理))

→

economic effect.

70%-30% 失業 (全國)

看地區

( 五 ) 新聞稿內容—Fish Fry 活動後 , MNS 發給媒體的新聞稿

PRESS RELEASE

**ALBERTA GOVERNMENT ONCE AGAIN RECOGNIZES  
MÉTIS HARVESTING RIGHTS**

(July 14, 2008) – Yesterday Métis from northeastern Alberta and northwestern Saskatchewan held a traditional Métis fish harvest and fish fry in celebration of the hunting rights victory of Métis Elder Alfred Janvier of La Loche, Saskatchewan who had been charged with killing a moose in Alberta and on March 11, 2008 having that charged dropped as the Alberta government admitted that they would have lost at trial anyway.

A net was set on the Alberta side of Garson Lake by Alfred Janvier and Tarcis Herman and a number of whitefish were harvested. According to Mr. Janvier: “It is good that our people from both Saskatchewan and Alberta can hunt and fish in Alberta without being charged. This is a big win for us, and I look forward to continue using my Métis harvesting rights in Alberta for the wild meat and fish necessary to feed my family”.

Bill Loutitt, President of Fort McMurray Local 1935 who had participated in the March 11, 2008 press conference following the victory in R. v. Janvier also participated in the days events and stated that “it is a very good feeling to know that our Métis people can set nets to catch fish to feed our families without now being charged. This also continues to confirm that our people from this part of Western Canada have rights over the lands and resources now the subject of development and the requirement that we be properly consulted and accommodated, while respecting our relationship with the land”.

Event organizer Phillip Chartier, President of the Métis Local in Buffalo Narrows, Saskatchewan was pleased with the outcome of the fish harvest and fish fry. “We have fought for many years to have our peoples’ hunting and fishing rights, not only recognized, but also respected by provincial governments. We gave proper and public notice that we were going to exercise our fishing rights by setting gill nets in Alberta waters, and the Alberta government’s inaction confirms that they acknowledge our Métis constitutional right to not only hunt, but to fish as well” stated Mr. Chartier.

Based on the success of this fish harvest, there is discussion to hold a similar fish harvest this fall or winter on another Alberta lake within the traditional territory of the Métis of northeastern Alberta and northwestern Saskatchewan.

( 六 ) 給 La Loche Friendship Center 青少年的問卷調查表

7/15 La Loche - Youth Survey

## 40 (41) DEVELOPMENTAL ASSETS AS INDICATORS YOUTH SURVEY

### KEEWATIN YATTHE REGIONAL HEALTH AUTHORITY

#### **INTRODUCTION**

Staff members at Keewatin Yatthe Regional Health Authority are conducting a survey regarding the types of assets Youth have in their lives. We are now collecting baseline measurement (the responses participants make now). By taking baseline measurements, we will be able to get a picture of what level of developmental assets exists now and to compare these responses with those gathered by future surveys. This will enable us to see changes in these responses and get a better understanding of whether the work we (and our partners) do has had any positive (or negative) impacts.

These indicators were originally assets and Youth either had or did not have each asset in place, yes or no. We have turned these assets into indicators to help us understand the level to which these assets are in place for our Youth. We have, therefore, introduced continuums ranging from one (not at all) and ten (full). Youth can answer whole numbers (1, 3, or 9, for example) or indicate an answer falls somewhere in between (between 1 and 2, between 3 and 4, or between 9 and 10).

#### **EXTERNAL ASSETS (Assets that come from the environment around Youth)**

1. How well do you feel family life provides you with love and support?

1      2      3      4      5      6      7      8      9      10

2. A. To what extent do you and your parents communicate positively?

1      2      3      4      5      6      7      8      9      10

B. To what extent do you seek advice and council from your parents?

1      2      3      4      5      6      7      8      9      10

C. To what extent do you seek advice and council from your extended family?

1      2      3      4      5      6      7      8      9      10

3. To what extent do you feel you are supported by adults other than your parents?

1      2      3      4      5      6      7      8      9      10

4. How well do you feel your neighbourhood and community are caring places for you?

1      2      3      4      5      6      7      8      9      10

5. How well do you feel your school provides you with a caring and encouraging environment?

1      2      3      4      5      6      7      8      9      10

6. How well would you say your parents are actively involved in helping you do well in school?

1      2      3      4      5      6      7      8      9      10

4. How well do you feel your neighbourhood and community are caring places for you?  
**EMPOWERMENT (How much control Youth have in various aspects of their lives)**

1      2      3      4      5      6      7      8      9      10

7. How well do you believe your community values Youth?

8. How well do you believe your school provides you with a caring and encouraging environment?

8. How well do you believe Youth are mentored and given useful roles in community life?

6. How well would you say your parents are actively involved in helping you do well in school?

9. How would you rate your dedication to serving your community?

1      2      3      4      5      6      7      8      9      10

**EMPOWERMENT (How much control Youth have in various aspects of their lives)**



10. A. To what extent do you feel safe at home?

1      2      3      4      5      6      7      8      9      10

B. To what extent do you feel safe at school?

1      2      3      4      5      6      7      8      9      10

C. To what extent do you feel safe in the neighbourhood/community?

1      2      3      4      5      6      7      8      9      10

**BOUNDARIES AND EXPECTATIONS (The boundaries and expectations set for Youth – knowing and abiding by rules and guidelines)**

11. How well does your family provide you with clear rules and consequence, and monitors your whereabouts?

1      2      3      4      5      6      7      8      9      10

12. How well does your school provide you with clear rules and consequences?

1      2      3      4      5      6      7      8      9      10

13. How well do your neighbours take responsibility for monitoring your whereabouts?

1      2      3      4      5      6      7      8      9      10

14. A. How well do your parents model positive, responsible behaviour?

1      2      3      4      5      6      7      8      9      10

B. How well do Elders and other adults model positive, responsible behaviour?

1      2      3      4      5      6      7      8      9      10

15. How well do your close friends model positive, responsible behaviour?

1      2      3      4      5      6      7      8      9      10

16. A. How well do you feel parents encourage you to do well?

1      2      3      4      5      6      7      8      9      10

B. How well do you feel teachers encourage you to do well?

1      2      3      4      5      6      7      8      9      10

### **CONSTRUCTIVE USE OF TIME (How productively Youth use their time)**

17. How would you rate your dedication to activities such as music, crafts, or cultural events in your spare time?

1      2      3      4      5      6      7      8      9      10

18. How would you rate your dedication to sports, groups, or organizations at school and/or in the community?

1      2      3      4      5      6      7      8      9      10

19. How would you rate your dedication to religious services or spiritual activities?

1      2      3      4      5      6      7      8      9      10

20. How dedicated are you to being involved in productive activities, as opposed to just hanging out with friends with "nothing special to do"?

1      2      3      4      5      6      7      8      9      10

### **INTERNAL ASSETS (Assets that come from within Youth themselves)**

#### **COMMITMENT TO LEARNING (How well Youth commit to learning)**

21. How well are you self-motivated to do well at school?

1      2      3      4      5      6      7      8      9      10

22. How well are you actively engaged in learning?

1   2   3   4   5   6   7   8   9   10

23. How dedicated are you to doing your homework?

1   2   3   4   5   6   7   8   9   10

24. To what extent do you care about your school?

1   2   3   4   5   6   7   8   9   10

25. How dedicated are you to reading for pleasure?

1   2   3   4   5   6   7   8   9   10

**POSITIVE VALUES (How positive are Youth, their friends, families, and communities)**

26. How would you rate your commitment to helping other people?

1   2   3   4   5   6   7   8   9   10

27. How would you rate your commitment to promoting equality and reducing hunger and poverty?

1   2   3   4   5   6   7   8   9   10

28. How well do you act on your convictions and stand up for your beliefs?

1   2   3   4   5   6   7   8   9   10

29. How would you rate yourself on telling the truth even when it is not easy?

1   2   3   4   5   6   7   8   9   10

30. How well do you accept and take personal responsibility?

1   2   3   4   5   6   7   8   9   10

31. How convinced are you about not being sexually active or not using alcohols or other drugs?

1   2   3   4   5   6   7   8   9   10

**SOCIAL COMPENTENCIES (How confident, competent, and comfortable are Youth socially)**

32. How well are you able to plan ahead and make responsible choices?

1   2   3   4   5   6   7   8   9   10

33. How would you rate your skills regarding empathy, sensitivity, and friendship?

1   2   3   4   5   6   7   8   9   10

34. A. How well do you understand people of different cultural/racial/ethnic backgrounds?

1   2   3   4   5   6   7   8   9   10

B. How comfortable are you with people of different cultural/racial/ethnic backgrounds?

1   2   3   4   5   6   7   8   9   10

35. How well are you able to resist negative peer pressure and dangerous influences?

1   2   3   4   5   6   7   8   9   10

36. How well do you resolve conflict without violence?

1   2   3   4   5   6   7   8   9   10

**POSITIVE IDENTITY** (How well do Youth feel about themselves and their ability to influence their lives)

37. How much control do you feel you have over things in your life?

1      2      3      4      5      6      7      8      9      10

38. How would you rate your personal self-esteem, the feelings you have about your self-worth?

1      2      3      4      5      6      7      8      9      10

39. To what extent do you believe your life has a purpose?

1      2      3      4      5      6      7      8      9      10

40. How optimistic are you about your own future?

1      2      3      4      5      6      7      8      9      10

41. A. How much pride do you have about your culture?

1      2      3      4      5      6      7      8      9      10

B. How well do you understand your culture?

1      2      3      4      5      6      7      8      9      10

C. How well do you feel you practice your culture?

1      2      3      4      5      6      7      8      9      10

COMMENTS:

Please feel free to add any comments you may have:

[illegible]

\*. The 41<sup>st</sup> asset/indicator has been added.

Revised from:

Search Institute. (2004). *40 Developmental Assets*. Minneapolis, Minnesota.  
<http://www.takingitglobal.org/images/resources/tool/docs/883.pdf>

Association of Alaskan School Boards and Department of Health and Social Services.  
(1998). *Helping Kids Succeed Alaskan Style*. Juneau, Alaska, Anchorage, Alaska.  
[http://www.eric.ed.gov/ERICDocs/data/ericdocs2sql/content\\_storage\\_01/0000019b/80/17/23/46.pdf](http://www.eric.ed.gov/ERICDocs/data/ericdocs2sql/content_storage_01/0000019b/80/17/23/46.pdf)



( 七 ) 參與 Métis 資訊、文化集會活動行程表

**NORTH WEST SASKATCHEWAN MÉTIS COUNCIL  
CONSULTATION, INFORMATION AND CULTURAL  
GATHERING**

**SOUTHBAY CAMPGROUND: ILE A LA CROSSE, SK  
JULY 19-21, 2008**

**DRAFT AGENDA**

**Saturday, July 19, 2008**

Registration and camp set up: all day

6-7 pm – Supper

7-9 pm – Opening Prayer, Welcome and Statements

- Prayer by Senators Favel and Woodward
- Welcome by Ile a la Crosse Local President Tex Bouvier and Mayor Duane Favel.
- NWSMC Co-Chairs: Marlene Hansen and Louis Gardiner
- MNS Executive (President Robert Doucette, Vice-President Allan Morin, Secretary Max Morin & Treasurer Gabe Lafond)
- MNC President, Clément Chartier
- MNC Vice-President David Chartrand

9pm-midnight – Old Time Dance

**Sunday, July 20, 2008**

8-10 am – Breakfast

9-10 am – Mass [Woody]

10-11 am – Land & Harvesting Rights Litigation Backgrounder

- Legal: Clem Chartier
- Research: Prof Tough UofA MATRIX
- Negotiations of Harvesting Agreement: Allan Morin, MNS V.P.

