

**ILE A LA CROSSE
COMMUNITY STUDY FOR
THE ROYAL COMMISSION
ON ABORIGINAL PEOPLES:
GOVERNANCE STUDY**

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INTRODUCTION TO THE RESEARCH PROJECT

Community leaders in Ile a la Crosse were pleased to receive funding from the Royal Commission on Aboriginal Peoples in order to undertake community based research dealing with social, cultural and governance issues. An eight member Guiding Committee was responsible for the direction of the research, and the Sakitawak Economic Development Corporation was responsible for its administration. The goal of the Guiding Committee was to suggest some of the issues which are of importance to the people of Ile a la Crosse. The research team then took the input of the guiding committee, used it to develop an interview questionnaire to be administered to the community membership. Following these interviews, focus group meetings were held to clarify points raised in the interview process and to allow more detailed input from community members. The Guiding committee wanted the study to include as many community members as possible; accordingly a copy of the questionnaire was delivered to every home in town. In total, 215 people were interviewed during the course of the project (see appendix 1, Community Questionnaire Respondents). The Guiding Committee also stressed that they wanted a process that would unify people, rather than divide them. For that reason, the questionnaire was developed with the aim of gathering ideas and suggestions for the community leadership regarding how to facilitate people working together and build a healthy community.

This project was to focus on issues associated with social and cultural aspects of the community, as well as with the issue of governance and the possible initiation of a so-called "self-government" arrangement. The scope of the project, however, had to be somewhat limited because of the four month time frame of the research. As a result, some important areas of community life, such as education, justice, economic development, employment, and housing, were not examined in great detail. Still, most of the research participants have a very clear understanding of how all aspects of community life are linked, and these issues were articulated by many respondents in the interviews in their responses to the research questions dealing with health, social services and other issues.

COMMUNITY BACKGROUND

Ile a la Crosse is located in northern Saskatchewan. History and politics have been such that Ile a la Crosse has become a largely Metis community. The Saskatchewan Health Insurance Registration Plan has consistently been the most accurate data source for statistics on population in northern communities, and it places the population of Ile a la Crosse at 1281 people in 1992. The Metis people numbered 1086, and form 86% of the present population. Until the recent passage of Bill C 31 there was only one family in the community with Indian status. Now the status population is approximately 10% of the total 125 people. Non-Metis and non-Status community members number approximately 70, less than 6% of the population of Ile a la Crosse. With few exceptions these people are transient, and it is likely that their jobs in the health, education, religion and policing fields will eventually take them to other communities to live.

ILE A LA CROSSE COMMUNITY QUESTIONNAIRE RESULTS

Issues of Relevance to People With Status

The interview questionnaire began with questions which had specific relevance for the people of the community who have official status under the *Indian Act* of Canada. These people, because of their special relationship with Band Councils and with the federal and provincial governments, have several unique concerns.

There are approximately 125 residents of Ile a la Crosse who have status under the *Indian Act*. They represent 9% of the population. Almost all of these people have gained status for the first time under Bill C31, and most of these people are descendants of Metis as well as "Indian" ancestors.

Twenty-eight people with status answered the interview questionnaire.¹ The 28 people belong to 11 different Bands, including the Canoe Lake Band (10 people), the English River Band (7 people), and the Black Lake, Hobbema, Peepeekisis, Buffalo River Band, the Pas, Manitoba, Big C Band, Cote, Sandy Lake and Flying Dust Bands (1 person from each).²

When asked why people sought Status under Bill C31, most of those asked said that it was because of important rights and benefits they gained in so doing. These benefits include hunting rights (which Metis people are denied), provincial sales tax exemptions, post secondary education benefits, and some health care benefits such as dental and drug plans, health travel allowances, and optical care. Interestingly, 89% of the people with status would prefer that all community based programs and services be equally available to all people who live in Ile a la Crosse, including those with and without status (see appendix 2). For example, one study participant commented that:

All people [should be] treated equally. We have lived here all our lives. Treaty numbers don't make us any different.

This, however, is not presently the situation -- a cause of some confusion and discord.

¹ This figure included 15 women and 13 men. Only twenty-seven questionnaires were completed by people with status, however; 10 men with status and 9 women with status completed questionnaires, one couple, both with status, completed one together, and joint questionnaires were completed by 2 men with status married to Metis women, and 5 women with status married to Metis men. The 15 women recorded 25 children under the age of 18 years.

² Two people did not mention their Band membership.

Hunting Rights

Many community members, both those people with status and Metis people, expressed the need for the community to develop strategies that will keep the people of Ile a la Crosse united. In the short term, it is the issue of hunting regulations that has the greatest potential for dividing community residents. Hunting rights are of critical importance to the people of Ile a la Crosse. Two court cases in Manitoba and Alberta have indicated that Metis peoples have historic hunting rights, and there is a strong case to be made that the Metis in the North should have the same hunting rights as do people with status. It is possibly only a matter of time until this issue is settled in favour of the Metis peoples.

Both people with status and Metis people of Ile a la Crosse expressed great concern about the depletion of big game animals in the area, and elders stated that most young people do not understand traditional conservation practices and are responsible for the decline of the animals. The provincial government has the power and the responsibility for negotiating a conservation strategy for hunting, fishing and trapping with the community. For years, a provincial regulation has existed which permits hunting exclusively for community residents within a ten mile radius of each northern community. If agreement could be reached within Ile a la Crosse, the community could negotiate with the province regarding conservation measures related to the traditional boundaries of the community.

The people who participated in this study indicated that, in order to conserve natural resources, a local agency should have the power to regulate and police the fishing, hunting and trapping on the lands surrounding Ile a la Crosse. It is their belief that community control is the most promising option for keeping the people of Ile a la Crosse united and for conserving a valuable resource for future generations.

Other Rights and Benefits

Regarding other rights and benefits, the research participants indicated several issues of importance. Of significant concern to the people with status who participated in this study was the fact that their rights are not as extensive as are the rights of people living on-reserves in other areas; responses included such comments as:

*Living on-reserve you get all benefits; living off-reserve you get none. and
I believe that as Status Indians we should get more of the privileges granted to
those living on-reserve, such as free housing, exemption from land taxes etc.*

In terms of the Provincial sales tax exemption, for example, most provinces do not grant it to people with status who are living off-reserve. In Saskatchewan, a province with a large

off-reserve population, provincial governments have continued to provide this exemption to all people with status. It is important to note, however, that the province considers this exemption to be a benefit rather than a right, and the possibility exists that it could withdraw this exemption in the future.

At present, all people with status who meet the criteria established by Indian Affairs regarding post secondary education funding can access full financing. There are two facts of importance in this regard: it is presently Indian Affairs which establishes the criteria for post secondary education, yet it is likely that Bands and Tribal Councils will continue to expand their control of related programs. In fact, locally designed, administered, and delivered services are the favoured option of those people who were interviewed in this study. Sixty-five percent of the people with status who participated wanted to see health programs controlled at the community level, and sixty percent wanted local control of social and family services. However, there are potential challenges local control may present which must be understood. For example, if demand for university and other post secondary education opportunities continues to grow, off-reserve people may be forced to compete with their on-reserve cousins for limited funding. If selection for funding is made by education committees within Band Councils, it may be that off-reserve people will be at a disadvantage and their access to funding for education may become restricted. According to the interview responses, members of the Ile a la Crosse community who have status and who currently enjoy education benefits must watch developments in education funding very closely, and be prepared to respond to potential changes in order to protect the education rights of their children.

There is also a trend across Canada for provinces to attempt to cut costs by dropping aspects of health care coverage offered by provincial health plans. In Saskatchewan, the child dental plan has been eliminated, the drug benefit plan has been significantly reduced, and chiropractic services, foot care and some other benefits are no longer covered under the Saskatchewan Health Plan. At present, it appears likely that this trend in service reduction will continue. There is also an apparent trend towards Bands and Tribal Councils signing health care agreements with the federal government including a transfer of control of health care delivery. Some people fear that those Bands will be forced by limited funds to reduce health care programs even further. Some also fear that the recent decision by the Department of Indian Affairs to no longer cover the social welfare costs of northern off-reserve people may be a precedent for further actions. Health and Welfare Canada could potentially do the same with regard to health programs and benefits, and it is not assured that the Bands and Tribal Councils will be able to cover the health costs of off-reserve members.

Similarly, until recently Indian Affairs paid welfare benefits to all on-reserve people, to people who have status who are living off-reserve in the South for one year, and to all people with status living anywhere north of the Northern Administration District line. This policy changed in July of 1993, when the federal government declared that it would no longer pay welfare payments to off-reserve people. The Meadow Lake Tribal Council, with the support of the

provincial government, is preparing a court challenge to this policy, but the outcome of this case is presently uncertain.

The welfare payments of the people of Ile a la Crosse who have status and who need benefits are now administered by the provincial office in Buffalo Narrows. There is currently an initiative by some Bands to take over the administration of welfare benefits for their people; the Peter Ballantyne Band has had such an agreement for years, and other Saskatchewan Bands are moving in a similar direction. Again, if these initiatives are successful, meeting the needs of off-reserve people may be a challenge.

The people of Ile a la Crosse who have status must understand and address these issues in order to protect their rights. Accordingly, many of the people who took part in this study emphasized the need for a community office which could help people with status to access their benefits and to be informed of the constant changes occurring with regard to the delivery of health, education, and social services. Such an office could greatly reduce the current levels of frustration people now feel. For example, interview participants expressed that:

If I need information regarding education it costs me money to phone or to take trips to Meadow Lake;

*We should at least have an office in town. A lot of people can't afford trips to the Band Offices or to phone; and
No access to services; no information available.*

Housing in Ile a la Crosse

There are many young families in Ile a la Crosse, and a lack of housing is also an issue for all residents. Housing, jobs, and job training were the issues most commonly noted as important by the interview respondents with status. Ile a la Crosse has a local housing committee, which is responsible for maintaining and allocating rental housing in the community and which is financed by the Canadian Mortgage and Housing Corporation (CMHC) and administered by the provincial housing corporation. Housing is rented to people with status and to Metis people equitably. However, the majority of people in Ile a la Crosse want to own their own houses, and they want access to the jobs associated with the construction of such houses. Northern people have always built and owned their own homes. Rental housing was not introduced until approximately 1985, but then became the most common form of new housing built. This situation also prohibits the improvement and expansion of the homes. Northern people have a great deal of equipment, tools, boats, and skidoos, and restrictions on rental properties create storage problems. The study participants continually expressed a desire to be able to buy and sell, move and change housing to suit the needs and size of their families.

Banks and credit unions, however, generally will not finance housing for most people in northern Saskatchewan, and the federal and provincial government must continue to provide

or arrange financing for these initiatives. In the late 1970's and early 1980's there was a large scale building program as part of the CMHC Rural and Native Housing program, and much of the housing that was built through this initiative was done so by locally incorporated housing groups. The local groups were set up by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). AMNSIS negotiated on behalf of the local housing groups for housing allocations, but the housing groups were community based and controlled. Today, the people of Ile a la Crosse are still more likely to have their housing needs met if they organize a community group to demand a northern housing program that includes all people -- those with and without status.

Employment Opportunities

Jobs and job training also arose as important issues for the people in the community with status. The Metis Pathways to Success Program, negotiated with Employment and Immigration Canada under the Labour Force Development Strategy, provides funding for post-secondary and adult and basic education programs. Sixty percent of the funding allocated through the Pathways Program is available to people in Saskatchewan with status. However, although they were counted as part of the population of the province with status when decisions were made about the allocation of resources, the people of Ile a la Crosse who have status feel that they are at a distinct disadvantage in terms of accessing these funds, which are distributed through the Federation of Saskatchewan Indian Nations (FSIN). People in Ile a la Crosse believe that these funds are again directed most favourably to those on reserves. The Dumont College and the Indian Federated Colleges also offer post-secondary education. The Metis Dumont College has made an effort to hold courses in the North, as well as to inform northern Metis of courses held in southern locations. The Indian Federated College, however, has not been able to do the same northern off-reserve people.

It might be beneficial for the people of Ile a la Crosse who have status to coordinate with the Ile a la Crosse Metis Local and Dumont College for education and job training programs. Together, they could attempt to make training courses offered by both Federated College and Dumont available within the community, so that any community member, either with or without status, could access the programs.

Issues for People with Status, Summary

In summary, one of the main recommendations from the members of Ile a la Crosse who have status calls for an office to deal with the challenges they face. Such an office could establish a community list of people with status and the Bands they belong to, and the office administrator could help people to overcome the endless run around between Federal, Provincial, Band and Tribal offices currently necessary in order to access benefits. More importantly, the office could keep people informed of changes, and could coordinate with other community groups in order to deliver much needed housing, training and employment programs locally. Without such organization, it will be difficult for off-reserve people to

access their fair share of allocated dollars.

In addition to this office, the off-reserve people must make links with other such groups in urban centres in the South. Almost fifty percent of people with status now live off-reserve, but the *Indian Act*, Indian Affairs and First Nations politics are interconnected with the reserve structure. As urban people with status begin to organize and advocate for urban based programs and services, the northern off-reserve people must organize to ensure that an adequate share of the funding benefits members of their communities for housing, education, employment creation and training, health and family services.

The people of Ile a la Crosse who now have status have always lived in the community, and will likely continue to do so. Solutions to their issues must be developed in a context that strengthens Ile a la Crosse and protects their rights within the community in which they live. The Royal Commission on Aboriginal Peoples must advocate strongly for the rights and benefits of northern off reserve Status people.

HEALTH ISSUES

Community Background

Ile a la Crosse has always been the centre for health care in north-west Saskatchewan. The Grey Nuns opened a small hospital (as well as a school) in the community in 1860, in order to treat the children who became ill in their care.³ Until the 1950's, doctors, hospitals, and prescription-drug-based health care had an insignificant role in the maintenance of community health. Families lived independently, and their health was maintained by a combination of good diet, hard physical work, and traditional knowledge of the value of local medicines; the hospital or clinic was used only as a last resort. To some extent, community elders still follow this tradition and maintain a central role in their own health. They make, use and prescribe traditional remedies, which they prefer to doctor prescribed drugs, or use in combination with so-called "modern medicine." The people of Ile a la Crosse are generally familiar with both types of medicines and health care, having been exposed to them throughout their lives.

Government policies and services in the 1960's were designed to move families from the surrounding areas to permanent homes in Ile a la Crosse, and the "new" hospital was built in 1963. The hospital is owned by the Roman Catholic Church, and its operations are controlled by a board with some community membership. The hospital provides acute care facilities for the surrounding region, and it also provides pharmaceutical services to the community and

³ Ironically, it was the boarding school and changes in housing and clothing introduced by the European settlers which were unsuitable to the climate and lifestyle, as well as a carbohydrate centred diet, which was a significant cause of the ill health. T.B. and other new diseases were also introduced to the population with the arrival of outsiders.

dispenses prescription drugs throughout the North. It is staffed with nurses, health attendants, a radiologist, a dietitian, doctors from the clinic, and maintenance and administration staff. Many people in Ile a la Crosse are employed in the health care field; several women have become nurses, and many people have worked in the hospital and clinic. Community members generally are well informed about the present health care system.

There are many health care programs and centres in Ile a la Crosse. The Northwest Rehab Centre has also been in operation in the community for almost 20 years, and has a staff of nine people. This centre was established by community members concerned about the problem of drug and alcohol addiction, and it now provides a residential counselling program and serves the entire northwest region of Saskatchewan. The Centre has also had an important influence in the debate about community control of health care. The Metis Addictions Council, sponsored by the Metis Society, has one community staff member who provides education, prevention, and intervention services in relation to drugs and alcohol.

Natawihin Nakasuwenik Medical Clinic, funded by the provincial Department of Health, is a large clinic supplying regional services. It has nursing and administration staff, and contracts the services of five doctors from Northern Health Services of the University of Saskatchewan. Its mandate includes community health promotion and awareness raising. Wecihik Awasisak was established seven years ago, delivers home centred programs to disabled and developmentally delayed children and their families, and operates with three staff people under the direction of a board. Ile a la Crosse Home Care, established in 1985, is a home centred care program for the elderly funded by Northern Health Services. This service, which attempts to maintain elderly people in their own homes, is seriously underfunded.

The Sakitawak Health Development Board, initiated in 1990 with Four Worlds Development Project funding, has a board of eight local members and represents the formalization of a process that had been going on for several years. Community members had been meeting and discussing ideas for a holistic model of community centred wellness, and the Health Development Board facilitated the continuation of such discussions. A drama group emerged from this project which is still active.

Red Road to Recovery is one of several self-help groups which meets to explore the spiritual self, and promote a family and community centred healing process. Two sweat lodges run by community people are used regularly, and healing circles, interagency meetings, and community board meetings involve many people in health issues.

In the past, the community has always provided leadership for the northwest region of the province in terms of various health initiatives. Several years ago there was serious discussion with the provincial government regarding the building of a new hospital, and people from Ile a la Crosse were at the centre of the planning process. The government has not confirmed its commitment to the project, but a new hospital is still an important regional goal.

The most important health initiative now is the Interim District Health Board, and plans to establish the Churchill River Health Board under the new provincial District Health Board Act should soon be finalized. This Board will assume administrative and planning responsibility for many aspects of health in the region; hospitals, clinics, public health, hiring of doctors, nurses and other staff, care of the aged and disabled, home care services, ambulance services, mental health care, optometry and dental services are included in its mandate. People from Ile a la Crosse have been key in the development of the health district board, which will attempt to move beyond simply replacing the present myriad of health service delivery agencies to respond to the health needs defined by communities.

There is a wealth of experienced people, numerous existing health related services, and a high level of community awareness about what is needed for good health in the town of Ile a la Crosse. The community is well placed to work with the Health District Board to develop a model of a community owned clinic, which can offer the health services people want, and deliver such services according to the way in which the people define their needs. The development of this model will help other communities within the Health District to begin to organize towards the same goal.

Perspectives of Health and Health Care

The initiatives described above, which are intended to promote local control of health care services, are consistent with community views of health care delivery. Sixty-four percent of the people who responded to the questionnaire are in favour of local control of health services; only 18% are opposed (see appendix 2). The majority of people in Ile a la Crosse are convinced that community members have the best understanding of the kinds of services needed. For example, several of the people interviewed commented that:

The people of the community have lived or resided in the area for a long period of time and are well aware of what types of health services are required for their community;
Local people better understand their own health needs based on culture, traditions, etc;
We know what is needed we don't need people from Saskatoon telling us what kind of health service we need;
We can develop our own structure or model of the ways we want health care delivered; and
The more you run your own affairs the better for the community -- better communication and understanding.

A few of the people did express some concerns about local control. Some of these concerns arose from a misbelief that locally controlled health care must be financed directly by the community. If this issue is to be discussed further, it should be made clear to the people of

Ile a la Crosse that health services could be planned and controlled locally, while still being financed by the province. Three people also expressed concern over the number of qualified local people available to run the services. One such comment was that:

[Health care] should be run by the community, but the community needs more educated persons. These people have to know what's happening, why it's happening, and how to control these services.

Overall, however, most people saw positive benefits from local control of health services. For example:

*[It would make] it easier to access;
This way people would have a say and would know what's going on; and
That way everyone would be satisfied with the results.*

There was less agreement regarding the goal of integrating traditional health practices with the established medical system. Approximately 56% of the people interviewed felt that this was an idea which should be pursued, while 22% said that it should not (22% did not answer this question; see appendix 2). Interestingly, all of the non-native women interviewed and 80% of non-native men who responded felt that traditional methods should be included in health care practices. This statistic is important, particularly as many of these people identified themselves as affiliated with the community medical system.

In regard to this issue, the study participants voiced many important considerations. For example, many people discussed the link between maintaining traditions and culture, self-respect and community health. Examples of such comments include:

*[With traditional health methods] our local traditional people will be more respected;
Traditional practices provides inner healing;
[We need to incorporate traditional ways] so we can find our culture and that will help mend our people, and for the elders; and
Current system is excellent but should include traditional aspect because it strengthens cultural aspect of this community.*

Other comments made in this regard included a number of other important issues, including the potential for reduced health care costs, for involving Aboriginal people in the health care system, and the effectiveness of traditional methods. For example:

*A lot of minor ailments could be looked after instead of spending so much money on prescriptions; sometimes they are unnecessary;
We need more native people involved in health care;
We can relate to traditional health because it is a way of life;*

*There are times where people might be better served if it were a more personal approach and not relying on medication; and
The combination of the actual medical value of traditional practices combined with the psychological value of these practices are too important to be ignored. Science is only just beginning to appreciate the value of traditional methods and I'm sure that their prestige will grow.*

The health and respect of the elders was central to this discussion, of great importance to many of the people of Ile a la Crosse who participated in the study.

*Would benefit older people with their different beliefs;
Some old people in the hospital are strong believers and, yes, Indian medicine does work if you are a strong believer in it; and
Many people (especially older people) need that feeling of connection with their culture.*

The reasons given by those people who did not think that traditional practices should be integrated with the current health care system included:

*Not all of us had an opportunity to learn traditional ways because we were not brought up in the North. I, myself have been raised and schooled up south, so if you mean Indian ways, it's up to each individual. For me it is not important; Government won't ever let my medicine in; and
Traditional health practices are dying out. Today's technology is too advanced and I strongly believe that there would be a conflict if they were to be combined.
The health care system is good as it is at this time.*

Health Concerns

Several years ago the community conducted a survey to gather a list of the most pressing concerns related to health and well being. An analysis of the information collected in that study demonstrated that the community could solve the majority of the perceived problems, and only a fraction of the problems require government and agency changes. The results of the question regarding health concerns in this study are similar.

The people who were interviewed recorded the following issues of concern in terms of the health of the people of Ile a la Crosse (with the frequency of the response indicated in the bracket).

1. Alcohol and drug abuse (50)
2. STD's (18)
3. depression, stress and mental health (17)

4. teen pregnancy (15)
5. heart attack (15)
6. nutrition, fitness and lifestyle (14)
7. cancer (10)
8. doctor turn-over (8)
9. unemployment (8)
10. diabetes (8)
11. fear of AID's (7)
12. smoking (6)

Teen pregnancy, STD's and AIDS are issues which are preventable with effective birth control and safe sex practices. Numerous studies have shown that appropriate education for teenagers is one of the most important measures in this regard, and the schools in the community should be addressing these issues. The importance the research participants placed on issues of STDs, teen pregnancy and AIDS suggests that the school board, with input from the people of the community, should develop and implement a comprehensive family life program for the school. A strategy must also be developed to address the needs of those teens who have already left school. Many of the people interviewed expressed concerns like these in the course of this study. For example:

*Young kids having kids - educate them!!;
More education on STD's for the youth is needed; and
Lack of education on sexually transmitted diseases (STD's). Condoms should be
made available in public places, possibly the high school.*

Programs and education services delivered through the schools, the clinic, the hospital, the recreation board, the friendship centre, the Metis local, the rehab centre, Dumont College and most other community organizations are all reinforcing the importance of personal behaviour in terms of the so-called lifestyle diseases. Changing our attitudes towards ourselves and how we demonstrate responsibility for our own health is a long and complex process. Most organizations in the community have a mandate to provide education about nutrition, fitness, and lifestyle choices in their programs, and there is much work taking place regarding these issues.

Many of the people who responded to the interview questionnaire emphasized the need for more recreation and fitness programs for all age groups. The community organizations are actively pursuing relevant initiatives, and over time the availability of fitness programs should increase.

The short stay and high turn over rate for doctors is an additional health issue of great importance to the people of Ile a la Crosse. Research participants expressed concern about disease diagnosis, changing drug medications, and a lack of follow- up caused by the fact that

they do not have access to doctors who know them and their health histories. In the past, the Northern Medical Services and the provincial Department of Health have neglected to address this issue, instead believing that finding any doctor to work in the community is adequate. The doctors who do come to the community are provided housing, a well paid job, and most importantly, a licence to practice medicine in the North. This license makes it possible for doctors from elsewhere in the world to come to Canada and to eventually access other licences to work in Canadian and American urban centres. Unfortunately, most doctors go elsewhere to practice as early as possible. The current hiring practices of Northern Health Services and the policies of the Department of Health, then, do little to solve the problem of doctor turn over. The new Regional Health Board will try to deal with this issue by having northern people control the hiring process. The provincial government should provide support to this effort, and the University of Saskatchewan medical school should design a program to recruit and train northern students to be doctors, nurses and medical technicians. It is hoped that these people would work with their communities and transform health services in the North. The frequency with which this issue was brought up is a clear indication of its importance to the people of the community. For example:

I believe the town would benefit (from controlling health services) because the doctors that come here would know our needs and wants. We would also know them as our friends and they would be able to assist us better; We need local control in terms of getting doctors and nurses to stay in our community. At the present time it's all controlled by Northern Health Services, therefore the town is not having any say in the selections; [With control], the community would then be able to have at least 3-5 permanent doctors instead of the interns that we get and they only practice on us. We may be able to feel confident with the doctors in the community; At present our doctors who are being sent here are just practising on our people, and if we had a choice we could send for a good doctor who wouldn't prescribe anacin for a terminally ill patient; and We should get more experienced doctors because the ones we get now are just out of school and don't have experience at all. When one is seen by an intern and you have to have ongoing evaluation on ones' health, they don't know what the hells going on. Therefore these evaluations tend not to be valid. This leads the patient to go out of town for a second opinion.

Several people also made the link between the massive unemployment in the community and the health of the people. Comments in this regard include:

I feel if we had jobs the health problems will take care of themselves with few exceptions; and The most pressing problem is mental health. People are not doing enough, busy enough, so this leads to other types of problems such as crime, abuse and

neglect. Too much pressure on people and feelings of helplessness, low self esteem - more employment needed!

Another health concern mentioned by several of the people interviewed concerned family dysfunction. Several self-help and community organizations are beginning to address these issues, and there is a great deal of family and community healing taking place.

I think the problems are caused by the mental, physical and sexual abuse that is going on in our community, and a lot of children that are being neglected. Some of these problems you can not see from the outside because people hide them; and

My main concern is the state of depression in the community. People have no self confidence and motivation, they really don't have a solution for their involvement in future directions. This frame of mind is due to the fact of economic and social uncertainty. People have no self worth, everything is on a cycle, never stopping to develop ideas and worthwhile approaches.

FAMILY ISSUES

Fifty-eight percent of the people interviewed believe that attaining control of the family services currently available in Ile a la Crosse should be a community goal. Interestingly, all of the non-native women who participated in the study and two-thirds of the women with status supported such an initiative, while only half of the Metis women who responded to the question indicated their support (see appendix 2). Women and their children make up the majority of the poor in Canada and are the largest users of programs offered under the Saskatchewan Assistance Plan. Because Metis women and their families are the largest user group in Ile a la Crosse, it is important that the community facilitate an extensive and inclusive dialogue about the concerns these women have regarding the issue of community control of family service programs.

According to the interview process undertaken as part of this study, there is greater agreement within Ile a la Crosse regarding the goal of the community taking control of health services than there is regarding family services. A possible explanation for this fact is that community organizations have been working towards greater input into health care delivery for several years. The people of the community generally have a better awareness of the kinds of health care services they want, and how they can begin to access them. Since Ile a la Crosse is the regional health service centre, many people are employed within the system and have a good understanding of how it works.

Buffalo Narrows is the regional centre for Social Services, and can not supply the family services needed at the community level because of its present structure and funding level. Any woman who has ever been on welfare knows she can not support her family on the

monthly Social Assistance Program (SAP) cheque. The restrictive regulations of SAP have caused many welfare recipients at one time or another to have technically committed fraud. Whether it is the unreported sum of a gift or bingo win, a bag of groceries bought by a friend, or some other additional income supplement, people are forced to violate the regulations in Canada in order to survive. People on welfare live in fear that a neighbour will report them. In a small community where everyone is related, this fear is heightened by the idea of local control of social services. As long as high levels of unemployment persist and well paying jobs remain scarce in Ile a la Crosse, many people will have to rely on welfare. And as long as the federal and provincial governments refuse to design an income support program that encourages people to earn some money rather than penalizing their efforts, the system will remain untenable.

Many of the people interviewed felt that revising the present system so that it was more fair to everyone was perhaps the most important issue in terms of social support systems. Further, many of those people suggested that fairness could best be determined at the local level. For example, the comments included:

(Local control would be beneficial) because people would quit ripping them off and people that need it more will benefit from it. It would meet the peoples needs;
Local people have a better idea of who needs family assistance: honesty is needed; and
Some people would benefit, and ... those that abuse the system can be stopped. It would also be very hard for a local person to take the kids out of a house of someone he or she grew up with.