11-noon – Question & Answer and Discussion on Land and Harvesting Rights Litigation and Negotiations and Go Forward Strategy

Noon-1 pm – Dinner

1-2:45 pm – Duty to Consult and Accommodate

- MNS: Treasurer Gabe Lafond
- NWSMC Co-Chairs: Marlene Hansen and Louis Gardiner

3-5 pm – Community University Research Alliance (CURA)

- Professors Tough and Martz and Clem Chartier (Update)
- UofS Students (Métis Atlas)
- Liam Haggerty (Traditional Land Use Study – TLU of NWSMC)

5-6 pm – Supper

7-9 pm – Cultural Events

9-12 midnight – Entertainment & Old Time Dance

### **Monday, July 21, 2008**

8-10 am – Breakfast

10-11 am – MNC PostPowley Research Project

- President Clem Chartier, MNC
- University of Alberta: Métis Archive Project (MAP)

11-12 noon – MNS PostPowley Initiative

- Gabe Lafond, MNS Treasurer

12 noon-1 pm – Dinner

1-2 pm – Environmental Issues

2-3:30 pm – Ile a la Crosse Boarding School Update

- Don Favel, Committee Chairperson
- Clem Chartier, MNC

3:30-4 pm – Closing Comments and Prayer

## ( 八 ) Wanuskewin Heritage Park 簡介



**Open year round.**

**HOURS OF OPERATION:**  
Victoria Day to Labour Day  
9 am to 8 pm Daily

Fall and Winter  
9 am to 5 pm

*Wanuskewin Heritage Park  
does charge an admission fee.*

*Group Rates and Special  
Seniors Packages available  
for pre-booked tours.*

- Wheelchair Accessible
- RV & Tour Bus parking available.
- No campground facilities
- Picnic and children's playground on site

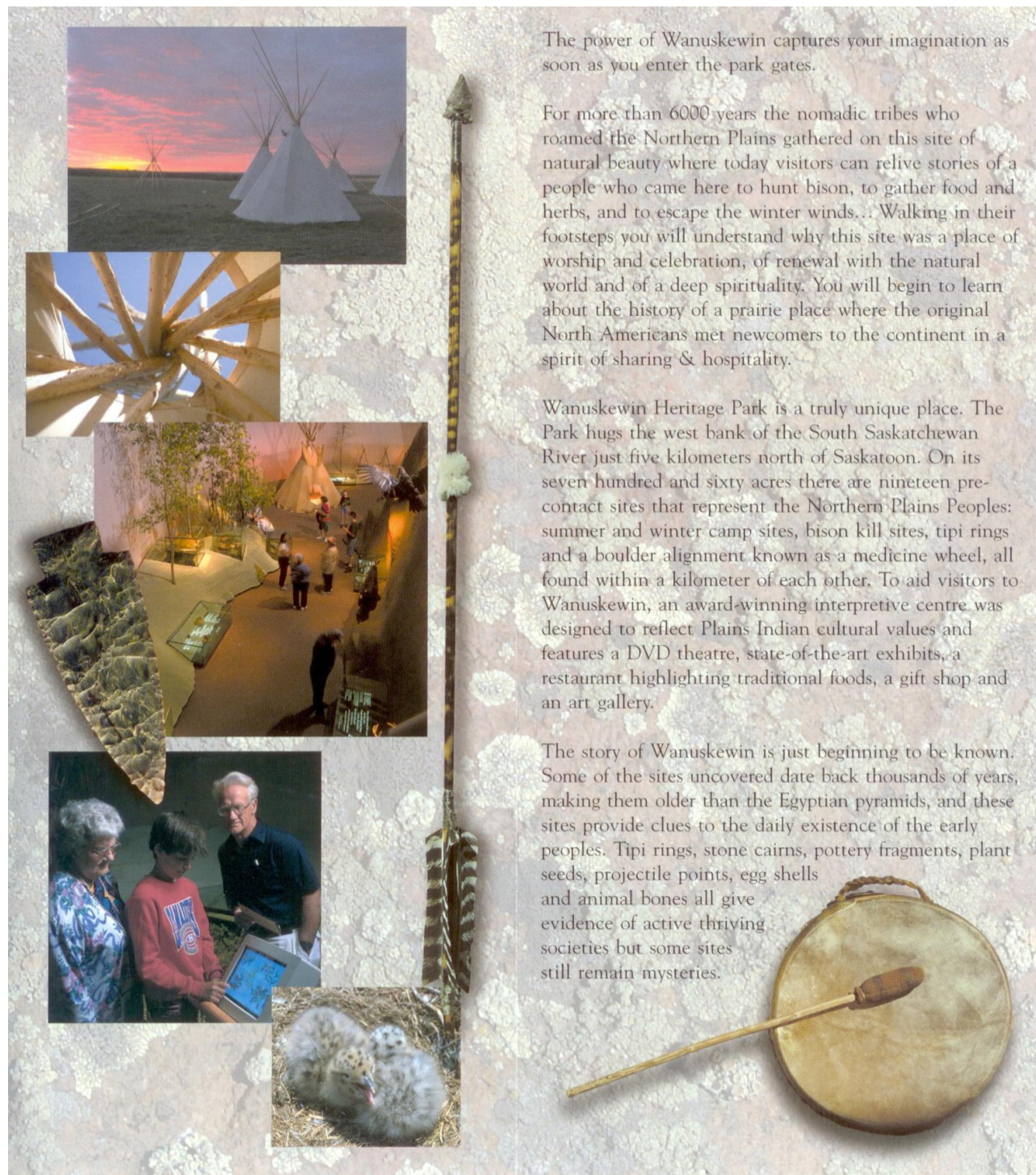
Pets are not allowed on the Park grounds, nor does the Park have facilities to care for pets during visits.

Wanuskewin Heritage Park  
A National Historic Site  
R.R. #4 Penner Road  
Saskatoon, Saskatchewan  
Canada S7K 3J7  
Phone: (306) 931-6767  
Toll Free Number: 1-877-547-6546  
Fax (306) 931-4522  
email: [wanuskewin@wanuskewin.com](mailto:wanuskewin@wanuskewin.com)  
website: [www.wanuskewin.com](http://www.wanuskewin.com)

- Go 5km north of Saskatoon on Highway #11 and follow the buffalo signs
- Take Wanuskewin Road North and follow the buffalo signs

  
**Wanuskewin  
Heritage Park**  
*A National Historic Site*



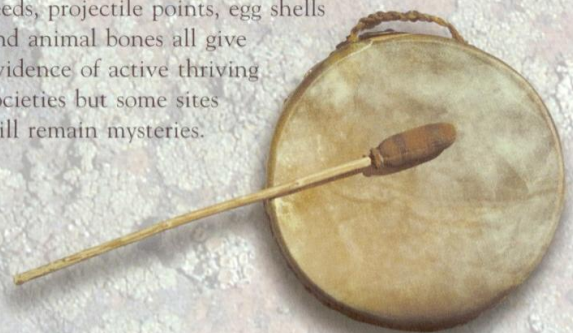


The power of Wanuskewin captures your imagination as soon as you enter the park gates.

For more than 6000 years the nomadic tribes who roamed the Northern Plains gathered on this site of natural beauty where today visitors can relive stories of a people who came here to hunt bison, to gather food and herbs, and to escape the winter winds... Walking in their footsteps you will understand why this site was a place of worship and celebration, of renewal with the natural world and of a deep spirituality. You will begin to learn about the history of a prairie place where the original North Americans met newcomers to the continent in a spirit of sharing & hospitality.

Wanuskewin Heritage Park is a truly unique place. The Park hugs the west bank of the South Saskatchewan River just five kilometers north of Saskatoon. On its seven hundred and sixty acres there are nineteen pre-contact sites that represent the Northern Plains Peoples: summer and winter camp sites, bison kill sites, tipi rings and a boulder alignment known as a medicine wheel, all found within a kilometer of each other. To aid visitors to Wanuskewin, an award-winning interpretive centre was designed to reflect Plains Indian cultural values and features a DVD theatre, state-of-the-art exhibits, a restaurant highlighting traditional foods, a gift shop and an art gallery.

The story of Wanuskewin is just beginning to be known. Some of the sites uncovered date back thousands of years, making them older than the Egyptian pyramids, and these sites provide clues to the daily existence of the early peoples. Tipi rings, stone cairns, pottery fragments, plant seeds, projectile points, egg shells and animal bones all give evidence of active thriving societies but some sites still remain mysteries.







Sample authentic Native cuisine from a varied menu that includes buffalo burgers and stew, bannock, Saskatoon Berry desserts and other specialties



Wanuskewin is an archaeological treasure trove. Nineteen pre-contact sites have been discovered here.

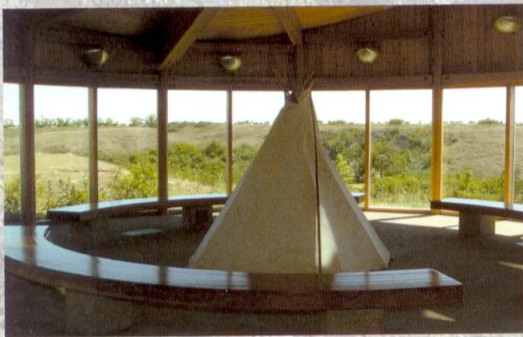


Visit one of North America's finest gift shops featuring original Aboriginal sculpture, birch bark bitings, paintings, lithographs, beadwork, clothing, blankets, books, jewelry and other assorted Native crafts.



Earliest game pieces found in Saskatchewan





*Wanuskewin trails  
north coulee edge is  
wheel chair  
accessible*



The natural amphitheater and the outdoor activity area are the sites for dances, theatre, songs, storytelling and demonstrations.

Special gatherings have been held at Wanuskewin for thousands of years – Wanuskewin can accommodate board meetings, presentations, staff retreats, conventions, social programs and reunions. We offer full service banquet facilities as well as off-site catering.

An elaborate trail system introduces you to a diversity of ecosystems, archaeological and traditional sites.

We have over 20 programs to familiarize you to Northern Plains Indian culture delivered by Aboriginal interpreters.

The art gallery features contemporary works from Aboriginal cultures around the world.

Experience Plains culture in our Overnight Tipi Village program. Packages available.

Wanuskewin is more than ancient yesterdays. Its lessons are those of the ages but it still has much to teach. It helps us understand Native heritage and culture and the roots all North Americans share.

Wanuskewin has been and will continue to be a place to seek peace of mind, a place of living in harmony.

Come – share the experience



*Wanuskewin receives ongoing support  
from: The Province of Saskatchewan  
The City of Saskatoon, Saskatchewan Lotteries,  
SIGA, and SaskEnergy*



## 二、相片

### ( 一 ) Buffalo Narrows / Garson Lake / La Loche / Il-à-la-Crosse 集景

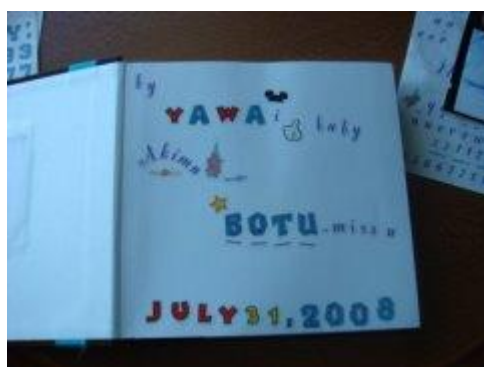




( 二 ) Norma and Sylvio 溫馨的家



### (三) 實習結業式



### 三、實習前的準備資料

#### (一) 資料大綱

A. Presentation Outline		
Description	Name	Time
1. 1.1 Aboriginal Peoples in Taiwan (a) The population of indigenous peoples in Taiwan (b) The introduction of 14 tribes (c) Indigenous tribes in Taiwan 1.2 Introduction - Council of Indigenous peoples in Taiwan	Botu Kwesi (Kao, Hsiao Lin)	17 min.
2. An Introduction to Atayal & My Hometown 2.1 Atayal Tribe 2.2 Tayal's Traditional Tools 2.3 My Hometown: Fu-xing Township (a) Main crop (b) Festival (c) Villages	Yawai Hagao (Chen, Yu Zhen)	17 min.
3. An Introduction of Amis tribe 3.1 Location 3.2 Distinguishing feature 3.3 Characteristics (a) The organization of the band Leadership The Age-ranks Household system (b) The original religion (c) 2 typical ceremonies Fishing Harvest festival (d) Arts and handcrafts Costumes and accessories Handcrafts	Akimn (Huang, Hui Ching)	17 min.

Music		
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B. Topics		
Description		Name
1.	<p>Brief Introduction – Laws about Indigenous people in Taiwan</p> <p>1.1 Indigenous basic law</p> <p>1.2 Indigenous educational law</p> <p>1.3 Indigenous working permit law</p> <p>1.4 Others</p> <p>1.5 Advantage</p> <p>1.6 Problems</p> <p>1.7 We would like to know</p>	<p>Botu Kwesi</p> <p>(Kao, Hsiao Lin)</p>
2.	<p>Brief Introduction to the Land Rights of Indigenous People in Taiwan</p> <p>2.1 R.O.C. Constitution</p> <p>2.2 Indigenous People's Reserve Development and Management Act</p> <p>2.3 Indigenous People's Reserve is Shrinking - Factors</p> <p>2.4 Current Actions Supporting Land Rights</p> <p>2.5 Questions to ask</p> <p>2.6 Personal Opinions</p>	<p>Yawai Hagao</p> <p>(Chen, Yu Zhen)</p>
3.	<p>Brief Introduction – Economic industry development in Taiwan</p> <p>3.1 The function of Council of Indigenous peoples - Central Government</p> <p>3.2 The flow chart – the process of promoting and executing the policy objectives from Central government to local town halls</p> <p>3.3 Difficulties and problems</p> <p>3.4 We would like to know</p>	<p>Akimn</p> <p>(Huang Hui Ching)</p>

## (二) 臺灣原住民族的簡介

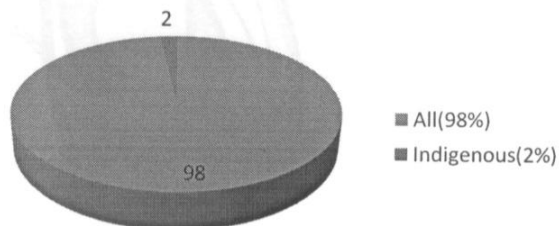
### 1. 臺灣原住民族 14 族和行政院原住民族事務委員會簡介

# Indigenous People In Taiwan

Botu Kwesi  
Akimn  
Yaway Hakaw

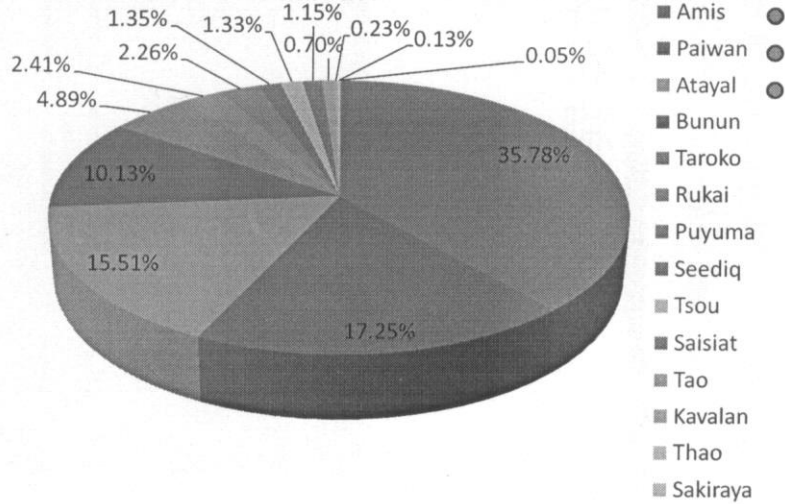
## Introduction

- The population of indigenous people in Taiwan.



## Introduction

- 14 tribes in Taiwan



## Indigenous tribes in Taiwan

- Amis tribes
- 174000 people(1st)
- Child of sea
- Along the coast

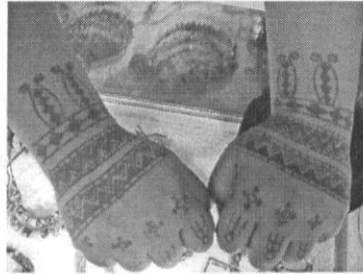


阿美族



## Indigenous tribes in Taiwan

- Paiwan tribe
- 84100 people(2nd)
- Matriarchy
- Noble system
- Tattoo on hands



## Indigenous tribes in Taiwan

- Atayal tribe
- 75500 people(3rd)
- Tattoo on face
- Weave technique





## Council of Indigenous Peoples in Taiwan

- Set up : 1996~now
- The chief organization for 1ndigenous peoples
- Most fellow works are indigenous people
- To respond to the needs of the indigenous peoples

## Council of Indigenous Peoples in Taiwan

- 2000~2008(administration performance)
- 1. adoption for six laws(protect the rights of people)
- 2. <<A New Partnership Between the Indigenous Peoples and the Government of Taiwan>>
- 3. the national education

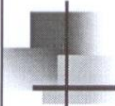
## Council of Indigenous Peoples in Taiwan

- 2000~2008(administration performance)
- 4. the first indigenous TV in Asia(the 3<sup>rd</sup> in the world)
- 5. provide satellite television to villages(\$US 2200 million)
- 6. increase indigenous reserve land(644100 acre)

## Council of Indigenous Peoples in Taiwan

- 2000~2008(administration performance)
- 7. The exam for testing indigenous language ability
- 8. Rectifying the name of two tribes(Sakiraya & Seediq)

## 2. 臺灣原住民族泰雅族復興鄉簡介



# An Introduction to Atayal & My Hometown

Presented by Yawai Hagao



## Atayal Tribe

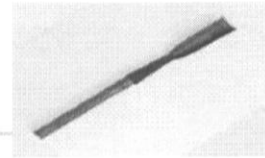


Location: mid-northern mountain areas of Taiwan  
Population: about 76,000  
Tradition life style: hunting & farming  
Cultural features:

- weaving skill (red—blood & power/ keep away evils)  
(assess women's position)
- face tattoos (forehead & cheeks—maturity)
- gan mouth string playing

Traditional ceremony:  
ancestral worship ritual (major social organization)

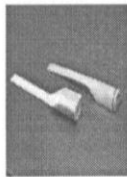
## Tayal's Traditional Tools



- Soqusoqu"

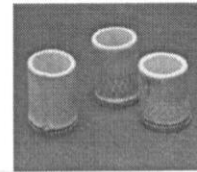
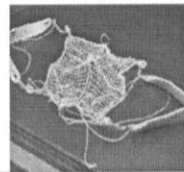
- removing bamboo joints. When building a house, the bamboo shall be split into haves and it is used to remove the joint so that it may be applied in making the roof or fence.

- Qebuw?Taku



- made of bamboo and wood. The Rice mixing spoon seems simple but is very pragmatic.

## Tayal's Traditional Tools



- Tokan

- A shouldering tool for man. It is made of jute and can be used in shouldering thing of different shapes. It is easy to carry and it can be used in transporting wild hog.

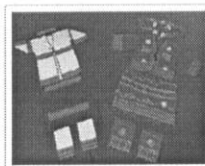
- Qhziy

- Cup made of bamboo is prevailing in various aboriginals and when drinking wine with bamboo cup, it has a special flavor of bamboo. They sometime would carve totem to the cut to give better appearance.

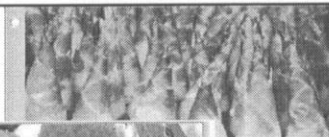
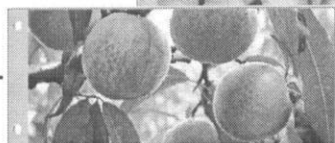
## My Hometown: Fu-xing Township



- Traditional agriculture: mainly millet, taros, sweet potatoes, beans and grains.
- Current agriculture: peaches
- Traditional housing: made of bamboos
- Traditional dress: bead dress with shell bead strings
- Treat: mountain pork & self-made glutinous rice wine



## Maincrop



- Peach-- the peak production season (June~ Aug.)  
-- Night of Peach (celebrate the harvest & display culture)
- Bamboo shoot-- SanMin & LuoFu (May to Oct.)
- Mushroom-- has thick body & flavor (July~Aug.)
- Persimmon-- large in size & crack in touch (in fall)

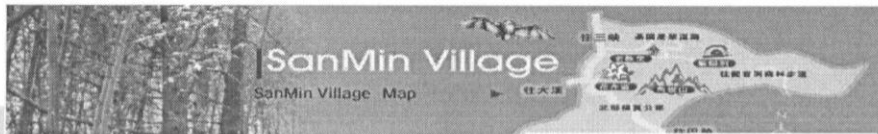


## Festivals

Traditional Song and Dancing Show, Tayal Opera, Modern Opera, Lettery, Year-end Count-Down, Firework show for new year.

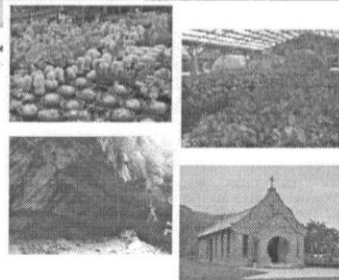


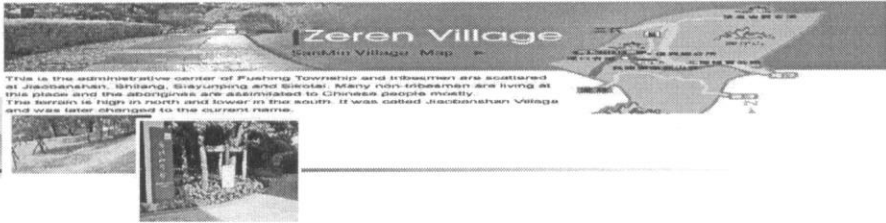
- Princess Peach-- The festival is incorporated with essence local culture and skill to bring up the tourist industry. It is hoped that the beauty contest will attract visitors to view the rich content of the events so as to promote the industries in Fushing Township. (July)
- Flower Promotion– in fall & winter
- Ancestor Spirit Festival—in Dec.
- Green Bamboo Shoot Festival— April ~ June



Sanmin Village has major tribes, including Suiguantou, Yuanshan, Kikupai and Tawo. This village is the most populated village of Fushing Twonship. The Old Church of Kikupai and Pillow Mountain Old Battery, Bat Cave and the newly complete forest trails and flower area are the best places for killing time.