Other people were hesitant to promote the concept of local control, and they mentioned a variety of issues of concern. For example:

This would bring an additional scare on the community - the clients will have constant bickering because they are dealing with a local organization and people they know. This would in turn lead to personal harassment and hate.
Favouritism on the part of the worker and a relative or family friend may be a problem;
It wouldn't work because there would be too much anger and confusion;
People cannot sit down and agree to do something about the problem. Too much disagreement among people;
There would be too many problems associated with this because everybody knows one another in the community; and
There will be too many favours asked in the future, that will be the major consideration that will be looked at as a local control.
Sometimes its good to have people that know and understand the situations in the community, but then sometimes it is better to have someone outside the

community to make hard decisions about sexual abuse, family violence and child neglect.

Funding for social assistance was an issue of concern to many of the people interviewed, and there was some agreement that support should continue to come from the federal and provincial government. The community, it is felt, cannot afford to pay for social workers and assistance programs. In order to achieve local control of family services, an agreement between the province and Ile a la Crosse is necessary and, in order to respond to the uncertainty many people feel at this time, this agreement could include a process of phasing in community control of social assistance programs.

It is clear from the interview responses that the current difficulties for workers trying to apprehend children in need of protection needs some consideration. Sexual abuse and family violence are legal matters, and social workers simply follow up on reports of abuse by arranging temporary care for young children. The concept of local control is based on the belief that local family services would be better placed to work with all members of a family to eliminate abusive situations.

A community family services agency, like that of the provincial government, should have an open appeals process so that people would not be subject to a final decision made by a single worker. Designing the appeals procedure to meet community demands for fairness must be a part of the provincial/community negotiations. According to the research participants, community residents presently perceive the system, dominated by strangers making decision in removed locations, as intimidating and lacking any awareness of individual needs. Most people do not use the appeal procedure because of this perception.

Several other benefits to the community controlling its own social services were also mentioned. These included:

Who knows more about family breakdown/family violence etc. than the community itself, and who could be more helpful to the people involved than the community;

[We need community control] for the simple reason that there are a number of us who have Social Work degrees or certification, and we aren't being utilized as care givers;

A lot of times you have an emergency and you have to wait until the social workers come in, which is only two times a week, or go to Buffalo Narrows; Because it would help all the children in trouble become a better person knowing that there are people in the community who care.

We have a clear perspective as to what we as a people troubles us, and we will try to solve our own problems;

We should have a head office here for social services. No Cree speaking at present;

Who should have control of social services more than the people of Ile a la

The majority of answers given during the interviews specifically mentioned the word children (kids, teens, youth), problems with children, or problems for children. This emphasis on the young generation is central in terms of the kinds of services that the people of Ile a la Crosse believe should be designed and delivered.

Many services and programs designed by government departments of Health and Social Services, even if delivered at the community level, centre around the individual. Programs for alcoholics, for young offenders, for the elderly, classes for mothers (programs are not generally offered for fathers), mental health counselling, and many other services offer support to individuals, but usually in separation from their families. Many of the people participating in this study stated that services should be designed which are family centred, and almost all of the people interviewed agreed that more emphasis should be placed on parenting skills (see appendix 2). Comments in this regard included:

The family is the most important institution in a community, and a healthy family spiritually, economically, means growth in all areas and the result is healthy, stable, well adjusted people. More should be emphasized to assist families re. education in all above areas;
We definitely need a parenting program, especially for young people having children themselves. How can they parent if they haven't had a chance to grow up?;
Start a program like "Healthy Mother, Healthy Baby". Have a committee which can go to visit young mothers and discuss problems and give guidance;
Isolation [is a problem]. Each family is now left alone to deal with their problems; and
[We need] peer counselling including young fathers to be! People from the community should support those young mothers and fathers and ... pass on and share knowledge.

Community decision-making structures were questioned by many of the research participants.

The development of decision-making processes in Ile a la Crosse, as with all Canadian communities, was structured according to the system imposed by European arrivals, which centred largely on middle-aged men. This historical development is still reflected to some extent today. Although women tend to dominate many community service boards, they act primarily as program delivery agents, and usually have little input in terms of determining funding priorities or designing programs. There was almost unanimous agreement among the people interviewed that the community elders should also be more included in processes of decision-making.

Almost all of the people interviewed indicated that the elders should have a greater role as teachers and advisors within the community. The elders were said to have wisdom and experience, and the best understanding of what it is to be a Metis or Cree person. The

political structure allows for no formal participation by elders except within their families, and female elders have been completely excluded from formal community-based decision-making processes. Language has recently become an issue of division, isolating the mainly Cree and Michif speaking elders from the many young people who primarily speak English. In the process of developing community based government and program delivery, the role of the elders must be examined carefully. If they are to guide, advise, and educate the people of Ile a la Crosse, as the research participants suggest, then they should also be respected in terms of decision making.

*They elders are the backbone of our society and we should always show our deepest respect and consult them in any major decision making in our lives;
[The elders should] give guidance to community leaders on how the community can work better;
[Including the elders] should be our priority. These people have a lot to offer.
We are now faced with another problem - language. Our young people cannot even communicate with the elders;
They should have a major role as guides to help out and understand community needs; and
[There should be] an Elders Council for decision making.*

LANGUAGE

Ile a la Crosse has a unique language; Michif has developed from the Cree, French and English languages, and many independent words and concepts have been developed in its two hundred years of use. In some ways, the uniqueness of Michif poses a challenge for the community in its attempts to retain understanding and use of the language; it means that they cannot draw materials and support from other language programs and initiatives. Although the majority of northern Saskatchewan residents speak Cree, many of those people do not speak michif. Ile a la Crosse is the community which most predominantly uses Michif as a living language.

The issue of language and the preservation of Michif is of significant importance to the people of Ile a la Crosse. Ninety-three percent of those people asked feel that a greater effort must be made to strengthen use of Cree and Michif. Many people under age 30 are functionally bilingual, meaning that they understand a second language but do not speak it. This situation means that they will be unable to teach Cree or Michif to their children. Thus, the community is in danger of losing the languages -- a fact of which many people in Ile a la Crosse are aware. For example, several of the people interviewed stated that:

Our language is an unique one, which over the past few years has been on the decline. We must strengthen the program in order to promote it. People must speak the language and parents must play a major roll in assisting their children

*in learning and speaking it;
No one else speaks the language we have. It is special;
Our language (Michif) is unique, and if our community loses it we are no longer
complete Metis; and
There is no language like our language, the Michif language, and that is reason
enough to save it.*

Many people stressed the strong links among language, culture and identity.

*[Language is associated with] identity, respect, pride, understanding your past,
the involvement of the Metis people in Canadian history.
If we are to keep our culture and identity as Aboriginal peoples we must keep our
language;
Language is the **foundation** of a culture;
Our language is our spirit and our tongue as a whole must be kept strongly;
Without our language how can we say we are preserving our culture? They go
hand in hand, language and culture;
It is just who we are. We are Cree speaking Metis and it should stay in
ourselves, children and who ever else wants to speak it;
As a language dies, so does the culture;
We need our language to be able to communicate with our elders, who are our
greatest resources, and to preserve our heritage. The government can take
everything, anything, but our language is with us for a lifetime; and
To lose our language is losing our heritage and losing our heritage is like losing
our life.*

Although many homes use Michif as the first language, many people noted that the use of the Michif language in the community is in decline. When it is not the language heard in the school rooms, halls and yard, the work place, recreation events, Northern store, and local radio station, it no longer exists as the *community* language. For example, one research participant stated:

*Just take a look at this generation of kids in Ile a la Crosse who are now speaking
English as their first language. That's a shame in itself. More emphasis should
be taken to switch it. First of all it's got to start in the home then in the
community.*

The people interviewed identified seven critical areas for focus in regard to support the use of their language (the numbers in the brackets are the number of times the issues were mentioned).

1. school (61)
2. home (33)

3. radio, t.v. (18)
4. elders (16)
5. the community (14)
6. classes for adults (12)
7. day care (3)

The School

Most people believe that the school is the key place to offer language programs. Because many young people are not fluent in their language, the school has a central role to play in this aspect of their education. Eighty-nine percent of the people asked believe that Cree and Michif should be taught from kindergarten through to grade twelve. The school has plans to move in this direction. A Cree/Michif language coordinator was recently hired by the school, and Cree speaking and writing is offered as a subject from kindergarten to grade seven. There are also plans to offer language courses up to the grade 12 level in the future. However, most of the people who participated in this study suggested a broader approach to language education than simply offering a Cree class as one course among many. At present the language of all instruction is English. Since the language issue has been shown in this study to be an issue of great importance to the people of Ile a la Crosse, the school board and the community should begin discussions about revising the school curriculum accordingly. Comments in this regard included:

*Put Cree speaking teachers in every class on a daily basis;
Have more native educators in the school system who **use** our native language;
They should teach Cree/Michif right from kindergarten, quit trying to be
something we are not, be proud of our heritage/language;
The school can help by having an all Cree day for students, then the teachers can
therefore learn to speak this language together and maybe have fun in the
process; and
Develop a library system in the Michif language.*

The Home

Ultimately, if Cree and Michif are not spoken in the homes, the children will not be supported in their efforts to learn the languages. In order to support the efforts of people who want to speak their language in the home, the many young parents who understand but do not speak their language must be given assistance. Ninety percent of the people interviewed support the idea of an adult Cree/Michif language program, indicating a strong desire for young adults to regain their language. Many people pointed out strategies to address this issue; classes at the Gabriel Dumont Institute offered in Cree, night classes for adults at the school or friendship centre, and Cree speaking day care were just some of the suggestions made.

Television and Radio

Many people commented on the need for more Cree and Michif language use in radio and television. Michif programming must be designed within the community, and since both television and radio production facilities exist within Ile a la Crosse, this is possible.

*Elders must pass it on, using storytelling and radio;
More Cree programming on TV and radio;
Radio and TV programming in Michif, books and other materials written in Michif
and used in the school.... drama and songs produced in Michif;
Have some shows or drama either made locally or imported that use the
language and broadcast these on television. Some or all must appeal to
younger people so they will be interested as well.*

The Elders

The elders are obvious teachers of the language, and many people suggested that the elders have a responsibility to actively encourage their grandchildren to speak the language, not simply to understand it. For example, several people stated that:

*To work together, young people should work in conjunction with elders;
To quit being something we are not, to be proud of our heritage. Let the elders
teach us the younger generation the "lost" language; and
[we must have] appreciation for elders as teachers"*

The Community

The community can also do many things to promote the language:

*The language to be taught in schools, not only the local school but also in GDI,
Northlands College, places where they teach different subjects. Also it should
be spoken more in work placements;
Encourage the use of the language at all levels, home, school and in the
community;
Encourage that the language be used in all public facilities and events. Educate
the people in the language, promotion is the key, workshops, literature, written
skills education. Introduce one day a week to speak the language. Make the
street and all information signs read in English and Michif; and
There needs to be a much greater emphasis of Cree/Michif in various community
activities.*

Other Languages

There are also several Dene speaking families in the community. Although only 16% of

respondents indicated a desire to have Dene languages classes offered in the schools, it would be useful to determine how many Dene speaking parents want language support through the school system. These children are much more likely to be isolated from their Dene speaking elders and grandparents than are the Cree children of the community, and a Dene language program in the school for

those who want it, taught by a community member, may not be difficult to establish.

In addition, many of the people interviewed (69%) support the incorporation of French language classes into the school. One person suggested that French would support the Michif language classes, and several others said that it would offer their children more job options in the future.

LAND USE

Background Information

While Metis peoples have no doubt that they have outstanding rights to the lands on which they traditionally lived, the federal government presently argues that Metis land claims were extinguished under the Manitoba Act of 1870 and through various Dominion Land Acts. Metis peoples currently have no access to the comprehensive and specific land claims process.

Although the Charlottetown Constitutional Accord did contain the Metis Nation Accord, an aspect which would have allowed the land issue to be addressed, due to the failure of the following referendum there is presently no official means for Metis peoples to negotiate with the federal government in that regard.

However, current pressures on the land surrounding of Ile a la Crosse, particularly the Meadow Lake pulp mill, means that the community must pursue the goal of developing at least land use regulations and legislation with the province in order to protect its interests.

The history of north-west Saskatchewan during this century has included a systematic attempt to remove northerners from their land and resources. Treaty 10 included a provision for half-breed script. J. McKenna, who was both Indians Claims Commissioner and Half-breed Claims Commissioner, was in Ile a la Crosse in September, 1906, and during that time he issued 134 land script certificates of 240 acres each, for a total of 32,160 acres of land. Yet despite provisions to protect the Metis from the type of fraud that had previously occurred in Manitoba, not a single acre of land was registered in a Dominion Lands Office by an Ile a la Crosse resident.

High fur prices in the 1920's and drought and depression in the 1930's combined to attract many single white men to the North, where they competed with northerners for fur. Maryanne Morrison of the Department of Native Studies at the University of Saskatchewan has

documented the process of the province gaining control over the use of land and resources by northern people during this period. According to her, most of the land was transferred to the province in 1930 so that royalties from its resources could be secured. The desperate situation for southern farmers forced an increased flow of white trappers into the North, who gradually added timber cutting and commercial fishing to their activities.

This influx of people had significant implications for the people of the North. Not only was competition for animals greater; the harvesting practices of the southerners were seen to be problematic. Ralph Parsons, Fur Commissioner for the Hudson's Bay Company in an article for the Canadian Press in 1937, wrote:

Very few white people, taking up trapping as an occupation, give any thought to conservation. The great majority take up trapping in the same way they would take up any other occupation - to obtain the largest possible return in the shortest possible time...

The Indian may seem lazy, improvident and shiftless, but, insofar as the conservation of the wildlife is concerned, these failings may be almost regarded as virtues. Hunting is the only occupation for which the majority of Indians are adapted, but, whereas the "White" trapper will go into a territory and not be satisfied until he has cleaned it out, the Indian will only take what he requires to see him through day to day. He has no incentive to make large hunts. He traps to fill his immediate needs only. It is only when the Indian comes up against the intensive competition of the "White" trapper that he goes to excess in trapping and killing out wild life. With few exceptions, it will be found that where Indians have been left alone, there is no undue scarcity of animal life in their vicinity.

Correspondence among provincial Department of Natural Resource officials in the early 1930's reveals that the department supported the activities of the newly arrived trappers which generated income over the subsistence practices of northerners. The department began to prosecute northern people for hunting on provincial lands, a policy which continued until the 1980's when the provincial courts finally supported northern people with status under the *Indian Act* and allowed them hunt legally on unoccupied crown lands. The prosecution of Metis people for such activities continues to this day.