- Bat Cave
  - the habitation of bats
- Kikupai Old Church
  - built in 1953 under the leadership of local aboriginal Christian preacher, Chen Chung-Huei
  - constructed with rocks
  - forever spiritual symbol of Tayal Tribesmen





**Zeren Village**  
Zeren Village Map

This is the administrative center of Fushing Township and Hsuehshui are scattered at Jiaobanshan, Shuang, Shuangping and Shoude. Many non-Indians are living at this place and the aborigines are assimilated to Chinese people mostly. The terrain is high in north and lower in the south. It was called Jiaobanshan Village and was later changed to the current name.

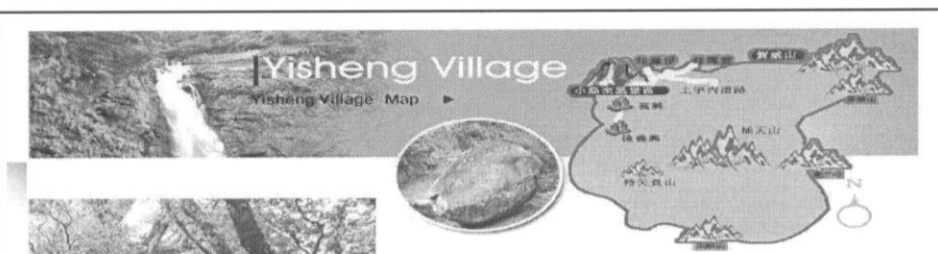
- Jiaobanshan International Sculpture Park
  - a scenic park. In the park, sculpture works of world renowned masters are displayed, including Wu Shuan-San, a famous sculptors in Taiwan.
- Historical Culture Hall
  - historical cultural features of Tayal tribe and the folk culture, geography and history of Fushing Township are preserved and exhibited.
- Jiaopanshan Image Commercial Circle
  - buy specialties, like mushroom, yam and bamboo shoot, particularly mushroom.



**Siayun Village**  
Siayun Village Map

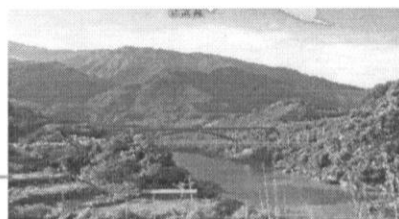
Point of two streams, one of them is Chi Chi Stream. Hsuan means the joint of rivers. Hsuan, Yushayun, Kuchi, Kosi, Jiachi

- Ironwood Waterfall
  - an elegant styled waterfall and there are also parking place and camping base.
- Tungyanshan Forest Recreation Area
  - groups of hills surrounding, artificial forest of China Fir, the forest, many animals & suitable for mountain climbing, jogging, bird watching and forest shower.



- Wind-Moving Rock
  - The 20 odd tons of weight rests on the ground with tiny supporting area. It is very rare and in physics, it is call balance rock. The local folks call it Ghost Rock. They believe it is dropped from outer space to deter devils. When there is swinging sound heard, there will be disaster. So, it was worshipped frequently as god to pray for blessing.

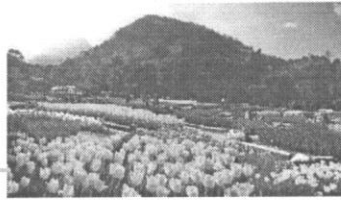
## LuoFu Village



- LuoFu dual Bridges
  - 152 meter long Steel Wire Suspension Bridge & completed in 1966.
- Weaving Hall
  - arts, culture of traditional weaving of Tayal Tribe, plus equipment is exhibited. The items displayed and the building is rich in the characteristics of folk arts and tradition.



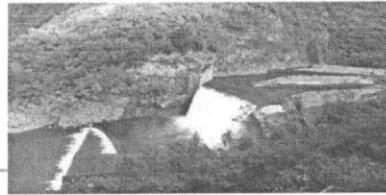
## ChangSing Village



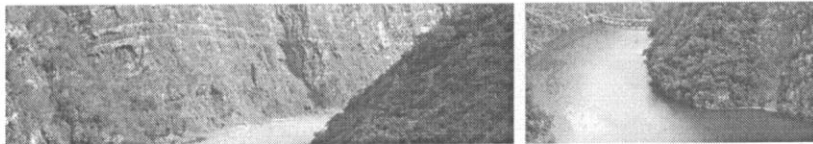
- Taoyuan Fairy Valley Garden
  - The most notable is tulip garden. In the garden, there are all kinds of flower and grass that is not usually and many different faces of forest, change from season to season. This is the best place for family pastime.
- Meituei (Beautiful Leg) Mountain
  - the mountain wall has an image of beautiful leg that shivers from time to time.

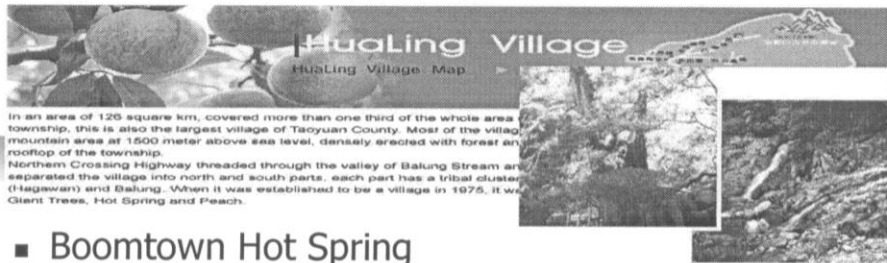


## GaoYi Village



- Ronghwa Weir
  - The building of Sand Weir has great help to the free flow of river. And its function is to hold the mud and pebbles flowing down from the mountain, so that the water would not overwhelm the riverside immediately and to cut the mud flow, so that the silt would not flow directly into the dam and deposit at the bottom. This will help to extend the life of the dam.





In an area of 126 square km, covered more than one third of the whole area township, this is also the largest village of Tacyuan County. Most of the village mountain area at 1500 meter above sea level, densely erected with forest and rooftop of the township. Northern Crossing Highway threaded through the valley of Balung Stream and separated the village into north and south parts, each part has a tribal cluster (Hagewan) and Balung. When it was established to be a village in 1975, it was Giant Tree, Hot Spring and Peach.

- Boomtown Hot Spring
  - no artificial development. It is a wild hot spring preserved for natural use.
- Daguang Natural Preservation Area
  - The total area is 6390 hectare, but it has yet to be opened for visit of tourist, but the Giant Tree group, of about 30 hectare.
- Galaho Giant Tree Group
  - famous with the giant trees. It is totally not developed and is maintaining its most primitive forest landscape.



### 3. 臺灣原住民族阿美族簡介

#### **Amis tribe (Pangcah)**

**Indigenous Peoples in Taiwan**

臺灣原住民 - 阿美族

#### **Where is Taiwan?**

臺灣在哪裏？

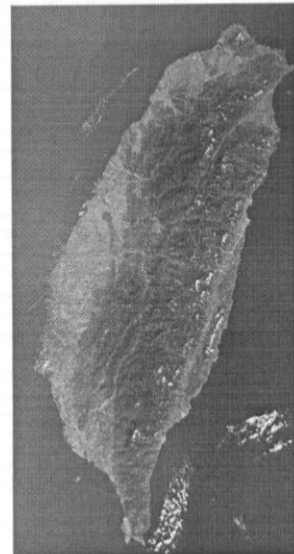


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3

## Taiwan island (臺灣島嶼)

- Area: about **36,000 km<sup>2</sup>**
- Length from north to south: **395 km**
- Width from east to west: **144 km**
- The highest mountain: **3,952 m**
- Climate: **Subtropical**

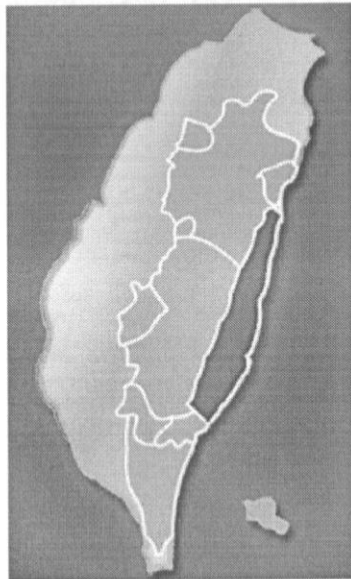


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# Where is Amis tribe?

## 阿美族在哪裏？

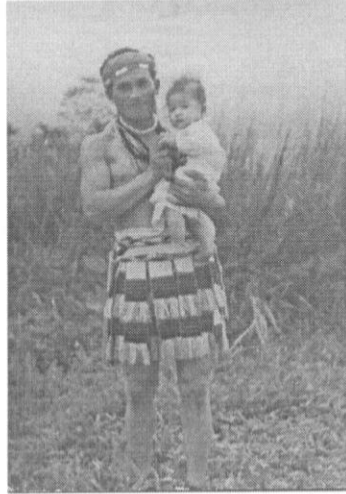


- 3 groups
  - Northern (北部-南勢阿美族)
  - Middle (中部-秀姑巒和海岸阿美族)
  - Southern (南部-卑南和恆春阿美族)
- Region distribution
  - Hualien 花蓮
  - Taitung 台東
  - Pingdong 屏東
  - Big cities 都會區
    - Taipei 大臺北
    - Taichung 大台中
    - Kaoxiong 大高雄
- Population: about 172,700

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## The distinguishing feature (特徵)



- Figure (外觀)
  - Build (體型): tall
  - Personality (個性)
    - cheerful (開朗)
    - active (主動)
    - friendly (親切)
- Language system (語系)
  - Austronesia
  - Spoken language

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## Characteristics 特色

- Organization and system 組織制度
- Religion 宗教信仰
- Ceremonies 祭典
- Early life 早期生活
- Art and handcrafts 藝術與手工藝

## Organization of the band (部落組織制度) – 1

Based on Northern Amis



■ In early time: 7 bands

- Pokpok 薄薄社
- Nataoran 荳蘭社
- Ridao 里漏社
- Cikasowan 七腳川社
- Cipaokan 飽干社
- Sakor 歸化社
- Varvarao 妮妮社

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## Organization of the band (部落組織制度) – 2

■ Leadership 領袖制度

- Chieftain 頭目 (Dabang)
- Enchanter 祭司 (Pakawasai)



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## Organization of the band (部落組織制度) – 3