By the mid 1930's, department correspondence clearly demonstrated the desperate situation northerners faced; the fur and the game animals had been almost eliminated, and widespread starvation was reported. Conservation measures were then implemented, and starving people were prosecuted for killing beavers for food. In the 1940's, trapping blocks around each northern settlement were introduced, and licences for hunting and trapping were issued to the northern residents. Throughout the following years, the rights of northern aboriginal peoples to hunt, fish and trap were gradually restricted by increasing regulation. Ironically, Metis people were convicted and fined for hunting during the 1950s and 1960s, yet access to

wild meat was used as a justification for giving northern people lower welfare payments than those paid in the south.

Northern people were forced off of their land by other means, as well. During the 1950s, some residents of Ile a la Crosse lost their homes and traplines when they were forced off of their land by the creation of the Primrose Bonging Range by the federal and provincial government. Members of the Canoe Lake Band who were effected by the same situation have had their claim to the land they lost positively resolved through the specific claims process, but the Metis families who lost everything have no similar means to have their claims heard.

Uranium mining, forest clearcutting for two pulp mills, sports fishing and hunting, outfitting camps owned by southern people, provincial and federal parks, line cutting and prospecting -- all of these profit driven activities are effecting the land in northern Saskatchewan, while Metis people feel that their subsistence activities are no longer allowed, and that they are not able to protect and develop the land on which they have lived for generations.

The land, in fact, continues to be of great importance to the people of Ile a la Crosse. In this study, the people interviewed were members of households in which people still hunt (78% of households), fish (74%), trap (55%), and pick berries (90%). Even in the case of those households in which a member did not harvest, the people in 60% of these homes were reported to frequently eat traditional food, and 35% were reported to sometimes eat local food. This information demonstrates a continued tradition of sharing harvests, and a continued preference for traditional foods. A harvesting study conducted in the community of Pinehouse in 1985 documented that the commercial and domestic natural resource harvesting of meat, furs, fish, rice, berries and wood, if translated into dollar figures, would total 33% of the monetary income of the community. In Ile a la Crosse, a community not significantly different from Pinehouse in terms of resource use, it is likely that the findings would be similar. As is the case with most northern communities, high levels of unemployment, generally low incomes, and high prices in the community, mean that many people rely on the food obtained through harvesting.

The people interviewed made many suggestions regarding possible economic development programs based on natural resources. These suggestions included:

*[Develop] a fish processing plant or a rice processing plant;
There should be job training for those who are really interested in this kind of living [i.e. trapping, hunting ...];
Game management farming, fish farming and berry management;
Build the processing plants in the community and market the products. Use farms and raise game such as elk, deer, moose or other wild birds or animals that would generate some sort of income and create jobs;
Sawmill, build wood products, build own homes - we have the carpenters;*

*Subsidize our trappers, fishermen, wild rice growers, berry growers, farmers as the ones do down south; and
Maybe get small loans to help people get set up. The town should try to get in on an aggressive marketing scheme for these products. The farm maybe could be used to grow plants that could yield berries, herbs etc.*

Clearly, the people of Ile a la Crosse see great potential in the development of their natural resources. It is not surprising, then, that almost all of the people of the community support conservation measures and are concerned about land management. Further, many of the people who participated in this study suggested that appropriate and effective conservation measures to protect the land can best be achieved with direct participation by local trappers and fishermen in the development of management policies. Seventy-eight percent of the people interviewed indicated that fishermen and trappers must begin to make conservation decisions regarding the resources on which they depend for their livelihoods. These decisions would include, among other issues, species limits, season openings and closing, and net size, as well as somewhat more contentious issues such as habitat destruction from clearcutting, competition from the sports fishing and hunting industry, wild rice leases, forest fire management, and other land uses which directly and indirectly impact on the ability of these families to make a living. It is important that the traditional resource users of Ile a la Crosse now define which issues they believe need to be addressed immediately and to which they would like to respond.

The research participants suggested that resource users should work with all residents of Ile a la Crosse to develop legislative and management processes that include community involvement in decision-making. The response in the interview process clearly supported community involvement in the development of land use management policies and programs. Suggestions in this regard included the establishment of a land use committee, possibly a group of interested people who would consult with the community in order to define what role the community might play, and how it might secure the right to play such a role.

The people who participated in this study were less supportive of this concept of "co-management." Although the issue is still about control and decision-making, generally people expressed suspicion about such a process, believing that it would likely involve some sort of committee or board, with northerners simply consulted about resource and land use decisions which had previously been made by outside interests. Interestingly, the pulp companies in the area and the provincial government have been promoting the concept of co-management without clearly defining it and with no community consultation. The interview participants were very clear about their desire for this report to demonstrate the community's leadership that they prefer a community based process that allows a true measure of local control, and that they will not settle for mere consultation or co-management defined such that the community has no real power to influence decisions.

GOVERNANCE

Many of the people in Ile a la Crosse believe that some form of self-government can be achieved, and that it can help them to meet their social, economic, cultural and spiritual needs.

There is currently a widespread perception that existing policies, legislations, regulations, programs, and services are not alleviating the problems of poverty and unemployment that are seen to be resulting in an unhealthy the community. Uranium and other minerals are extracted, trees are harvested for pulp, paper and the lumber industries, fish, fur and rice are harvested, and a tourism industry exists, all of which are worth hundreds of millions of dollars per year. Generally, however, the people interviewed expressed frustration with the fact that they live in an area which is seen to be rich in natural renewable and non-renewable resources, while they believe that they receive few of the benefits from their extraction. To some people, the answer to this problem is greater autonomy and some form of self-determination.

Throughout northern Saskatchewan, most of the government, education, health, social, justice, and policing services, as well as infrastructure construction and land use management programs, are usually designed and imposed by people from the South who do not fully understand the Metis culture. The Metis Nation has spent most of its existence challenging the right of the governors of Ruperts Land (the Hudson's Bay Company), Canada and the western territorial and provincial governments to enact laws without the involvement of the Metis as a distinct people. The Ile a la Crosse community has also been active in this regard through its trappers associations, the local government, its Metis Local, and other organizations. It is still the only community in the north with an independent, community controlled school -- achieved despite tremendous resistance from the church and from the government. The school serves as a symbol of the commitment of the community to struggle for the right to run its own institutions.

Participants in this study were asked to identify their perception of the concept of self government. The majority of research participants defined it in terms of community control and people making decisions about issues that will have a direct impact on their lives. This issue was also linked by many people to self-esteem and respect for the Metis culture. The comments included such things as:

*Having more control over our lives, our community, our land issues, fishing and trapping issues. Governing our own affairs;
Our people providing the best for our people;
Our own selected, appointed people working with the entire community to provide a more fair means of providing services;
Having a safer future - being able to decide your future;
To be recognized and included in everything, especially in politics. To be heard so we can make our community a better living environment for our children and ourselves;
The opportunity for Native people to have a chance to effect change in their lives;*

*To be able to have control on what is happening within our community.
Meeting the needs of the members. Feeling proud of our community;
The ability to decide what is good for our people and then working together to
control our destiny as Metis and other native people; and
It means making decisions at the grass roots level, not having someone in Regina
or Ottawa telling you what you can do with your land, resources, education etc. It
means having control over things that are important to you and your community.*

Control, design and delivery of services and programs may not be perceived by everyone as a full measure of self government, but to the people who took part in this study, controlling services and programs at the local level represents one of the most significant aspects of the goal. Aspirations in this area were emphasized throughout the interviews and have been described in some detail elsewhere in this report.

The Northern Village Council, incorporated under the Northern Municipal Act of 1984, has been burdened with many ill defined responsibilities combined with little money or power to make necessary changes needed. The province has used these councils as the political "voice" of the community, while the legislation clearly limits their scope and powers. The councils have no taxation or land use powers beyond municipal boundaries, and they have no legislative powers that would allow them to make the changes the community wants to see. Other governing structures must be developed. Examples of alternative structures exist; many community boards are involved in education, health, and family services. Yet the necessary services are defined by the provincial department which controls the funding. The services are fragmented and they cannot operate in the holistic way that the community envisions.

Many people, particularly men, also made the strong connection between land and self-governance. Comments, for example, included:

*The process where Metis people have their control of services with the
commitment of a land base;
Without a land base and control of surface/subsurface resources, the argument
for self-government is minimal and likely unsustainable;
The most important issue we face as "Metis" people is gaining access to an
adequate land base. Without the land base we don't have a very promising
future. With this land base "control" is a major element of survival/prosperity;
In order to get self-government we need a land base. Without it we will never
get self-government. People have to ask and ratify how much land do they
want? Our generation might not see it. However we have to keep up the
continuous effort to get it; and
Self-government to me means that with the acquisition of a land base and the
rights to all resources we can create a strong economic base to enhance social
programs, housing delivery, economic development, education, health and the*

list goes on.

There was not, however, agreement by all of those people interviewed that the community should move toward the achievement and practice of self-government. Seven percent of women with status, eleven percent of Metis women, thirty-five percent of Metis couples, fifteen percent of men with status, and eleven percent of Metis men stated an objection to the concept of self-government as a community goal.⁴ Many of the people who did not support the goal of self-government indicated a distrust of politicians and the community leadership as the primary reason for their position.

Many of the people interviewed also suggested that more information about the concept of self-government is required before the community can adequately address the issue. Twenty-seven percent of women with status, thirteen percent of Metis women, twenty percent of Metis couples, fifteen percent of men with status and eleven percent of Metis men requested that the community leadership provide more information regarding this goal.

Women, Elders and Youth

Women and self-government was an issue of concern to some people involved in this study. The hard work women do cooking, cleaning, and caring for men, children, the elderly, the ill, and the disabled in our society is largely unpaid and poorly recognized. Similarly, their political work is often unpaid and not reflected in terms of leadership roles and decision-making powers in the institutions of governance. However, there is also a sense that women will become increasingly active in many aspects of social and political life. For example, one female elder commented that:

I was happy for women's liberation. Men were dominant before, women were supposed to listen to them; they said it was supposed to be like that. Men ran the lives of women and children. It was not love, it was fear. Today, now it is different.

Women are found in significant numbers in the so-called "caring" jobs, including education, health, family and community services, and self-help groups. As the community takes control of these institutions and redesigns the delivery and types of services offered, the influence of women may increase.

Many people also pointed out the need for the Elders to play a more major role within the community. The recent introduction of an elders circle to aid the justice system in local sentencing is one indication that the community is finding ways to be more inclusive in its decision-making.

⁴ Interestingly, no non-Aboriginal people stated an objection to self-government as a community goal.

The people interviewed further noted that there is a need for services and programs designed specifically for youth, and that these programs require direct input from the young people in Ile a la Crosse if they are to be delivered successfully. For example, in a workshop for the youth organized as a part of this study, it was pointed out that teen-aged mothers need infant day care to be incorporated into the school if they are to return to their studies.

This study indicated that, while the goal of self-government is supported by many people in Ile a la Crosse, others feel that further discussion of the issues surrounding self-government is needed, and this includes the unique perspectives and experiences of the women, the elders and the youth of the community.

One respondent summarized the issue of governance by stating that:

An important aspect of self-government is control of services -- of health, governance, education, economics, planning/co-ordination, effective control and direction, future consideration of all players involved. One recommendation that I would advise is to start the process of gaining a land base which would be sustainable and adequate for the future generations to come. It is very important; the issues are there to push forward in self-government/land base. What benefit is there if we as a people hold off and wait for other people to make the move for us? We must set a precedent and get the ball rolling as soon as possible, the sooner the better. The community must spearhead this interest and make it a reality for future generations of Metis.

RECOMMENDATIONS

The following recommendations are a brief summary of the community responses to the social, cultural and governance issues discussed in this study.

I. ISSUES RELEVANT TO PEOPLE WITH STATUS

The Status Indian residents of Ile a la Crosse should set up an office and staff member to support the maintenance of their rights and benefits.

They should work closely with other community organizations to develop ways to integrate federal funding available for them into locally available services and programs.

The Royal Commission on Aboriginal Peoples must strongly advocate for the rights of off-reserve Status Indians in the north. It is not simply an urban question.

II. HEALTH ISSUES

Community members should organize a community health and family services board and work with the new Regional Health Board to implement a community based model that puts decision-making into the hands of a community controlled agency.

A community wide family-life services program should be developed by the existing agencies, and planning should begin to better integrate services under a community controlled health and family services board.

The Royal Commission on Aboriginal Peoples should advocate for immediate training programs for northern people to become doctors and medical technicians.

III. FAMILY AND SOCIAL SERVICES

The community leadership should initiate more discussion within the community on the issues of community control of social services.

Since health and social service issues and programs overlap ways should be found to find a more unified approach to the delivery of the family centred programs and services.

The community should explore ways to have the elders more involved in policy and decision-making aspects of community affairs.

More effort must be made to get the youth involved in decision-making regarding programs.

IV. LANGUAGE USE

A community wide effort must be made to increase the use of the Cree and Michif languages in the education system, the homes, on radio/tv, and in the community.

A survey of Dene speaking parents should be undertaken to establish whether they want Dene language classes in the school for their children.

An adult education program must be developed to teach the Cree and Michif languages.

V. LAND USE ISSUES

The Royal Commission on Aboriginal Peoples must advocate on behalf of Metis regarding land claims and hunting rights.

It should also recommend a just settlement for the Metis families who lost their homes and land use rights from the Primrose Bombing Range.

Community traditional resource users should work with other community members and organizations to form a land use governance committee to plan the policies, programs and land use programs they want at the community level.

VI. GOVERNANCE ISSUES

The community should actively begin to pursue more control in terms of program and service delivery.

The Royal Commission on Aboriginal Peoples can advocate for the inherent rights of Metis peoples to be entrenched in the Canadian Constitution.

Appendix 1
Community Questionnaire Respondents

One hundred and ninety (190) questionnaires were completed. This included:

Respondent Breakdown		Number of Respondents	Percentage of Respondents
Metis	female	72	33
	male	51	24
Status	female	9	4
	male	10	5
Non-Metis and Non-Status	female	6	3
	male	17	8
Couples	Metis	17 (x2)	16
	Status	1 (x2)	1
Metis/Status Couple		7 (x2)	6
Total		215	100

Appendix Two
Interview Questionnaire Results

TREATY ISSUES QUESTIONS

1) SHOULD ALL COMMUNITY BASED PROGRAMS/SERVICES BE MADE EQUALLY AVAILABLE TO STATUS AND NON-STATUS ALIKE?

Respondent Category	yes		no		no answer		total	
	#	%	#	%	#	%	#	%
Status Women	14	50	0	0	1	4	15	54
Status Men	11	39	0	0	2	7	13	46
Total	25	89	0	0	3	11	28	100

2.)ARE YOU SATISFIED WITH THE TYPES OF SERVICES YOU ARE NOW RECEIVING AS A STATUS LIVING IN A METIS COMMUNITY?