- Age-ranks (年齡階層): 9 age-ranks
- Ceremony: every 8 years
  - Mawurat 瑪烏拉德
  - Matafuk 瑪達富克
  - Alafangas 阿拉巴那斯
  - Alatiwas 阿拉地娃斯
  - Alamay 阿拉麥
  - Raraw 拉拉烏
  - Alemet 阿拉本德
  - Mawuwau 瑪烏奧
  - Mawulace 瑪烏拉斯

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## Initiation 成人祭 (Malunglung)



Prayed before the running contest began



approached to the finished line



New members of the age-rank

- Date: every 8 years
- Age rang: from 13 to 18 years old
- Get together to be trained
  - Learn to obey the orders
  - Learn to work with group
  - Learn the social life
  - Learn the survival skill
  - Practice running, dancing and singing
  - challenge the marathon running

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## The household system 家庭制度



- Early period 早期: Matriarchy 母系
- Present-day 現代: Patriarchy 父系

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## Original religion 原始宗教信仰 - 1

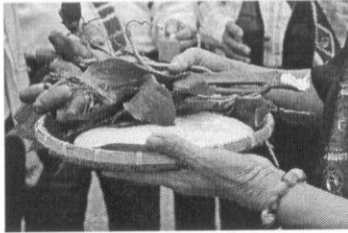


- Original religion 原始宗教信仰: Worship ancestors and pantheons
  - executer 執行者: enchanter (or Medicine man)
  - Sacrifice 祭品: 3 portions of sticky rice cake, a bottle of rice wine, a ginger, a bunch of Beatle nuts and leaves

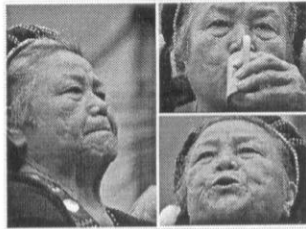
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## Original religion 原始宗教信仰 - 2



- Taboo 禁忌:  
forbidden to eat smelly  
food such as onion, fish,  
garlic, chicken, lamb...



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## External Religions 外來宗教

Western religions  
西方的宗教信仰

- Catholic 天主教
- Protestant 基督教

Oriental religions  
東方的宗教信仰

- Brutish 佛教
- Tao 道教
- Tianlijiao 天理教

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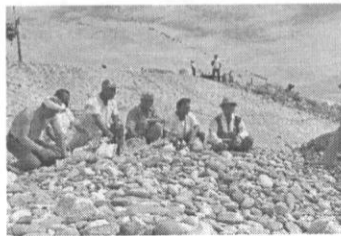
16

## 2 important ceremonies 重要祭典

- Fishing 捕魚祭 (Miladis )
- Harvest festival 豐年祭 (Malalikit)

### Fishing 捕魚祭 (Miladis)

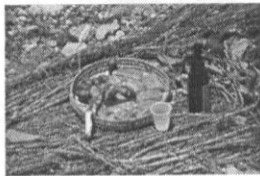
Date: the 2nd Sunday in June each year



Praying for safe before fishing



Fishing with net in the river or in the sea



Sacrifice

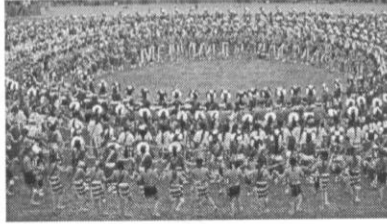


Men cleaned the fish before cooking

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## Harvest festival 豐年祭 (Malalikit)



At present day



At early day

- Date: the 4th Sunday of August or the 1st Sunday of September each year
- Purpose: Thanks for Gods and ancestors
- Present time: becomes the element to attract the tourists

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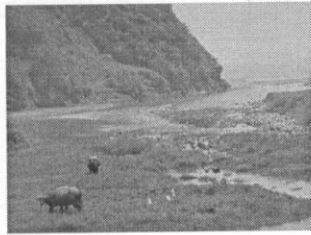
## The Early Economy 早期經濟

- Early life 早期生活
- Buildings 家屋建築型式

## Early life – farming 農耕



- Plant and grow 種植
  - paddy rice 水稻
  - millet 小米



- Breed 養育
  - water buffalos 水牛
  - domestic animals 家畜

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## Early life – fishing 捕魚

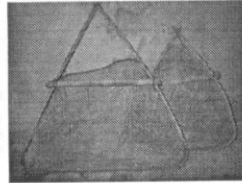


Fishing in the wetland

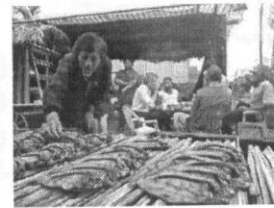
- Places 地點
  - River 河川
  - Sea 海上
- Tools 工具
  - Net 魚網
  - Creel 魚簍



creel



Fishing net



Smoking the fish

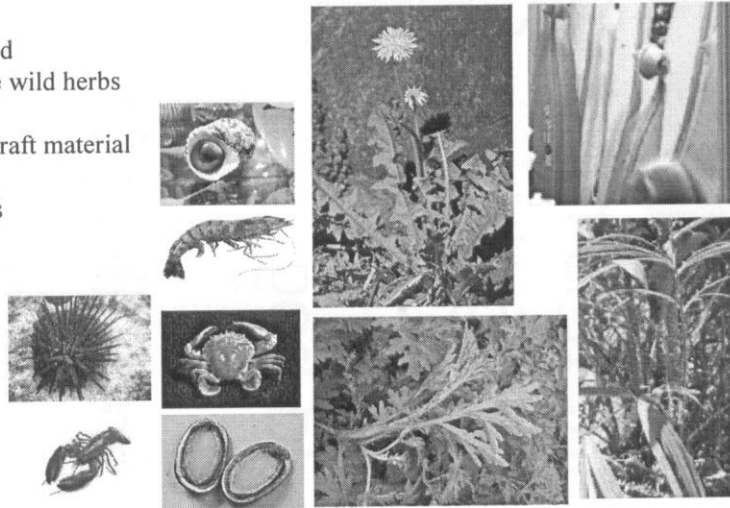
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## Early life – gathering 採集

- For foods
  - Seafood
  - eatable wild herbs
- For handicraft material
  - Canes
  - Woods
  - Straw
  - Stone

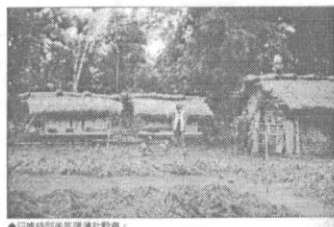


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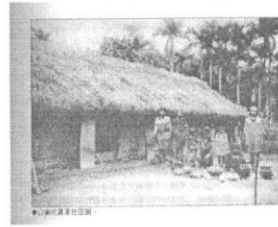
23

## Building – house, barn and stall

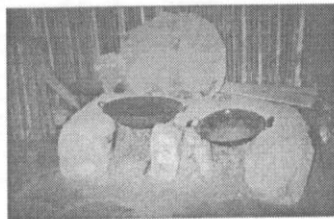
建築 - 家屋, 穀倉與雞舍



◆石碼村郊區民房薄土乾欄。



◆石碼村郊區民房薄土乾欄。



◆同族族大屋。



◆同族族大屋。

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# Art and Handcraft

## 藝術與手工藝

- costumes and accessories 服飾與配件
- handicrafts 手工藝
- music 音樂

### Traditional costumes and accessories for ceremony

#### 傳統服飾與配件



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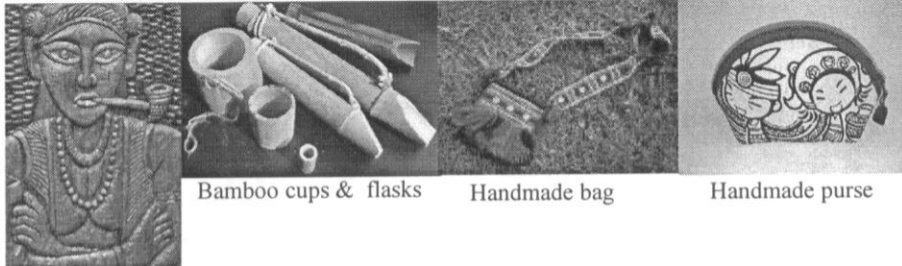
## Handicrafts 手工藝



Basket - cane braiding

Braided bag

pottery



Wood carving

Bamboo cups & flasks

Handmade bag

Handmade purse

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## music 音樂



Typical traditional song



When Enigma meets  
Amis traditional song, what do you think of it?

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## Thank you for listening

- Name: Huang, Hui Ching
- Tribe: Amis



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### (三) 預計討論議題

#### 1. 陳毓珍 - 土地權與觀光產業發展

### Brief Introduction to the Land Rights of Indigenous People in Taiwan

#### I. R.O.C. Constitution

Section 169—the government should protect the land development and management of indigenous people.

#### II. Indigenous People's Reserve Development and Management Act

The purpose is to help indigenous people have farming rights and renting rights. They can exploit lands and make use of natural resources in the reserve area. Though this act is helpful to indigenous people, the regulations aren't legislated in the Constitution. Indigenous people just have the right to "exploit lands." We don't have the right to "claim lands." Those lands still belong to the government.

#### III. Indigenous People's Reserve is shrinking — Factors

1. The government set up many national parks, especially within indigenous people's reserve. For example, Taroko National Park, Mt. Jade National Park, and the upcoming MaGao National Park. Though setting up national parks is good for nature protection, it limits the way we exploit those lands. Maybe we can't hunt in those areas, and our traditional culture is inhibited and constrained.
2. Big business or companies "bribe" the local government to change part of the reserve into "scenic areas." Big companies can make much money from it in such a legal way, while the local indigenous people still suffer from poverty.
3. Ask aboriginal villagers to move out for public policies. For example, at one place in ChangSing village, those villagers were asked to move away because our government wanted to set up the ShiMen Reservoir.

#### IV. Current Actions Supporting Land Rights

1. In 2001, Taroko National Park Consultation Commission was set up. The commission includes the local indigenous people, national park managers, and some scholars. Though it's only for consultation, still not for co-management, it has moved much forward on national park issues. Probably in the future, it will lead to "co-management" by indigenous people and the government.
2. Draw the traditional areas of indigenous people. By 2006, the traditional areas survey has been carried out in 325 indigenous villages.

3. In October, 2007, the government announced “Indigenous People’s Natural Resources Collection Regulations” for the YuFon Village and ShoLuan Village in JieShi Township. Due to the regulations, indigenous people can collect natural resources for their tradition, ceremonies, or person uses in approved areas. It indirectly recognizes indigenous people’s autonomous right within their traditional areas.
4. In order to make overall plans on indigenous people’s land affairs, in April, 2007, Executive Yuan amended “Indigenous People’s Reserve Development and Management Act” and appointed Council of Indigenous People (CIP) to be in charge of the land affairs of indigenous people. CIP also needs to start drawing up indigenous people’s “Land Act,” “Biodiversity Knowledge Protection Act,” “Traditional Area Claim Act,” etc.
5. Moving forward “self-government”—indigenous people manage their own traditional lands/areas
6. In February, 2008, “Indigenous People’s Self-governance Regulation Draft” was drawn up and sent to Legislative Yuan.