Respondent Category	yes		no		no answer		total	
	#	%	#	%	#	%	#	%
Status Women	6	22	7	25	2	7	15	54
Status Men	4	14	5	18	4	14	13	46
Total	10	36	12	43	6	21	28	100

3)DO YOU FEEL THERE IS ENOUGH ECONOMIC/SOCIAL DEVELOPMENT FOR TREATY PEOPLE IN THE COMMUNITY, IN TERMS OF EMPLOYMENT AND BUSINESS DEVELOPMENT?

Respondent Category	yes		no		no answer		total	
	#	%	#	%	#	%	#	%
Status Women	3	11	8	29	4	14	15	54
Status Men	4	14	6	21	3	11	13	46
Total	7	25	14	50	7	25	28	100

IF NOT, WHY NOT?

- nothing here besides fishing and trapping
- no employment for treaties
- political parties are fighting each other for jobs
- everything in the community is provincially funded
- not as many treaties as Metis so the Metis get all the opportunities offered
- when it comes to U.I. benefits, work programs - why does a person have to be on social assistance to qualify. Is there a possibility that a program such as this may eventually employ status working people of the community. I am aware of status Indians only being hired on reserves, therefore there must be a way to get the two working together
- B-C31 have more power then treaties but there is not programming here
- Status are ignored - an example is the New Careers project. One has to be on Social Services to qualify for the programs - there is absolutely none that I am aware of

4)WHAT PROGRAMS/SERVICES SHOULD INDIAN AFFAIRS BE OFFERING OR PROVIDING THAT YOU ARE NOT RECEIVING NOW?

- get any programs that will make the community grow
- get programs through SIAST, eg. trucking class 1A
- job referrals/counselling, job training

- low income treaties should receive the same benefits as Metis, ex. housing, money-wise
- Indian Affairs should obtain off reserve land to convert into Reserve Land for those people wanting to live off the original reserve. With this land perhaps the housing, land tax exemption, water and sewer, electrical, phone lines etc. can or will eventually become a reality.
- satisfied as a treaty living in a Metis community
- job training
- up-grading, job training
- everything is okay except for the same rights as a reserve
- would like to have housing for treaty people in the community
- as a Status Indian (B-C31) it is difficult to answer the above question as there are no services or programs for us.
The only service available to us is PST exemption
- an urban office would be nice to deal with all aspects
- we should have at least an office in town. A lot of people can't afford trips to Band Offices or to phone.
- economic development and education programs
- training programs for the young
- a program, (IN-OUT patient, drug and alcohol abuse centre) and our own Indian Affairs Social Service Program Office
- housing for bill C-31
- job creations

HEALTH QUESTIONS RESPONSES

1) SHOULD IT BE ONE OF THE COMMUNITY'S GOALS TO HAVE LOCAL CONTROL OF HEALTH SERVICES?

Respondent Breakdown		yes		no		no answer		total	
		#	%	#	%	#	%		
Metis	Female	52	24	18	8	21	10	91	42
	Male	53	25	12	5	8	4	73	34
Status	Female	11	5	2	1	2	1	15	7
	Male	8	3	1	1	4	2	13	6
Non-Metis Non-Status	Female	4	2	1	1	1	1	6	4
	Male	10	5	5	2	2	1	17	8
Total		138	64	39	18	38	19	215	101

* Note: the percentages may not always total 100 due to rounding off.

WHY?

- Who knows more about the health needs of the community than the local community itself? The people in Regina sure don't.
- Too much red tape in the present system, eg. health trips out of town
- Yes, to enable our society to have more access to decision making and education.
- The community lives here it should control their own local programs
- This way people would have a say and would know what's going on with health care
- Y-cards- taking away- medical trips
- Yes, stop doctor change over, no physical check-ups
- Yes, its more easier access
- Yes, there's nothing wrong with it
- We know what we need not people from South telling us!!
- Yes, better understanding and have more local input
- Yes, if only qualified personnel manage position
- Yes, there should be more community input that way everyone will be satisfied with the results
- Yes, local people better understand their own health needs based on culture, traditions etc.
- Yes, reason being that the people of the community have lived or resided in the area for a long period of time and are well aware of what types of Health services are required for their community.
- public health - home visits
- Yes, it would make the town more noticeable through gov't
- I believe the town would benefit from it because the doctors that come here would know our needs and wants. We would also know them as our friends and they would be able to assist us better.
- More native nurses in our hospital to accommodate our elders, interpretation
- We know what is needed we don't need people from Saskatoon telling us what kind of health services we need.
- Yes, because we need local control in terms of getting doctors and nurses to stay in our community. At the present time it's all controlled by Northern Health Services therefore the town not having any say in the selections.
- If the local controlled the Health Services they would need to get honest and promising people on their Board, a yes and no answer
- I don't think there are enough qualified people from the community to work or run a Health Services.
- Local people better help
- There should be local input but not total control.
- Yes, for economical growth in our community
- It should be controlled by our community, but the community needs more educated persons. These people have to know what's happening, why it's happening and how to control these services.
- Yes, the community would then be able to have at least 3-5 permanent doctors instead of the interns that we get and they only practise on us. We may be able to feel confident with the doctors in the community.
- No, because health services are a regional service and must be dealt with as such. If we have to go to a community control it will break down the funding as bad that we wouldn't be able to afford the proper services.
- No, it's O.K. so far
- Yes, there's no care like before in the hospital
- Yes, we would have more say as to which doctors we want in our community, instead of doctors that come here and practice on us.
- Yes, to better serve local people in health
- Yes, better doctors
- Yes, public health - only see certain people - everyday to check on sick people - home visits
- No, trust
- We don't need local control in this area. I believe there is adequate health services provided from where we are getting it from.

- Yes, we have qualified people to run these services
- Yes, better understanding
- Yes, it can run right and the community can work together
- I don't think there are enough qualified people locally
- Yes, better use of it
- Better doctors and nurses
- Yes, doctor selection
- We can develop our own structure or model of the ways we want health care delivered.
- Yes, we are the ones that have to pay in the end
- Yes, because we would have the say as to who would set up in Ile X eg. doctors, nurses etc.
- Half of the doctors don't know what they are doing
- It's better to have local control
- All health is currently written in the southern offices ex. addictions as a field where the community can have input into treatment.
- We will or can hire more natives in this field if we had the control
- Yes, have modern technology in the hospital - cut down costs to go to Saskatoon
- Then it would be dealt with by people in the community, who else knows what's best for his/her community
- Push is towards self-government - start somewhere. Control over health services would result in types of doctors, surgeons, specialists that can be hired and cut down on interns - exchange doctors who only stay so long.
- No, because we don't have facilities to pay for local health services - our tax system would collapse
- Yes, should be easier to control
- Yes, how can we get experience without doing the jobs ourselves?
- We could hire doctors who would stay here for years instead of short terms
- If the community took control of health services they would not run adequately and funding for these services would have to come from somewhere
- Yes, keep doctors for at least five years after arrival
- Yes, the community would have more input and be part of the decision making on the type of doctors and the type of health care to be administer in the community.
- Who would know better about the community's health than the community.
- Yes, it would build the local economy.
- Yes, in the past doctors come and go, we get used
- Yes, so we can have control of how many doctors come through our community.
- Too many interns coming to the clinic
- Yes, the closer we are to the problems the better understanding, we have to prevent it from happening if we can help it (intervention)
- Yes, more accountability to people
- Definitely, definite and required services to be delivered by local people.
- The more you run your own affairs the better for the community, better communication and understanding.
- I think it's alright the way it is. But get a bigger hospital and more equipment - equipment for life saving and operating table. Things like appendicitis are very dangerous, so people don't have to go south for operations.
- Yes, for instance some of these doctors sent here don't know how to diagnose a pimple for a mole.
- Yes, gives locals say/input at control of funding and hiring practices.
- Yes, so disabled could work directly with able people.
- Yes, so the wishes of the people can be bettered viewed by the community instead of the province.
- Yes, because at present our doctors who are being sent here are just practising on our people and if we have a choice we could send for a good doctor who wouldn't prescribe anacin for a terminally ill patient.
- We need to control on what kind of doctors, nurses and other health workers we get in the community.
- Yes, if they want self-government.
- Yes and no, I believe that one day the community should have control of health services, but until that day we

- have to educate ourselves in this field, due to the fact that there are many facets when you are dealing with health issues of which a majority of our population within the community or the northern population still do not have the ideas or the education to tackle this problem.
- Yes, then the Board or community can bring in the specialists, surgeons that are lacking in the hospital.
 - Leave as is with local input so we have a say and understanding of what goes on.
 - Yes, choose our doctors.
 - No, because we wouldn't have the health care we require.
 - Yes, local goals would be easier to make
 - I agree with this point to a certain extent, it is vitally important on how we as a community face this issue. Clear identification must be given as to the extent of services which the community is going to provide and administer. A great focus must be given to future planning in areas of increased population, ageing population, looking at a major acute care facility, long term care facility. How are we to look at handling our own health care, or what greater solutions do we have to meet the needs of the people. The federal/provincial governments are in disagreement with the formula in revenue sharing costs for health care. Health care is a delicate issue at this time. Creative and innovative planning must take place by the North West district - La Loche, Beauval, Pinehouse etc.
 - Yes, because the local people have a better understanding of the problems concerning the local population.
 - More people take their services in our hospital so we should have more say to it.
 - Yes, operate as municipal government, train people first nurse, doctors.
 - Yes, then we will have our own health services in our community.
 - Yes, then we would have a say in how our health services are run, instead of a person down south pulling the strings and this person has no idea of our health needs.
 - Yes, run our own affairs, the hospital is the history of Ile-X
 - Yes, better know the health problems of the community - more employment opportunities.
 - Yes, regional and local problems are not familiarized by southern institutions - local control would allow specific problem solving.
 - Maybe, some say in doctors hired and running of the hospital and clinic. There is a hospital board but most decisions are made before they get to the Board and half of the Board members are not northerners. Professional standards need to be maintained and most of us don't know that much about health care so we may not be the best ones to make the decisions.
 - No, better served as is.
 - Yes, - health nurse to make more home visits.
 - Yes, - jobs for local people - development of health service skills for local people - local people have deep understanding of local needs - white bureaucrats have poor understanding of Northern needs - self-help breeds self-worth - aligns with concept of self- government.
 - No, province wide by government.
 - Yes, but have outside arbitrators.
 - Local group identifies needs of people and provides for those needs - outsiders don't know background.
 - yes, can take responsibility for themselves and decide on pertinent health problems.
 - Local control of health services would be a benefit to the community. The reason for this is because the town would have more control of local health problems and/or epidemics if the situation were to arise. This would also probably cut down on the expense of trips to southern hospitals.
 - No, better fiscal stability when controlled by larger Boards which can effect proper specialization and prevent repeat services.
 - No, health is a provincial concern, local input is necessary.
 - No, have used health services so far and adequate as is.
 - No, need further training and experienced personnel.
 - I would answer with a yes because I feel local people can best judge the major concerns of the community. BUT I also feel that the community must work with the province because the greater/wider view that provincial people have is also necessary.
 - Yes, local control and delivery of services is a good goal. Medical services must however take into consideration

- non-locals who come from other communities for health care. All services must be available here or those that just can't be need to be easily available.
- Only if it will improve the quality of service provided.
 - Yes, to better cater to the special medical needs of this community.

2)DO YOU FEEL TRADITIONAL HEALTH PRACTICES SHOULD BE INCLUDED IN OUR CURRENT HEALTH CARE SYSTEM?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	42	35	25	53	24	52	91	42
	Male	44	37	14	29	15	32	72	34
Status	Female	8	7	3	6	4	8	15	7
	Male	6	5	3	6	4	8	13	6
Non-Metis Non-Status	Female	6	5	0	0	0	0	6	3
	Male	14	11	3	6	0	0	17	8
Total		120	100	48	100	47	100	215	100

WHY?

- The Elders have been practising traditional health care for years, but slowly it has been lost. - Gives people alternative choices and creates awareness and knowledge of traditional practices.
- Yes, I have mixed feelings about this.
- Traditional health practices always were effective, and working perhaps with both can also be more effective.
- Need holistic approach.
- Not enough input for the people : as on boards.
- Because more people are using them and the results are positive.
- Would benefit older people, different beliefs, a lot of people believe in traditional ways.
- Don't believe in it I believe in modern medicine.
- We had these before we got swamped with the current health care: we survived for centuries with traditional medicine, we could still do it!
- Traditional practices provides inner healing.
- Yes, people here understand what health care is and they may need it. It's a tradition.
- No, don't understand Indian medicine.
- To some extent doctors in the USA have found help in some traditional medicines. Additional monitoring of the practices have been more towards the positive. Therefore, to some extent the practices may help.
- Traditional health practises are made without drugs/chemicals and if these work for some people instead of using drugs so much the better. Drugs should be used as a last resort.
- No, because white men don't believe in it, it only works in people who believe in it.
- Yes, some old people in the hospital are strong believers and yes Indian medicine does work if you are a strong believer in it.
- Yes and no; yes if the individual person feels comfortable with it. We cannot impose our beliefs on other people.
- Depending on what you mean by traditional health practices, not all of us have had an opportunity to learn traditional ways because we were not brought up in the north. I, for myself, have been raised and schooled up south, so if you mean Indian ways, it's up to each individual. For me its not important.
- Actually it would be nice for traditional medicine practises, there are some people who hold good medicine but there are some people who hold bad medicine. A yes and no answer.
- Yes and no, some medicines that are home made still help some people so I'd say they should be allowed to use both health practices in the current health care system.
- Yes, believes in it.
- Yes, because there are many medicines that are not known about in the traditional Health practices, but that are very effective.
- No, gives her the creeps.
- No, you can't really trust our traditional practices.
- Yes, a lot of minor ailments could be looked after instead of spending so much money on prescriptions, sometimes they are unnecessary.
- Yes, as we all know most of our medicine comes from nature and that is what is used for the traditional health practices, the only difference is that it is not processed through a whiteman's pharmacist.
- No, wouldn't fit.
- Yes, if it works why not!
- Yes, then our local traditional people will be more respected.
- No, it will never happen.
- No, don't believe it should be included.
- Yes, older people believe in it.
- No, I would say yes but who is trained to give traditional health practices. This is one area where the traditional ways has phased out.
- Yes, it's their decision if they want to.
- No, just should be used at home.

- Yes, some of it is better than manmade medicines.
- No, should be separate.
- ?, don't really know what traditional health care is all about.
- No, because we don't need that kind of things happening.
- No, do not believe it can take over modern technology.
- Yes, if it helps those who need health care, why not!
- No, some people don't believe in it.
- No, won't ever let (Government) my medicine in.
- Yes, we need more native people in the health care.
- Yes, there are times when a terminally ill patient have to deal with death. Traditionally these people cope and eventually accept it through traditional Health practices.
- Yes, we will include the elders in this process which will in turn involve more members of the community in the healing process.
- Yes, trained people.
- No, I believe traditional health practices work better with its own system.
- Yes, I feel there should be more support - pride in traditional health practices, as these have cured people from pre-European contact.
- No, its not scientifically proven.
- Yes, because most elders use traditional health practices.
- No, it should be separate, it should be a matter of choice.
- No, traditional health practices are dying out. Today's technology is too advanced and I strongly believe that there would be some type of conflict if they were to be combined. The health care system is good as it is... at this time.
- A lot of people continue to use traditional health practices and will continue to use them in the future.
- Traditional health practices are good for our people who still believe in traditional health practices.
- Yes, so we can find our culture and that will help mend our people, and for the elders.
- It has been proven many times over that medicine used by Natives is effective.
- Yes, in order to have balance between the two.
- Yes, could relate to traditional health because it is a way of life.
- Yes, sweats for healing.
- Yes, traditionally herbs and other medicine have been practised for years.
- Yes, if they know what they are doing. It will help.
- No, because every man and his dog would want to be witch doctors as I see here in the north. It's not that I don't believe in traditional medicine but all of a sudden everyone will want to be a doctor.
- Yes, cultural healing, input from elders.
- Yes, to reduce the cost of health care.
- I feel that some of the traditional health practices can cure some major illnesses.
- They might help cure more disease.
- Yes, if they want it, the elders.
- Yes, If the current and traditional practices can be made so that they are somewhat compatible. I don't see any problems in working this into the present system.
- Traditional health practices would have a positive impact. There is a lot to be learned from it.
- Yes, good idea.
- Yes, because there is some native medicine that works.
- No, not enough scientific research is done on it. Research is needed.
- Yes, the traditional methods were a successful way of providing health care in the past. It should be involved, it can treat some illnesses depending how/who delivers the service. Some forms of these treatments can be more beneficial than modern medicine. With some focus this form of medicine can be treated/studied and can create alternative medication.
- Yes and no, older people respect it, no, younger generation , couldn't have a clue of what traditional health medicine is.

- Yes, because our younger generation will know what to do when our elders get sick, that is why we should have health practices
- It would be nice to see this happen it would cut the cost of pharmaceutical drugs dramatically.
- Yes, try it at the hospital.
- Yes, times where people might be better served if it were a more personal approach and not relying on medication.
- Yes, better meet the needs of all citizens.
- Yes, they are healthier than manmade drugs, helps the same.
- Yes, culture is important, should be integrated.
- It works really well in the southwester states with the Navajo. People see medicine men and women anyway and it helps many people so why not include them in the health care system. It would help to treat the whole person not just the disease.
- Yes, if well practised.
- No, it would be too difficult for scientifically trained doctors to accommodate to traditional health practices. Moreover, holistic style medicine is appropriate and doctors now have a respect and tolerance for the beliefs of Native People.
- Yes, local customs and traditions.
- Yes, if it is done right.
- Yes, because it is part of the holistic approach to health.
- Yes, if it is beneficial culturally or otherwise.
- Yes, all forms of medicine and health care have their place.
- No, the Indian medicines that are available are concentrated drugs taken from plants and should only be practised by experienced medicine men and women. Bringing them into the health care system would only give the government something new to criticize.
- Yes, when the illness is some part psychosomatic anything could help.
- Only for those patients who ask for it.
- Current system is excellent but should include traditional aspect because it strengthens cultural aspect of this community.
- Yes, many people (especially older people) need that feeling of connection with their culture.
- The combination of the actual medical value of traditional practices combined with the psychological value of these practices are too important to be ignored. Science is only just beginning to appreciate the value of traditional methods and I'm sure that their prestige will grow.
- Yes, for holistic reasons/ tradition.
- Traditional health practices in various parts of the world have frequently proved to be beneficial.

3.)WHAT DO YOU THINK ARE THE MOST IMPORTANT HEALTH PROBLEMS WITHIN THE COMMUNITY?

(note - some of the answers listed were repeated by several respondents)

- Alcohol and drug addiction.
- I feel a lot of people are using pills as a crutch, eg. migraines and anxiety
- Diabetes, we need more education about it.
- mental health
- People worry a lot here as a result it causes ulcers, heart problems etc.
- Too much turn over of doctors
- diabetes
- cancer
- heart attacks

- employment
- smoking
- young kids having kids - educate them!!
- cancer
- laziness
- I believe we first need Doctors/nurses who care for the people first , rather than just working for a pay cheque.
- the lack of physical activity is another pressing problem I feel should be addressed. Any amount of physical activity assists a person in his/her well being.
- Ignorance to their bodies and to the health system.
- flu
- teenage pregnancy
- lack of knowledge of child care
- nutritional awareness
- depression
- sexual abuse
- out of shape people
- child abuse
- mental abuse
- too many different doctors
- The fact that most people are not listening to the campaigns for safe sex and the fight against A.I.D.'s. Using condoms would not only protect them but would also avoid unwanted pregnancies. The teenagers are especially not listening.
- Doctors - stay here longer - change over.
- I feel that most of our health problems stem from alcohol/drugs. But it is also dealing with the past -healing the inner child, learning to love and except ourselves.
- Alcohol related problems also drug problems, these lead to other family related problems. Lack of mental health services thus leading to severe depression and suicidal problems. Lack of counselling services.
- Drug and alcohol use by expecting mothers, something should be done about this.
- The doctors, we should get more experienced Dr's because the ones we get now are just out of school and don't have experience at all.
- I think the problems are physical mental and sexual abuse that is going on in our community and a lot of children that are being neglected. Some of these problems you can not see from the outside because people hide them.
- When one is seen by an intern and you have to have ongoing evaluation on one's health, they don't know what the hells' going on. Therefore these evaluations tend to be not valid. This leads the patient to go out of town for a second opinion.
- Do not treat the elders properly, staff is not disciplined.
- Work together unity, do not fight.
- Housing given to young people and they do not even go to school, more counselling for young people.
- Not enough education on public health
- Disrespect for the youth, no programming for children, counselling for young troubled boys.
- Sexual awareness: we are not aware of the reality of AIDS and the consequences of our actions [in regards to our sexual partner(s)] - alcoholism: - we need to become aware of the issues behind why we as a community need alcohol to escape from everyday life.
- The doctors coming into our community should remain. There has been a lot of good caring doctors here and they send them away elsewhere.
- I feel if we had jobs the health problems will take care of themselves with a few exceptions.
- more education on STD's for the youth
- Spend money foolishly when approved of grants to start something.
- People who have mental problems and don't know who to turn to for help.
- The most pressing problem is mental health. People aren't doing enough, busy enough so this leads to other

- types of problems such as crime, abuse and neglect. Too much pressure on people and feelings of helplessness, low self esteem - More employment needed.
- Senior citizens are not being helped with the little amount they get. Also when you see the doctor in the hospital they are slow. You would be better off dead. There is a lack of confidentiality in our hospital.
 - The number of HIV (AIDS) cases should be revealed annually to educate promiscuous people.
 - Lack of education on sexually transmitted diseases (STD's). condoms should be made more available in public places, possibly the high school.
 - Alcohol and drug abuse and the economic situation of the North
 - suicide or attempted suicide caused from self pity. We need something that will help lift their self-pitting souls up.
 - housing and proper housing care
 - Lack of appropriate services, expansion of health services and long term doctors commitment.
 - Alcohol is the main problem. People get D.T.'s or withdrawals and the hospital should have a padded cell where they can keep the sick person. They give too much trouble to the nurses and doctors and run around the hospital scaring people who are sick.
 - Disabled not getting fair share of services and employment.
 - The most pressing health problem in this community is the alcohol abuse by a major percentage of the population.
 - There are so many health problems that you can not pinpoint one and say this is it. It's a fact that there is a lot of sicknesses.
 - We need a modern Health Centre with specialists and modern equipment.
 - Doctors unable to do anything but the most general health problems which even a nurse can do. Cancer prevention and learning to eat right (cholesterol).
 - My main concern is the state of depression in the community. People have no self confidence and motivation, they really don't have a solution for their involvement in future directions. Most people say I don't care what goes on or it doesn't benefit me anyway. This frame of mind is due to the fact of economic/social uncertainty. People have no self worth, everything is on a cycle never stopping to develop ideas and worth while approaches. These two areas mean a lot to a small community if they are not contained and controlled, a healthy existence of all people is impossible and unmanageable. A community has many components to it's existence but none are as important as these two.
 - Too many young people are drinking. Stress, lack of self-esteem from no jobs.
 - teenage pregnancy and having unsafe sex, could lead to AIDS
 - prejudice, remove older workers and replace with new employees
 - abusing medication such as gravol
 - Unhealthy lifestyles such as substance abuse, poor diet, violence, smoking etc. also mental health related to the above.
 - Abuse of system, not using clinic the way it should be used eg. coming after clinics instead of waiting during office hours. Using services for non-emergencies often.
 - Unhealthy lifestyles, particularly alcohol and drug issues.
 - Underage smokers, lack of awareness about STD's and illness.
 - Poor self-esteem is the underlying reason causing family abuse, dysfunction and self-neglect. Lack of knowledge of what to do, where to go. How to be more responsible for one's own health. The health system is illness oriented and should become more holistic.
 - Shortage of proper housing, overcrowding creating abuse situations. Good parenting skills are needed. Unemployment creates unhealthy life styles through lack of responsibility towards life.
 - Alcohol related to depression, lack of self esteem and stress.
 - AIDS awareness in children and adults, smoking among adolescents ages 10-15 years
 - Preventative practices by the patient.
 - Alcohol and drug related health problems, binges instead of social drink.
 - Patient and community health education, mental health and alcohol and drug abuse.
 - Nutrition and lifestyle problems such as family problems and drug and alcohol abuse.
 - Too much dependence on outside services, some of this could be done in the community if these services were

available.

- Several problems, too many teen pregnancies, too much drugs and alcohol and it has adverse effects on everyone. Poor nutrition and lack of strong family unity to guide children (mental health).

Family

1) SHOULD IT BE ONE OF THE COMMUNITY'S GOALS TO HAVE LOCAL CONTROL OF FAMILY/SOCIAL SERVICES?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	44	20	29	13	18	7	91	42
	Male	43	20	17	8	13	6	73	34
Status	Female	10	5	2	1	3	1	15	7
	Male	7	3	3	1	3	1	13	6
Non-Metis Non-Status	Female	6	3	0	0	0	0	6	3
	Male	15	7	1	1	1	1	17	8
Total		125	58	52	24	18	18	215	100

WHY?

- who knows more about family breakdown/ family violence etc. than the community itself and who could be more helpful to the people involved than the community.
- it would certainly benefit our school and also create a common band for our people to help each other, eg. awareness of our situation
- with locally provided services we would have better access to information and help readily available plus providing employment for some
- not enough child care workers assigned like Buffalo Narrows. This community is large enough to have their own resources.
- cancel trips to Buffalo
- yes, people will stop abusing the system
- it is easier to get in touch, we know the needs
- who better to know what the community needs than the community members
- better control at the local level identifying problems and finding solutions
- yes, each community is different and needs different formats to form that community
- if local people are involved then more trouble will arise
- run by local people yes, but answerable to an outside authority as adherence to regulations, fairness etc.
- this would bring an additional scare on the community - the clients will have constant bickering because they will be dealing with a local organization and people they know. This in turn may lead to personal harassment and hate. Favouritism on the part of the worker and a relative or family friend may be a problem
- it wouldn't work because there would be too much anger and confusion
- yes, because people would quit ripping them off and people that need it more will benefit from it. It would see

the peoples needs

- yes because it is a small community, everyone knows what every families situation is
- yes, for the simple reason that there are a number of us who have Social Work degrees or certification and we aren't being utilized as care givers
- there should be someone from the community to work as a social worker. They would know who is ripping them off and who may need more help
- no, because people cannot sit down and agree to do something about the problem. Too much disagreement among the people
- I don't know
- it would benefit the community because it would meet family needs
- there is more of a knowledge base at the community level. Problems are best solved at the community level.
- yes, it would be easier
- to my understanding there would be no opinions available if we were to have control of family/ social services.
- yes, after my son goes to school for umpteen years I would like him to be a social worker or anything else for that matter
- yes, because if it was controlled locally there would be less people on assistance. For the money they get on social services the town can give jobs and pay them with the services money. But family allowance should be left the same because a lot of parents put it away for their children
- A northern family/ social services west side should have control because just about everyone is related somewhat on the west side
- no, don't trust them
- yes because a lot of times you have an emergency and you have to wait until the social workers come in which is only two times a week or go to Buffalo Narrows
- yes, because they know more about the community's needs
- no, everybody will be poor
- leave it the way it is
- need a support group for children that are being taken in for child care
- yes, better knowledge and no waiting around
- yes, there are a lot of qualified people
- yes, so the system won't be abused
- maybe they can try it for a while on a trial basis
- yes, better control over social services
- we know the needs of the clients
- no, well let's look at the Friendship centre and why there is not enough funding or other programs that needed the community's support, that buckled under because of lack of money
- yes, that's a lot of jobs created for people in our community
- yes, half of the girls are getting pregnant for welfare
- yes, so the people there will understand our own language
- no, because everyone will know what goes on in all the other families
- How do you best treat the people in this community? The answer is simple - people of your own ancestry and who have the necessary training are the most likely candidates in providing these services. Family/ social problems are a community concern, people as a whole must make the necessary allocations on these issues. We have many trained people in these areas and I feel we should start to utilize these professionals.
- local people have a better idea of who needs social of family assistance: honesty is needed
- yes, because they are always turning down things people really need
- yes, because he or she will understand the people
- yes, we understand our people better and are aware of the problems they have
- this is an issue which would probably fall under self government. The concept of having the community taking control of Social and Family services would be a real asset to this community for many different reasons
- the community can better monitor the money being allocated to the recipients. Now a days there is too much tax