## **V. Questions to ask**

1. Does the Canadian government provide more flexible opportunity for indigenous people to make use of their reserve lands? For example, they can rent lands to some companies and get the rentals from it.
2. Does the Canadian government provide some funds/priorities for indigenous people to do business or make some development on those lands? Indigenous people may get more profits directly in such a way.
3. Are there any successful cases on the national park co-management by indigenous people and government? For example, the Kluane National Park in Yukon Territory. How successful are their co-management? And what are the main factors? For example, a symbolic organization, recognized by most of the indigenous people, would negotiate with the government. (reference: <http://lci.ndhu.edu.tw/file/jjjh/serial7.pdf> page 14)

## **VI. Personal Opinions**

1. Indigenous people should have the right to claim lands (to respect culture/tradition). However, they should not have the right to sell their lands to non-indigenous people, because some may have wrong concepts of “exploiting” the lands/may use up all the money they got from the land-selling.
2. Develop a national park co-management mechanism. But indigenous people should unite first, and form a well-recognized organization to negotiate with the government/deal with related affairs.
3. Self-governance : first, define the traditional areas in laws.



## 2. 高孝麟 – 台灣原住民族基本法

### **Brief Introduction – Laws about Indigenous people in Taiwan**

The Laws in Taiwan-

#### **1. Indigenous basic law**

- To ensure the human rights of indigenous people.
- To promote the development of indigenous society.
- To set up the organization to study indigenous languages.
- To respect the life style of indigenous people.

#### **2. Indigenous educational law**

- To protect the indigenous education
- To give preferential for indigenous people to enter a higher school
- Indigenous people's key school should hire indigenous principle and teachers
- To set up indigenous kindergarten in indigenous area or village.
- To reward indigenous people with special skills

#### **3. Indigenous working permit law**

- Government institution should hire indigenous people in 1% of total employee.
- Indigenous government institution should hire indigenous people in 33% of total employee

#### **4. Others**

- Indigenous people can return their own traditional name
- To hold indigenous special examination for government officer.
- To subsidize treasury for indigenous people to develop the tourism business.

We have two kinds of indigenous people in Taiwan; the first is so-called “Yuan Zu Min” who have their own traditional languages and cultures (14 tribes), the other one is “Ping-Pu” who lost all the traditional things. The laws above are suitable for the former one, and not for the later one.

#### **Advantage**

- Our people can get better social welfare than before.
- Our child can enter higher school than before.
- Our culture gets more respect than before.

#### **Problems**

- Our people don't understand the laws as before.
- Our people still inflict discrimination by others people.

- Most of our people still belong to the minority.

**We would like to know**

1. Is there having the same or different law which can protect indigenous people's human right in Canada?
2. How does the government or organization of indigenous people to develop and protect the languages and cultures?
3. What is the difference between the different tribe of indigenous people in Canada? Is the law can protect all the different tribe?
4. Is there having ambassador/ambassadress in the government organization in Canada?
5. What kind of difficulty for indigenous people to encounter when they in a non-indigenous society?

### 3. 黃惠金 - 產業經濟發展

#### *Brief introduction - Economic industries development in Taiwan*

##### **Central Government – CIP (Council of Indigenous peoples)**

- To plan and promote indigenous policies and affairs
- To make the laws and to promote in Parliament
- To promoting quality life among indigenous peoples

***The flow chart*** – the process of promoting and executing the Policy Objectives

**CIP** (plan and promote the policy objectives) → **County Government** (popularize the policy objectives) → **Town Hall** (execute the policy objectives, coach and counsel the indigenous people) → **Report to County Government** → **Report to CIP**

##### **Town Hall**

- To execute the policy objectives
- To coach and to counsel
  - Traditional handicrafts
  - Counsel to start an enterprise
    - Counsel to grant a loan from bank

The qualification to grant a loan:

1. for young generation age from 20 to 45 years old
2. for general enterprise (a) collateral loan – up to NTD 10 millions
  - (b) Non-collateral loan – up to NTD 3 millions
- Encourage indigenous peoples to take the vocational training and then to take the examination to obtain any national skillful qualification and certificate such as baker certificate or electrician certificate.

After taking the vocational training or traditional handcraft training, there are some Successful cases:

1. Bakery shop
2. Laundry shop
3. Indigenous Restaurant – indigenous cuisine and entertainment
4. Bed & breakfast Hotel and hot spring hotel
5. Traditional handicraft workshop

- Costume and accessories making
- Woodcarving
- Colored glasses

### **Difficulties and problems:**

1. it is not easy to promote and spread the traditional culture education due to
  - it takes time and need patient to see the result, it's a long-term objective
  - it depends on if the mayor pays attention to the objectives
2. It's not easy to get the information through newspaper and TV media; it needs to be spread by the pastors of community churches, the band chieftains or the leaders of housewifery classes.
3. Some indigenous peoples are not active or energetic in accepting any vocational training while there are some opportunities for them.
4. In a mutual society such as a transportation company, they are good at driving but lack of executive and financial management.
5. There is a regulation to guarantee the indigenous construction company while there is some government construction works in indigenous regions; they get the first priority to enter a bid. When there is not any indigenous company to enter the bid or if the bid was failure, the government opens the bid to general companies. Due to most indigenous peoples have not much financial resources; it is not easy for them to enter the grand bid. The general company would invite the indigenous peoples as the person in charge of the company to enter the bid at the first priority.
6. Marketing is also the problem, we have to face where the market is.
7. Quality control of the products and the copy right

Above is the brief introduction about the status of the economic industrial development in indigenous society in Taiwan.

### **We would like to know**

1. How MNC promote the policy objectives to the people?
2. How does MNC develop the economic environment and the traditional cultural industry for Métis people?
3. How does the process of the economic development flow?
4. How does MNC to popularize and aid the people either in vocation training or counseling to setting a company?
5. How to protect the product copy right?
6. How to promote the product in the market?
7. Is there any law or regulations to protect Métis enterprises?
8. Is it possible to visit one or two workshops or companies during our visit?

#### (四) 與實習機構 E-mail 信件往返內容

???

---

**From:** "Clement Chartier" <ClemC@metisnation.ca>  
**To:** "Chen Jenny" <nanafans\_jenny@msn.com>; "Botu Kao" <alingokao@yahoo.com.tw>; "Diana Chen" <dianachen@apc.gov.tw>; "???" <hj474849@ms27.hinet.net>  
**Sent:** Thursday, May 08, 2008 12:15 AM  
**Subject:** RE: Nice to meet you! (from Yawai Hagao, one of the three interns in Taiwan)

Dear Yawai Hagao:

Thank you for the introductory note.

I look forward to meeting you and the other 2 interns. I note that you are a teacher, that is good. Unfortunately, during July and August the schools are out for summer vacation. However, when you are in Saskatoon we will have an opportunity to visit the offices of the Gabriel Dumont Institute (GDI) which does a number of things, including curriculum development and publishing. We can also visit SUNTEP which is GDI's teacher training program. To learn more about the Métis Nation/people you should go to our (MNC) website: [www.metisnation.ca](http://www.metisnation.ca). At the bottom left hand corner is a link to GDI which contains what it offers. In order to examine some of the research work, you should go the MNC's historic database also with a link on our website, but you have to read closely to find it in the listing on the website page.

If you go to our website, you will find a picture and biography of myself so you will get to know who I am. In this connection, if you three have a biography or resume it would probably be helpful in planning events which should be attended. Later on, as the schedule of events becomes more focused I can let you know in more detail what to expect.

I hope that this internship/visit will be worth your while, as it will be more of field visits and meetings, rather than sitting in an office setting. I am not sure, what your expectations are, and this is actually the first time I am doing anything of this nature.

Again, I look forward to meeting the three of you, and will be happy to provide more details as we move toward July.

Clément.

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**From:** Chen Jenny [mailto:nanafans\_jenny@msn.com]  
**Sent:** Wednesday, May 07, 2008 8:09 AM  
**To:** Botu Kao; Clement Chartier; Diana Chen; 黃惠金  
**Subject:** Nice to meet you! (from Yawai Hagao, one of the three interns in Taiwan)

Dear Mr. Chartier,

I am Yawai Hagao, one of the three interns who will have internship in your organization. I am Atayal people in Taiwan. Atayal is one of the thirteen aboriginal tribes in Taiwan. Mostly, we live in the northern part of Taiwan.

Now, I teach at Jie-shou junior high school, Fu-xing Township—which is also my hometown. I have taught here for three years, and over ninety percent of the students here are also Atayal people. Therefore, I am quite familiar with the students' family backgrounds and their learning styles. Since I have taught here for years, I know much about the current situation of aboriginal education here. There is still large space for the improvement, and I hope that I can get various experiences and advice through the internship. Besides of educational issues, there are still many issues that we three interns need to prepare and learn before and during the internship. Maybe you could give us some directions to narrow down—just like what you have mentioned (land rights, hunting, fishing rights, etc.) in the e-mail you sent to Ms. Diana.

As for my experiences on cultural exchange, I had been to Hawaii about seven years ago. The opportunity was provided by Council of Indigenous Peoples, Executive Yuan, Taiwan. The main purpose was to make cultural exchange and broaden the minds of we 30 aboriginal college

9/17/2008

students. During the two weeks, we visited Kamakamaha high school, the Polynesian Cultural Center, the University of Hawaii, the Congress, etc. And I was deeply moved by how they maintain and glorify their culture! Besides of the experience, I had attended UNPFII four years ago. That made me know more about how other aboriginal organizations work internationally! Although some of them didn't have many resources from their government, they still tried hard to speak for their people and let them be known internationally. I was quite amazed and admired their deeds! Through the previous opportunities, I did learn a lot and had a clearer picture on how other indigenous people all over the world strive for their rights and speak for their people. Therefore, I believe that we three will learn a lot from the internship, especially in such a well-organized institution. I am really excited about the internship and looking forward to it! If there is anything you want to know more about three of us or want us to prepare, please let us know.

Have a nice day!

Sincerely,  
Yawai Hagao

---

隨身的 Windows Live Messenger 和 Hotmail，不限時地掌握資訊盡在指間— [Windows Live for Mobile](#)

9/17/2008



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**From:** "Clement Chartier" <ClemC@metisnation.ca>  
**To:** "huang\_hj" <huang\_hj@mail.cgu.edu.tw>  
**Cc:** "Diana Chen" <dianachen@apc.gov.tw>; "BotuKao" <alingokao@yahoo.com.tw>; "???" <nanafans.jenny@ms38.url.com.tw>; <hj474849@ms27.hinet.net>  
**Sent:** Thursday, May 08, 2008 9:27 PM  
**Subject:** RE: Greeting from Akimn (one of the 3 interns)

Dear Akimn:

Thank you for your communication. I look forward to trying to meet your expectations. I am currently in the process of hiring an assistant and will be in a better position in several weeks to explore further the areas of interest, and the appropriated persons and institutions to visit, etc.

I believe this will be a good learning opportunity, but limited perhaps by the fact that the school year is out in Canada during July and August for summer vacation.

However, there will be potential to visit universities which operate year round.

In terms of language, IPs in Canada also face the same issues, and in the case of the Métis Nation, our language "Michif", is in danger of extinction but we are taking measures to try and preserve and practice it. In this connection, we do have some materials documenting this effort.

I look forward to meeting you.