- money going into fraudulent hands
- no, there would be too many problems associated with this, simply because everybody knows one another in the community
- because it would help all the children in trouble become a better person knowing that there are people in the community who care
- yes, more counselling for clients, involve Elders
- no, I feel this about this question of local control because of dog eat dog attitude of our community
- you spend 40 dollars going to pick up your cheque in Buffalo Narrows. If locally controlled and there is an emergency you can just go and see the worker. Yes I believe we need a social worker in town. It would be easier for people
- yes, you know the people, people abuse it now
- yes, quality delivery of services. Will meet community needs.
- no, because there will be too many favours asked in the future, that will be the major consideration that will be looked at as a local control
- yes, but with no preference only given to relatives, with community support
- we know the peoples needs
- we have a clearer perspective as to what we as a people troubles us and we will try to solve our own problems
- we the community have a better understanding of ourselves
- yes, better service
- yes, create more local employment
- yes because money for Family/ Social services will be put back into the community. This money could be used to improve living and social conditions in the community. This would help the community people help themselves
- yes, local control would scrutinize who needs help and who doesn't
- no, if the community took control of services they would not run adequately and funding for these services would have to come from somewhere
- no, because people will abuse the system
- yes, people from town will know everyone's needs and no one will scam welfare
- yes, control our own children - with patience and guidance
- we would meet the needs of our people, we have more understanding of the family structure
- yes/no because some people would benefit on the other hand those that abuse the system can be stopped. It would also be very hard for a local person to take kids out of a house of someone he or she grew up with
- this would create employment, it would improve social services in the community by knowing who is in need the most
- leave it the way it is
- better understanding of our problems and concerns if locally administered
- local control has a better understanding regarding problems facing the general population
- we should have a head office here for social services, no Cree speaking at present
- yes, still have to support people or go to school
- yes, so the younger generation could talk about their family problems and their own
- then we would be able to know what kind of family/social problems are in our community and be able to recognize and associate with them
- yes, give it a try
- yes, small community, people know specific problems. Local level can control finances towards teen mothers by giving it to the real care givers. They can identify abuse of the system more readily
- yes, they know the needs and concerns of local families and children
- yes, they best know the needs and social problems, less abuse of the system
- local control would allow problem solvers, some control but retain help from outside eg. funding
- maybe, sometimes its good to have people that know and understand the situations in the community but then sometimes it is better to have someone outside the community to make hard decisions about sexual abuse, family violence and child neglect

- yes, if handled properly
- only local people have a deep understanding of local social issues
- yes, firsthand knowledge of each family, know wants and needs
- yes, with outside supervision/arbitration and standard guidelines of care
- yes, know family needs and are qualified in certain areas of local problems
- if it were done responsibly, it would identify with local problems better
- who more should have control of social services more then the people of Ile a la Crosse. When outside agencies are brought in to control family problems, it only creates problems. The people in town know each other well enough to control social problems.
- yes, more understanding of local problems
- yes, better control, identify with local people
- yes, with experienced, trained personnel
- local people know most of the time what is best for the community although sometimes outside help may be needed
- there should be both local control and provincial help but the local control would be better to judge exactly what is needed. But it must be free from corruption
- it is best to keep children in their own communities/traditions
- no, would create administrative and financial difficulties

2)WHAT DO YOU FEEL ARE THE MOST PRESSING FAMILY/SOCIAL PROBLEMS IN THE COMMUNITY?

(note - some of the answers were repeated by several respondents)

- alcohol/drug addiction
- family breakdown
- abuse
- neglected children
- marriage counselling
- early pregnancy
- neglected disabled recipients
- child discipline
- Isolation - each family is left alone to deal with their problem
- parents do not keep the children, be stricter, more programming and discipline
- the community does not want to know which creates more problems.
- the family is the most important institution in a community and a healthy family spiritually , economically, means growth in all areas and the result is healthy, stable well adjusted people. More should be emphasized to assist families re. education in all above areas
- not enough programs from Social Services for the youth
- the break-ups of family because the kids get affected
- too much abuse of whatever: educate them to find better ways to deal with problems
- lack of parenting knowledge, parents are not educated enough to teach/help children
- lack of employment
- spousal abuse
- kids are free - no discipline for kids
- economic opportunities and jobs
- parenting skills
- lack of education
- insecurity (low self esteem) is a problem however with a job (education) some security is replaced by the lack of
- children out of control, need more discipline
- parenting skills are lacking in many or in some cases it seems to be just plain laziness
- alcohol and drug abuse among the young people (4)

- abuse of kids and women/men
- break up of families
- children neglected
- gossiping
- teen pregnancy
- no support group for single families
- lack of education in programming for children
- we are losing our family structure. Families are not living as "a family". Its almost like we (family) are living together in a rooming house. Too many children are raising themselves, no guidance.
- lack of employment, lack of education and lack of incentive to
- get people motivated to go out and work. Too much dependency on welfare or welfare created jobs then back to welfare. Its a vicious cycle for many but it seems to be part of the norm for many.
- family problems, too many people think more of bingo's, smokers etc. before they put food on the table for their children. Social problems, the alcohol and drugs they have in our community, mothers giving up their children to different homes because of the drug and alcohol problem they have.
- lack of interest from the parents, kids don't have anything to do
- jobs for youth
- there is little communication between family and school. Age of girls when they become involved in dating seriously
- not enough control over our kids. I believe there should be a curfew of 10:00 pm on weekdays for kids under 14 years of age
- too much drinking around our children. It seems like we are trying to provoke or say it's alright to drink. Drinking leads to violence. Children are left alone. This is why it is important to better position our children positively.
- lack of control from parents on their children
- the most pressing I think is social, because in a lot of cases there are people fighting against each other. If they are not fighting then its gossip going around. In the family I think they know how to control each other in most cases
- parenting and family break ups and not only the parents, the kids have to be brought under control as they are the cause of a lot of the problems.
- drugs and alcohol which is causing a breakdown of the family values
- one of the most pressing social problems I see in the community is alcohol and drug problems. I feel this has to be worked on for more and more teenagers are starting at a very early age. If they had more things to do in the evenings or weekends then maybe it wouldn't be such a problem
- parents fighting in front of their children
- the poor little children placed in homes because both parents drink, or children left alone or with babysitters and some staying out all night because nobody is at home to look after them
- not enough family counselling to support local people
- lack of communication
- depression
- suicide
- The breakdown of the family structure, which in turn is caused by alcohol abuse going back to the grandparents, parents then in turn our children
- parenting skills I see as a problem here especially the younger parents they have problems with their children
- no person to listen to the young kids, no help
- lack of communication, lack of education in problem issues lack of education in diseases/illness, lack of quality education, lack of understanding in human rights, lack of opportunity in jobs/ economic potential
- bingo
- not too many problems, no jobs, want people to work
- lack of communication between children and adults/parents
- this is a question that maybe should be directed to a social worker, but to answer the question may be more of a

- guess then the truth, I think it would have to do with parenting
- no programs for young children, treatment centre
 - family violence due to lack of jobs and because of nepotism
 - not enough services or respect for Elders and disabled
 - parents are not involved with their children
 - loss of respect for older people, they don't want to listen
 - lack of economic development initiatives
 - professional counselling services for child sexual and physical abuse, drug and alcohol abuse. There is denial from the community about child sexual abuse
 - I think it is the alcoholism that is disrupting this community and therefore there is absolutely no response from our local RCMP detachment
 - this problem (Family) needs to be talked about - parenting skills, confidentiality
 - not enough caring and understanding is being given out by the people of this community, more unity
 - lack of self esteem due to no jobs
 - welfare dependency
 - feeling sorry for themselves, alcohol and drug abuse, rape, child molesting and psychological problems from kids getting slapped around by their parents
 - low education, dependency on social services
 - poverty
 - a large majority of parents should take an interest in their children's education and help the school teachers in the area of discipline. Students should be taught- told of the importance of schooling and good behaviour. The local language and history should be taught by parents. People need more respect for their culture. A lot of these problems would subside or lessen if everyone spoke Cree and believed in native beliefs.
 - families don't have enough communication and not enough love for each other.
 - there is no structure or activities for elderly people
 - children would be okay if drugs and alcohol were eliminated
 - children not listening, taking drugs, more children getting abused or sexually harassed
 - bootlegging
 - younger children getting into trouble
 - get the young to work and develop the farm land
 - children being left alone, no foster parents in town
 - kids having babies
 - over crowded homes
 - teach children in school about business
 - drugs for young people, no respect for property
 - graval and tylenol abuse
 - quality of education, grades 8-12 students are sent out of town
 - breakdown of family communication, loss of structure
 - not sure, could be mental health, lack of parenting skills, family violence, unemployment etc. They all seem to be interrelated like the health issues
 - lack of child supervision, after hours, curfew
 - no jobs and decline in traditional livelihoods results in poor self esteem amongst the men leading to family dysfunction
 - separations
 - poor self esteem is underlying reason causing family abuse, dysfunction and self neglect, education is an area to target, the school should be more of the solution then problem, they see it every day
 - alcoholic homes are dysfunctional homes, family violence, parents yell, beat each other and the cycle continues
 - unemployment relates to poor self esteem which creates problems of alcohol and drug abuse and family strife
 - discipline in houses, children are brought up with little or no discipline at home, therefore they end up going to school and other social gatherings with little or no respect for other people or their properties
 - decline of family values and family unit

- incomes are too low
- mental health services needed
- local counselling system needed like local phone crisis line most family violence is alcohol related
- non-parenting parents, parents who are not effectively raising their children to be responsible members of the community
- lack of professional mental health services located directly in Ile a la Crosse
- the need for more employment as well as a comprehensive community activity centre. There is a need for a broader tax base to finance some of the family/social problems
- there are still far too many incidents of alcohol/drug related occurrences

3a. *SHOULD THERE BE MORE EMPHASIS PLACED ON PARENTING SKILLS?*

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	83	39	2	1	6	3	91	43
	Male	69	32	1	1	3	1	73	34
Status	Female	14	7	0	0	1	1	15	7
	Male	12	5	0	0	1	1	13	6
Non-Metis Non-Status	Female	3	3	0	0	0	0	6	3
	Male	7	7	0	0	1	1	17	8
Total		199	93	3	2	13	7	215	101

3b) *HOW DO WE GO ABOUT THIS?*

- get the older mothers involved, at the same time they could learn new skills themselves and they would feel proud to be helping the community
- money from a source to hire a local family worker who would implement a program
- one of the most important things is to teach young people to respect everybody
- organize groups and have people verbalize what areas they would like to help in
- set up tough love workshops for parents/youth/siblings
- home visit counselling
- parent support groups
- single parent support groups
- get parents involved
- have workshops on being a good parent

- door to door visiting
- leave it to the women
- community based learning
- set up parenting program in school
- parenting workshops
- integrate parenting skills at the school
- more family involvement with single parents eg. big brother/big sisters
- young people should be taught in the school for preparation
- through public awareness
- I believe that Social Services and Indian Affairs should make it a priority that their clients take parenting workshops,
- others will follow once a certain amount of people are involved
- hold workshops and have elders advise
- parenting classes in the school
- get mostly young people to take classes from professionals and teach them the proper way of bringing up their young
- please, please!. We definitely need a parenting program especially for the younger people (15-21 yrs) having children. How can they parent if they haven't had a chance to grow up themselves. Older people visiting younger parents.
- by getting professional people who are trained in this field to give parenting skills.
- Applying for funding through New Careers for 5 months, get single parents who are on assistance involved. After the 5 months runs out hold another workshop for the other mothers and fathers who couldn't get on before.
- set up workshops for the parents and kids and talk about the problems
- set up a parental committee.
- I don't know
- start with the school
- Community based parent courses. Short, frequent courses on various topics. Support groups.
- holding seminars
- Get a parent support group going. Self regulate the program to see if the parents should benefit. Teach the parents how they can better themselves with their children. Parents should also be advised that they are the role models and should try to better their relationship with their children.
- parents get together and discuss how to control their kids
- start a program like " Healthy mother healthy baby". Have a committee where they go visit the young mother to discuss problems and give guidance on a regular basis.
- parents shouldn't disapprove in things that are being told to the kids because a lot of the children have to be controlled in so many different ways. But a lot of times parents disagree. So there should be something pushed in that area.
- having family life classes offered in the school at the grade 6 to grade 9 level.
- there has to be more workshops made available to the new parents.
- but they have to be with someone who they can feel comfortable with.
- well, there should be seminars on the topic not people from around here (speaking) but experts in the field.
- more parental involvement, curfew hours to be established and reinforced by parents
- get the young mothers to meet with others and explain their problems. Get counselling from experienced persons who have parenting skills.
- through volunteer work
- workshops, videos
- seminars with doctors and psychologist
- discipline workshops
- public health should be more involved in this area
- children stay in school

- advise line for teen mothers
- prepare teenagers through school
- courses, workshops, classes
- social services involvement
- there should be workshops/seminars on parenting skills done by professionals (who have experience in that area). Then there should be also a private counselling for those who prefer it.
- have elders do workshops
- proper people (older generation)
- get the parents to talk to their kids
- we should get public health to get something started for young parents.
- hold workshops in family parenting, the responsibilities and commitments involved. If a child misbehaves any member of the community should have the right to tell the child to quit their actions and this person should not get flack - with discretion.
- every new parent should be taught these skills by our community health nurse.
- teach young people about parenthood.
- this is passed on from generation to generation. If the link of communication is broken then it is lost. The value of "family" must be taught
- set up a Home Management and Parenting skills course.
- good question
- Meetings, announce it on the radio to parents not only self-help groups.
- have a class in Jr. High when the kids are about 13-15 years of age.
- get parents to teach at home to their kids of what is right and wrong.
- Start a group that helps new parents succeed in raising a family successfully.
- Community involvement, especially teen mothers. Daycare for student mothers at the high school. Parenting skills included in the curriculum.
- this should start at school grade level.
- With more punishment because talking to them is not enough. Do it the Metis way not white man. They get away too easy. Parents at home should put their foot down, if the kids don't listen... No T.V. or a willow not a belt. Things like willow don't hurt too bad. Never mind about the old days. If you don't the kids will shit on you. Do you want that. Kids be home by 9:00 P.M. kids will get hurt from other people.
- Listen to the Elders.
- Involve the community from Day 1, parenting support groups, parenting classes etc.
- Here you see a lot of children running around town. When it is a concerned situation that is the parents job to keep these kids in school. Another thing is they should set a good role model for these pregnant teens coming into the community as teen future mothers.
- It all starts at home then at school.
- First the parents have to heal themselves in order to help their children. More healing processes.
- have a curfew for the children.
- It will have to start from the Elders to the youth.
- More meetings with local people.
- Teach the good of parenting.
- I think we should go with an elder controlled organization.
- show them in school
- Some kind of class could possibly be offered through the high school (div 111 and 1V). Awareness programs, get significant services and people together and discuss the problem.
- Educate new parents with instruction from model parents.
- Offer a course to all new parents when enough interest is there.
- putting up lessons.
- orientation programs and literature sent to parents about the learning process.
- Gatherings for parents or courses.
- Use media -T.V., radio if parents won't come out to workshops.