Clément

-----Original Message-----

From: huang\_hj [mailto:huang\_hj@mail.cgu.edu.tw]  
Sent: Thursday, May 08, 2008 3:12 AM  
To: Clement Chartier  
Cc: Diana Chen; BotuKao; 陳毓珍 ; hj474849@ms27.hinet.net  
Subject: Greeting from Akimn (one of the 3 interns)

Dear Mr. Chartier,

Briefly introduce myself; I am Akimn Panai Futing who is one of the 3 interns in your organization this July. I am originally from Amis (also called Pangcah) tribe, one of the indigenous peoples in Taiwan. I work as an assistant of Semi-conductor Laboratory at Chang-gang University. Most of our people live along the coast and also the rift valley in the east part of Taiwan Island. For financial reason, for getting better chance and living, some immigrate to big cities. I am one of them.

I have received your mail which you wrote to Ms.Yawai Hagao and also the schedule of our visit. I am quite pleased what you arranged.

I taught children English several years ago and also Amis tribal language last summer. All the tribal languages in Taiwan are the spoken ones, we used to have a hard time to preserve our languages and cultures which were almost extinct. At present time, we use Roman spelling system to edit and publish language textbook but need to make progress. Indeed, we lost the abilities to speak our own languages among our young generations even as my age. So, I highly expect to know your educational system runs; how you edit and publish the related information to the public and how to train all teachers in different fields. After all, education is the important part for us to preseve, to creat new culture elements and also to build up the innovation ideas. When I saw the schedule we were going to visit GDI, I was so excited.

I will make a short list at my next mail to let you know what we would like to learn and discuss with you.

It is great to talk to you through email before we meet in July.

Best regards,

Akimn

Chang Gung University WebMail (http://mail.cgu.edu.tw)

--- 08/5/11 (星期日), Clement Chartier <ClemC@metisnation.ca> 寫道:

> 寄件者: Clement Chartier <ClemC@metisnation.ca>

> 主旨: RE: Greeting from Botu

> 收件者: alingokao@yahoo.com.tw

> 日期: 2008 5 11 星期日 下午 11:53

> Dear Botu:

>

> Thank you for expressing your areas of interest. I will do  
> my best to ensure that you get some materials and dialogue  
> on those areas of interest.

>

> I look forward to the internship and will be contacting  
> other persons to see if they are available to meet and share  
> their experiences.

>

> Clement

>

>

>

> From: alingokao [mailto:alingokao@yahoo.com.tw]

> Sent: Sat 5/10/2008 2:23 AM

> To: Clement Chartier

> Subject: Greeting from Botu

>

>

>

> Dear Mr. Chartier:

> I am Botu Kwesi who is one of the 3 interns and also  
> the only male member. I am from Atayal tribe which same as  
> another intern(Yawai Hagao). Also, I am a teacher too, but  
> I teach in elementary school where I grow up there, all my  
> students are also the Atayal tribe. More, I am a graduate  
> student now, my major is what I most interested in:  
> "Languages and cultures in Taiwan". I never lived  
> in another city or place, so I assuredly can speak well my  
> mother tongue.

> I am quite pleased when I recieved the mail you sent to  
> Ms. Yawai and Akimn, especilly eager to experience the  
> schadule you had arrange for us.

> And, after I surf the website of MNC, I expect to know  
> how your people to keep the language and culture in your own  
> tribe, and how the goverment merge it with education.  
> Furthurmore, I would like to know the laws in Canada which  
> can protect aboriginees' human rights in your country.

> We three are very excited to meeting you and your  
> organization in July, I bet we will learn lots of things  
> there and it will be very wonderful experience for us.

> Sincerely,

> Botu

>

>

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> ?????????,????,???????

> [http://ksk.search.yahoo.net/index.asp?WT.mc\\_id=023](http://ksk.search.yahoo.net/index.asp?WT.mc_id=023)

想知道無聊生活如何大變身嘛? <http://tw.promote.mail.yahoo.com/dc/change.html>

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**From:** "Clement Chartier" <ClemC@metisnation.ca>  
**To:** "Chen Jenny" <nanafans\_jenny@msn.com>; <alingokao@yahoo.com.tw>; <dianachen@apc.gov.tw>; <hj474849@ms27.hinet.net>  
**Sent:** Monday, May 19, 2008 6:01 AM  
**Subject:** RE: Resume From Yawai Hagao

Yawai:

I do not think we need to be so formal. All of you can simply refer to me as Clement or Clem, which is short for Clement.

I have just travelled to some of my communities in northwest Saskatchewan and people here are looking forward to your visit.

Over the next few weeks we should be able to confirm our travel schedules and activities. I am comfortable dealing with both land and law issues.

Also, Prof Tough was wondering if your delegation would want to speak at the University on your people or organization, etc. I think this would be a good thing. I would also recommend that you bring your traditional clothes for certain times or events.

Before your departure we will have to confirm what types of clothing you should bring with you, i.e, jacket for evening when it could get cool, rain jacket, bathing suit, etc.

Currently at my home office in Buffalo Narrow, Saskatchewan. Will be back in Ottawa on Wednesday and as promised to Diana, will send a revised travel schedule.

So long for now.

Clement

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**From:** Chen Jenny [mailto:nanafans\_jenny@msn.com]  
**Sent:** Sun 18/05/2008 11:05 AM  
**To:** Clement Chartier; alingokao@yahoo.com.tw; dianachen@apc.gov.tw; hj474849@ms27.hinet.net  
**Subject:** Resume From Yawai Hagao

Dear Mr. Chartier,

I'm glad to receive your email! It gives us clearer directions for preparation before the internship. I've read the book you sent to Diana and was looking for related information during these days. Besides, I wrote about my resume and attached it to this email. Hope it helps you understand more about me! As for the issues, we three interns will let you know what issue we'll work on. Generally speaking, I will work on land issues, and Botu may work on law issues. We will let you know more details and email you in days with proper update! Keep in touch!

Regards,  
Yawai

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用部落格分享照片、影音、趣味小工具和最愛清單，盡情秀出你自己 — [Windows Live Spaces](#)

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**From:** "Clement Chartier" <clcmc@metisnation.ca>  
**To:** "Chen Jenny" <nanafans\_jenny@msn.com>; <alingokao@yahoo.com.tw>; <dianachen@apc.gov.tw>; <hj474849@ms27.hinet.net>  
**Sent:** Tuesday, May 20, 2008 11:37 PM  
**Subject:** Re: Issues

Yawai:

Thanks for the issues identification. Prof Tough is now in Nicaragua for the next 3 weeks. We will finalize that part of the agenda when he returns.

Clement  
Sent from my BlackBerry® wireless device

-----Original Message-----

From: Chen Jenny <nanafans\_jenny@msn.com>

Date: Tue, 20 May 2008 20:46:04

To: <clcmc@metisnation.ca>, <alingokao@yahoo.com.tw>, <dianachen@apc.gov.tw>, <hj474849@ms27.hinet.net>  
Subject: Issues

Dear Clement,

We three interns have decided on the issues we would talk about! Botu will focus on law issues, Akimn will talk about culture and economy issues, and I will prepare for land issues (ex. conflicts with tourism/economical development, national park, etc.)

As for speaking at the University, we are quite honored to have such a great opportunity! Now, we've decided to prepare a PowerPoint slide show and introduce our tribes to you. Is that okay to Prof. Tough?

Last but not the least, thanks again for your advice on our preparation! I believe we'll have great time and learn much during the internship.

Have a good day & talk to you soon!

Yawai

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5 GB 超大容量、創新便捷、安全防護垃圾郵件和病毒 — 立即升級 Windows Live Hotmail?

--- 08/6/7 (星期六), Clement Chartier <ClemC@metisnation.ca> 寫道:

> 寄件者: Clement Chartier <ClemC@metisnation.ca>  
> 主旨: RE: Resume from Botu Kwesi  
> 收件者: alingokao@yahoo.com.tw  
> 日期: 2008 6 7 星期六 上午 5:59  
> Botu:  
>  
> I have just arrived back into the country from Colombia  
> where I attended the 38th General Assembly of the  
> Organization of American States (OAS).  
>  
> The month of July in Canada is usually quite hot, but the  
> evenings can be quite cool, especially in the area I live.  
>  
> I would recommend everyone bring a light jacket or sweater  
> for evenings. Also, the weather will be nice for swimming  
> or just laying around on the beach. I would bring swimwear,  
> and also shorts and tee-shirts. Running shoes/sneakers  
> would also be good to bring. A cap or hat to wear during  
> the day would also be good. Basically, clothing for hot  
> days, and cool nights would be good. Also, we do get rain,  
> so a rain coat would be good to have.  
>  
> Other than that, I'm not sure what else to tell you.  
>  
> Also, do any of you drive or have a drivers licence?  
>  
> Clem  
>  
> -----Original Message-----  
> From: alingokao [mailto:alingokao@yahoo.com.tw]  
> Sent: Thursday, May 29, 2008 11:31 PM  
> To: Clement Chartier  
> Subject: Resume from Botu Kwesi  
>  
> Dear Clem:  
> I'm so glad that we already know the schedule  
> during July to August. We three are very excited to enjoy  
> our internship with you. And also, we hope can get more  
> understanding about the weather in Canada, that will make us  
> prepare our stuff for interns in advanced. Thanks for your  
> e-mail.  
>  
> Regards

>  
>  
> Botu  
>  
>  
>  
>

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> 付費才容量無上限? Yahoo! 奇摩電子信箱2.0免費給你, 信件永遠不必刪!  
> <http://tw.mg0.mail.yahoo.com/dc/landing>

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想知寄信無聊生汗加何士繼自睇? <http://tw.promote.mail.yahoo.com/dc/change.html>

日期: Thu, 12 Jun 2008 09:46:31 -0400  
寄件者: "Clement Chartier" <ClemC@metisnation.ca>  
收件者: "huang\_hj" <huang\_hj@mail.cgu.edu.tw>  
主旨: RE: Message from Akimn ( one of the 3 interns)  
Akimn:

Thank you for the email message. It is very helpful in planning the time you are here. During the time you are here, I am sure we can adequately address the 8 questions that you pose. Sending your profile is also appreciated as it also helps to know your background as we move forward. Perhaps you could ask the other 2 interns to provide the same type of profile and questions, etc.

I have just hired an administrative assistant, but not a political one. Nevertheless, we will have everything in place for the time you are here.

Clem

-----Original Message-----  
From: huang\_hj [mailto:huang\_hj@mail.cgu.edu.tw]  
Sent: Wednesday, June 11, 2008 10:21 PM  
To: Clement Chartier  
Subject: Message from Akimn ( one of the 3 interns)

Dear Clement

This is Akimn. It's been for ages not to send any message to you. How are you doing these days? Have you already found someone to assist you?

Please see the attached files for your reference. If there is any question about what I wrote in brief economic industry development, do please let me know.

Thanks and regards,

Akimn

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Chang Gung University WebMail (<http://mail.cgu.edu.tw>)



--- 08/7/7 (星期一), Clement Chartier <ClemC@metisnation.ca> 寫道:

> 寄件者: Clement Chartier <ClemC@metisnation.ca>  
> 主旨: RE: The interns  
> 收件者: alingokao@yahoo.com.tw  
> 副本: ftough@ualberta.ca  
> 日期: 2008 7 7 星期一 上午 11:01  
> Hello Botu:  
>  
> Yes I will be meeting you at the airport on July 8th. I  
> just arrived in Saskatoon, Saskatchewan and will be driving  
> to Edmonton tommorrow.  
>  
> In order to pick me out of the people meeting passengers on  
> your flight, I will be wearing a black beret (hat) with a  
> Metis flag (blue background with white infinity symbol) at  
> the front.  
>  
> My cell phone number is: 1-306-720-9649.  
>  
> In case anything goes wrong, you can contact Professor  
> Frank Tough:  
>     office number: 1-780-492-7260  
>     cell number: 1-780-919-9389  
>  
> Looking forward to seeing you.  
>  
> Clement

> \_\_\_\_\_  
> From: alingokao [mailto:alingokao@yahoo.com.tw]  
> Sent: Sun 7/6/2008 10:35 PM  
> To: Clement Chartier  
> Subject: The interns

> Dear Clement:  
>     We're very excited that we'll be in Canada  
> soon. And there are some questions that mind ask you to help  
> us.  
>     1. We'll arrived Edmonton at 14:00, July 8th. Will  
> you pick us up at the airport?  
>     2. Can We have your cell phone number? We'll call

> you when we arrived Vancouver on July 7th.

> Best, regards.

Botu

> ???????, ?????????? ??????????  
> http://sev.search.yahoo.net

想知道無聊生活如何大變身嘛? <http://tw.promote.mail.yahoo.com/dc/change.html>

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Subject: RE: Have a nice trip!  
Date: Fri, 1 Aug 2008 20:01:18 -0400  
From: ClemC@metisnation.ca  
To: nanafans\_jenny@msn.com

Hello Yawai, Akimn and Botu:

My travel plans changed this morning and I returned to Buffalo Narrows so that I can be at Palmbere Lake for the meeting which starts at 1 p.m.

The house feels very empty without the three of you to share it. I also miss the fine food that Botu and the rest of you cook. Your collective presence will be missed very much. I am quite sad that we could not spend more time together, and do more things. I do believe however that we will be together again in the near future, if not this year, then certainly next year.

After having such a fine visit, I am interesting in meeting your people and experiencing your culture, so rather than take a holiday in a resort area in Cuba or Mexico, I will go to Taiwan.

I miss all of you, and look forward to seeing you again.

Have a good trip home, and give my regards to those who know me.

Clem

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**From:** Chen Jenny [mailto:nanafans\_jenny@msn.com]  
**Sent:** Fri 01/08/2008 11:33 AM  
**To:** Clement Chartier  
**Subject:** Have a nice trip!

Dear Daddy Clem,

Are you on the way to your meeting? Are you missing us now? Actually, yesterday when we three babies left you, each of us suddenly felt like crying.... Since we spent almost a month being together, we could not accept the feeling of losing one around us. You are just like our family & father! Anyhow, we're trying hard to get

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used to another life style, our normal life, the reality. Though each of us will go back to our hometown & get devoted to our career, the whole memories we possessed in the past month will be great power & energy (at least to me)!

Besides, I've attached some more photos to this email. Those photos were taken on the day we departed. In the near future, hope there will be much more photos being put in the "To Be Continued" section!

Take care & keep in touch! I believe we four guys will meet again, somewhere, someday.....

Best regards,  
Yawai, Botu & Akimn

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Date: Fri, 1 Aug 2008 12:43:47 -0400  
From: cindy.gaudet@gmail.com  
To: nanafans\_jenny@msn.com  
Subject: Re: Miss you! (the correct one)

Hello Yawai,

so wonderful to receive your news, your touching words and your photos... great pictures! It all made me smile! I too am sorry that I did not get the chance to properly say "until we see you again"... it felt like a fast farewell on the steps of mom and dad's - thinking I would see you again in Saskatoon. After you left, I read out your card to mom and dad and we all cried - moved by the sweetness of our time and the grace of your presence with us. All of you touched our hearts simply by being you. Unfortunately it did not work out for me to arrive in Saskatoon a day earlier to be with all of you. Perhaps it is because we will be seeing each other once again - I am delighted and honored to expand my family and have 2 new sisters and one new brother. This makes my heart smile.

Yes, I am back now in Ottawa - slowly adjusting to the change and to the scenery. A bit different to be back in the city after being in nature for almost one month. I have been resting a lot and really not doing too much. This is a bit difficult as I have been on the GO so much. Spending lots of time in meditation asking for guidance on what to do next with my research information that I gathered and other things I have to decide about the Fall.

I am sending you one of my favorite photos - representing the fields of peace (yellow) and the fields of acceptance (green) on both side of the road - the road is us individually and collectively.

Have a safe journey to your homeland... give my love to Akimn and Botu.

Continue to explore all the beauty that resides inside of you.

Cindy

2008/8/1 Chen Jenny <nanafans\_jenny@msn.com>

Dear Cindy,

How have you been? Resume back to your career & research? It's a pity that we didn't say goodbye in person on Tuesday. We three "kids" were quite grateful for your passionate treat & invitation to your love, warm home. From your parents, we see how people could enjoy their life—gardening, dancing & sharing personal life experiences to others. From you, we know how a woman could be so independent & enjoy life as well! I still remembered what you said to me in Hudson's Dinner(not sure?) When I was struggling with my "big" burger, you told me "Whatever you eat, just be happy and enjoy it." What a simple and shocking sentence to me! I should enjoy everything since I was having an internship in such a beautiful country, Canada!&! In addition, I was happy that I had the experience of dancing in Back to Batoche Day. I loved the feeling of dancing with Norma, you & Sylvio! You know what, this is the second time I danced in a foreign country, and this is my first time that I'm like dancing with family! Last but not the least, thanks for your thoughtfulness & sensibility. On one certain day in Batoche, I was in bad mood and I thought you must notice that.....^^" And you chatted with me in order to make me less unhappy—am I right? Besides, you would ask us if we need anything whenever we were in new circumstances. How nice & thoughtful you are!

In brief, do keep in touch! And if you come to Taiwan, don't forget to tell us since you have two more sisters and one more brother in Taiwan now! You're welcome to visit our hometowns & your three homes in Taiwan!(^o^)

P.S. I attached some photos we took before. Take a look at them!

And our emails are as follows. Botu: [alingokao@yahoo.com.tw](mailto:alingokao@yahoo.com.tw) Akimn:

[hj474849@ms27.hinet.net](mailto:hj474849@ms27.hinet.net)

Yawai: [nanafans\\_jenny@msn.com](mailto:nanafans_jenny@msn.com)

Miss you,  
Yawai, Botu & Akimn

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隨身的 Windows Live Messenger 和 Hotmail, 不限時地掌握資訊  
盡在指間— Windows Live for Mobile



## Re: Greeting from Akimn

寄件者：Clement Chartier (clemc@metisnation.ca)  
寄件日期：2008年8月8日 上午 07:15:51  
收件者：Huang Akimn (hj474849@hotmail.com)

Akimn: Thank you for the message, it is indeed very special for me. I also hope that we will once again all be together. I am hopeful that it will be in Taiwan, at one of your villages, so I can experience Indigenous life there.

I had a nice visit with Cindy today for lunch and am now leaving Ottawa for a weekend meeting in Alberta.

It is now boarding time, will have to sign off. Wishing you happiness.

Clement

Sent from my BlackBerry® wireless device

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From: Huang Akimn <hj474849@hotmail.com>  
Date: Thu, 7 Aug 2008 16:21:27 +0800  
To: Clement Chartier <clemc@metisnation.ca>  
CC: Botu <alingokao@yahoo.com.tw>; Yawai <nanafans.jenny@ms38.url.com.tw>  
Subject: Greeting from Akimn

Dear Clem,

How is everything with you? Life is still going on with calm as usual after the extraordinary experience in Canada.

Yawai has forwarded the mail you sent to her. When I read, all the memories came out like the film. It was full of surprises for me while meeting Métis people and others though I did not show it in my words or emotion during my visit in Canada until it was time to say "good bye", I just could not stop bursting into tears. It happened twice, once was with Norma and the other was our last meeting, the words you said to each of us were really touching. How special souvenir it was you gave to us. I am thinking of making a necklace with it.

I did not feel I was aboard as we were in Canada, especially staying at your house with you, Yawai and Botu, to meet Métis people in Buffalo Narrow, La Loche, to attend either Fish Derby or Fish Fry at Garson Lake, the people we met in South Bay were just like we met the people of other tribes in Taiwan. I was quite amazed by the activities at Back to Batoche. Indeed, I learned a lot from you, Cindy, her parents and other Métis people.

Believe it or not, when I first met you and Cindy at the airport, my mind said to me how you looked like either one of my uncle or my father when he was young. What an amazing world it is. My brother came to visit my place two days ago, I showed him your picture, and "he absolutely looked like our dad or the 5<sup>th</sup> uncle" he said. Our families maybe have got some kinds of connection in our previous life. Ha, ha, ha....Don't say ridiculous, sometimes there is something hard to explain in so called reasonable way.

A place attracts me very much not only the beautiful landscape but also the people and the cultures. People and cultures are the most attractive parts to me. When the flight took off, I said to myself I would come to visit again.

I do hope in the near future, you and 3 of us will meet again as best friends in Taiwan. Well, that's all for now.

Take good care of yourself and keep in touch.



Re: Greeting from Akimn

寄件者：Cindy Gaudet (cindy.gaudet@gmail.com)

寄件日期：2008年8月10日 上午 02:01:53

收件者：Huang Akimn (hj474849@hotmail.com)

Hello beautiful woman, AKIMN,

so wonderful to hear from you. I too am settling back to life in Ottawa... it took me a few days to adjust from the freedom of being in the country, eating mom's fresh foods and being close to my family.

i find myself looking at my pictures and smiling from the inside out of this beautiful time we shared there... it was so great for me that you were with me as i too was there to learn and i could learn also through your eyes and experiences. it made it so special for me and my family. I am honored and delighted that clement so generously included me in the process of your trip to Canada.

I am quite certain that we will be seeing each other again... after all, we are family and it keeps growing and growing.

I will enjoy the day we pick medicines together again.

With love and respect,

Cindy

2008/8/8 Huang Akimn <hj474849@hotmail.com>

Hi Cindy

How is everything with you? I am back to work and the life is calm as usual after the extraordinary journey in Canada.

Yawai has forwarded the mail you sent to her. When I read, all the memories came out from my brain.

It was a full of surprise journey for me in Canada, to meet you first, then your parents, your sister Carol, your brother-in-law, Maison and the wise elderly lady at Batoche Heritage site and camping at Back to Batoche as well. Indeed, it was great to meet you and your lovely family.

I won't forget Norma words and her story which she told me. She is such an optimistic person with sense of humor and full of passion. How lucky I am to meet you in Canada. I like listening to you talking what you saw and how you felt. I might not full understand but you make me think more about what life is and what we chase for life.

Always remember 'Enjoy life and always keep smiling' which Norma told me before we left for Saskatoon. It's a pity that we didn't have got time to meet again in Saskatoon, but believe that it maybe a good sign of seeing again. That's all for now.

By the way, please give my regards to Norma, Sylvio, Carol and her family.

Keep in touch.

Love

Akimn