- Have parenting skills workshops and invite parents by talking to them or have some visits at young peoples homes.
- Should start teen parenting classes as in the south.
- Educate them to discipline kids.
- Courses to be offered and self help groups
- I think more parents should get involved to do something about their children.
- Get someone to talk to parents and maybe they would know what to do.
- Well you could listen to your child because one way of being a good parent is meeting your child's needs and ambitions.
- curfew
- Set up meetings on skills to help single and married couples
- have children Gr. 5-6 take a "reality" oriented program experience to get them aware of what they are going to deal with for a long-term period of time.
- parenting classes and support groups
- workshops in school
- Older women teach younger mothers thus increasing our sense of value, some outside help, workshops
- workshops, parent support groups, a number to call when you don't know what to do with your kids - videos on tv or radio programs on CILX - home/school groups working together
- learn before birth on how to take care of child - pay more attention to child - teach children how to respect other peoples property
- Programs and workshops initiated and developed by Native People
- workshops - information booths
- Peer counselling including young fathers to be! People from the community to teach young and support those young mothers and fathers to be and help them. Older experienced parents pass on and share knowledge.
- The community should train parents eg workshops how to raise children - follow up.
- prevention of unplanned young pregnancies - community multi-level faceted approach - advise from medical people, doctors and nurses-community groups - church groups - mothers meetings
- school from grade 5 up
- holding parenting classes for teenage parents
- "care givers" local skilled adept mothers would spend 5-6 hours per day visiting particular homes of young mothers to help them develop practical parenting skills. Evening classes of same.
- community education - health education - reading materials, seminars, media
- 1. setting a good example - 2. self help groups - 3. community/ school/church/professional help
- maybe pre-natal classes and then ongoing workshops for young parents. You would need a good incentive for parents to attend these in order for them to be successful
- education/instruction/monitoring is the only way
- possibly evening classes
- through workshops, information through Social Services and through the school - evening classes etc.

4)WHAT ROLE SHOULD OUR ELDERS PLAY IN THE COMMUNITY?

- Teachers - resources - The Elders have many talents and much experience, these should be passed on to the youth.
- advisors eg. a wisdom circle
- Teach some of the parenting skills and culture and language.
- A major role. They are the backbone of our society and we should always show our deepest respects and consult them in any major decision making that affects our lives.
- talk to younger people
- Leaders and our teachers. Also be updated about today's changes.

- role models for the young
- include them in meetings
- directions and give advice
- guidance and wisdom
- To teach the young about the traditional ways of living.
- be used as advisors (leaders) and give guidance
- help out the community by religious and cultural events
- Traditional emphasis: but we have to educate our young people to respect this concept!
- advisory role - Elders Council
- family values are neglected - they know it all
- give guidance to community leaders on how the community can work better
- Elders should be or remark as spokes persons
- wisdom for younger people
- Advisors especially to our community leaders.
- just being there counts
- The elders should tell stories to the community and give us all some knowledge because we all need a bit sometime.
- more exercise programs for elders
- It should be our priority. These people have a lot to offer. We are now faced with another problem - language. Our young people can not even communicate with the elders.
- 1. to be good role models for the people. 2. teach our children, grandchildren the ways of life.
- the role of being teachers to the younger generation
- be there in the meetings and answer questions if they should arise.
- Get a parental committee. Set guides for young people, show young people the traditional way of life.
- advisors
- there needs to be more respect and attention given by children and young adults to the elders messages
- giving knowledge to the youth - making the community work.
- We should look towards our elders for wisdom and experience because they may have gone through things before and already know the outcome of them.
- First of all they should respect the younger generation. If they want love they should learn how to communicate with almost everyone. They don't realize that respect is earned; that it comes from showing respect to others. They should pass on the language because it is important.
- They should teach traditional values
- I think our elders did enough now it's up to us
- They should teach our young people how to survive in the wild. Be there to talk, teach them things and tell them not to forget they are Cree
- Use them as resource people and make them feel as an important part of the community.
- We can not depend on our elders too much as their ideas are kind of outdated.
- Our elders should inform the younger generation of the past and encourage them to learn old ways of life as well as new. They should also encourage them to speak their native language and be proud to do so.
- should help younger generation - knowledgeable
- teachers
- history consultants
- I feel the elders play an important role in our community. The younger people should be taught to respect the elders. Our elders are the most important thing in the community.
- Elders are looked upon as role models. I feel this is their role.
- They should be there to advise young people. To try and gain respect from them and not always point out mistakes, instead try to help them
- teach Cree in the school
- They should have a major role as guides to help out and understand community needs.
- show the younger generation the old ways

- no respect from younger people
- Teach us their wisdom and share their knowledge to the young.
- The community should be more involved with the elders.
- take parts in workshops
- give their knowledge to the youth
- should teach the young people
- major role because they pass their knowledge to us and our children
- give guidance to our young people
- get them to exercise more - teachers of history - teachers of traditional lifestyles.
- get them to workshops and use as facilitators
- take part in workshops
- should teach
- respect
- go out and meet people
- teachers - councillors
- This would be a good idea, that the elders play a vital role in our community, but let's be honest. The majority of older people in this community are superficial. There must be a meeting place where it's not a one way street, but a two way street. In order for us to respect our elders they have to set examples of why we would want to change or want to listen to them
- show the younger generation how to discipline their children
- listen and talk to young kids and share their wisdom
- models for the younger generation
- none, because some of them are too old to get around, so the community should get involved with them. (Story Tellers)
- in the court system - in the school system
- They should be able to veto any type of decisions made by any governing body (ex. LCA, Metis Society, health board etc.) They should be an important resource of the past. They should be the most respected guidance group of people.
- provide advice, role models
- teaching younger people
- role models, parent models, learn from elders
- go to the school and teach the children
- set examples to leaders, leave a positive impression
- They should be utilized and used in every meeting eg. schools, workshops, wisdom
- No disrespect to the elders, but at this time and age I feel the youth population should play a bigger role than they are now. Things have changed dramatically in the past thirty years. Things have changed since the days of our elders. The elders can maybe communicate with youth on whatever issues may arise
- educators, councillors
- Story telling to the young and also common sense
- give traditional advise
- Elders council for guidance
- role models - guidance - leadership. Elders Council for decision making
- they share knowledge, they do their part for sharing
- knowledge of the past with support for the younger generation.
- Include them in meetings - advisors - communicate with children
- The first priority is our elders. Get them involved in whatever takes place, they have the wisdom and knowledge
- Teach our young the lifestyle, the way they were brought up to preserve ourselves as a people.
- teach the young generation of the way of life use to be and explain how it is now
- wisdom and respect
- The elders should be consulted about all community projects so we can understand their point of view.
- They should be more involved and be made aware about the wants and needs of the people of the community.

- They should also be made aware of how quickly things change among the younger generation
- Elders should be consulted on mostly everything
 - Speaking at meetings and the young listening
 - teach our language and traditions
 - have an Elders Council
 - A very important role. Could be used in media just to talk, maybe on myths - legends - dreams - future - stories.
They should be included in each board in town with a full honorarium if any. Elected by Elders themselves
 - Elders should be asked or brought out in the open during community events, maybe all people would have more respect for them. Ask them to tell stories and put them on radio as advisory
 - To give guidance and direction because they have the wisdom and knowledge, together with the experience.
 - we should have more programming in recreation activities for them.
 - I think they should get more involved with their children then play bingo every night
 - role models
 - Get the young children to talk to elders about their livelihood in the past.
 - The role Elders should play is as an advisor in traditional ways.
 - To help us go the right way ask them for advice. wisdom
 - Councillors to deal with public - advisors - someone to listen. An idea for the school "adopt an elder", like big brothers concept
 - strengthen ties to past, enrich culture
 - major role through parenting skills, sharing skills and knowledge
 - education, important - preserve traditions of people - some influence to government regarding the needs of people
 - teachers and advisors
 - not look after grandchildren on permanent basis - let parents take responsibility. Teach children to play at home.
 - A local senate of elders could be formed and consulted in community matters.
 - advisors, sharing knowledge
 - spiritually - see improvement past 3-4 years
 - 1. make their own needs known - support each other 2. Guides/ teachers 3. help young people know which elders should be most respected and listened to.
 - if credible - use them to help us
 - teaching old traditional ways that have been lost. Helping - supporting young family members
 - The Elders already play a role in the community of just being there when they are needed. There should be no more problems placed in their responsibility.
 - A large role. Respect for elders needs to be emphasised.
 - provide guidance
 - Should have more of an opportunity to voice their opinions in the leadership and direction of the community.
Community should do more for elders ie. a community bus
 - advisors - consultation - educators
 - advisors - lawmakers - role models
 - They should be included in everything so that their presence becomes the norm.
 - guidance - advise on traditional ways of living/ hunting/ trapping etc.
 - More direct participation in community activities that is a greater presence
 - Elders should be more vocal indicating to the rest of the community the kinds of lifestyles that lead to success.
Elders could be given more recognition.

Language

1a) *SHOULD MORE EFFORT BE MADE TO STRENGTHEN THE CREE/MICHIF LANGUAGE ?*

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	85	40	2	1	4	2	91	43
	Male	67	31	1	1	5	2	73	34
Status	Female	15	7	0	0	0	0	15	7
	Male	10	5	0	0	3	1	13	6
Non-Metis Non-Status	Female	6	3	0	0	0	0	6	3
	Male	16	7	0	0	1	1	17	8
Total		199	93	3	2	13	6	215	101

1b) WHY DO YOU FEEL IT IS IMPORTANT TO KEEP OUR LANGUAGE ?

- Our language is dying not many speak it.
- If we are to keep our culture and identity as aboriginal peoples we must keep our language.
- Language is the foundation of a culture.
- To maintain your cultural identity.
- Our language is our spirit and our tongue as a whole must be kept strongly.
- Without it we lose part of our heritage of who we are.
- It's our traditional language.
- So we can preserve our language.
- To save our culture.
- The language will be lost but it should be passed on.
- Our language is an unique one, which over the past few years has been on the decline. We must strengthen the program in order to promote it. People must try to speak the language and parents must play a major roll in assisting their children in learning and speaking it.
- We might lose it.
- Without a culture we are no one.
- It's a dying tradition.
- Part of our culture.
- Without our language how can we say we are trying to preserve our culture: they go hand in hand, language and culture.
- We lose ourselves.
- It's part of the culture and we can't lose it.
- It's the only language we speak.
- just being native, it's our ways
- It is important to keep our language. To teach our children. Now a days you need a second language to get a job, especially if it involves elders in these small urban communities.
- It's important because our kids need to give something back to their kids and it is part of what we are.
- culture
- Because it is our language and we should not lose it. Our people way back have used it all the time.
- Generation to generation, passed on.

- Children have to understand our language.
- Keep it alive, going.
- Because it is ours.
- Save our culture.
- It is the language of our forefathers and should not be forgotten.
- Language is the base of all cultures.
- For our growing ones.
- It's our heritage and culture.
- It's good to have a second language for employment also to teach this second language (jobs around the north).
- In the future they are going to have a tough time without it. Everything will be taken away.
- Because it is a part of our heritage.
- Tradition, it's been in our history for ages.
- Because to lose our language is losing our heritage and losing our heritage is like losing our life.
- Yes, because it is part of who we are
- I feel it is important but unable to answer because it would take a few pages.
- Because it is part of our heritage and there is nothing wrong with our language. Why not let future generations carry it on and let them speak the same language as their ancestors.
- So we can pass it on to our future generations so it wouldn't be lost.
- Because we are a very special kind. No one else speaks the language we have.
- because some children don't even understand cree.
- I feel it's important to keep our language because as a native person I feel I belong and am part of the native tradition and I am proud of my tradition.
- If old people pass on then our kids should know our language.
- Part of our traditional teachings.
- we were born with it
- Our tradition and the way we were brought up.
- So our children can keep up the language of our ancestors.
- Because it is just who we are. We are cree speaking Metis and it should stay in ourselves, children and who ever else want to speak it.
- So our children can understand their grandmothers and grandfathers or any old person who speaks it.
- Because we grew up with it.
- important
- It is important because it is part of our identity and heritage
- It is phasing out.
- Why lose our language when we are losing everything anyways. We have to teach our children our language, we have to keep that alive.
- For our heritage.
- It's important to keep your language because it can be passed on to your children. Due to circumstances beyond my control I lost my language.
- To be able to communicate with elders who are our greatest resources. To preserve our heritage, the government can take everything, anything but our language is with us for a lifetime.
- It is our identity, it is part of who we are.
- Because we are metis.
- I very much feel we should keep our language. Even at home I am showing my two year old how to talk cree.
- We are losing it and our kids don't know what is going on. It's our heritage.
- We are a distinct people with our language. Without it we are just Canadians.
- preserve our culture
- Important for our traditions
- cultural reasons
- Because it is in the culture
- Important for our kids (generation to generation)

- The language is our culture.
- Teach the children.
- For maintaining our Metis culture and identity.
- Because it is our language and we have to keep it and we have to pass it down to our children and grandchildren.
- Should not throw it away.
- Cultural heritage, two languages are important in pursuit of education and jobs.
- It is what makes us distinct between other Indian and aboriginal peoples.
- Because we are Metis.
- better for the community
- Once we lose our language total assimilation would be complete, therefore making us even more dependent on outsiders.
- Because when the elders are gone we will lose our language.
- Communicate with elders.
- Because if we lose our language the young people will lose their Indianhood. They will have a very tough time in the bush and livelihood like an Indian. They will think like a whiteman. So we have to talk cree, don't lose our cree.
- To better understand our heritage.
- Our language (michif) is unique and if our community loses it we are no longer complete metis.
- Just take a look at this generation of kids in Ile a la Crosse who are now speaking english as their first language and cree as their second language. That's a shame in itself. More emphasis should be taken to switch it. First of all it's got to start in the home then in the community.
- The importance of keeping our language is based on a number of reasons, first for communication which is why we have languages. Many of our elders do not speak english, so if we don't speak cree how do we communicate?
- Identity, respect, pride, understanding your past/ the involvement of the Metis people in Canadian history. There is no language like our language, the michif language and that is reason enough. Plus there are other reasons for respecting the language, if anyone is planning an education in any university a second language is critically needed. It is important to introduce the michif language into the university criteria.
- Because as a language dies so does the culture.
- Because of our traditions.
- It's our tradition.
- Our culture will be lost.
- I believe our language should be taught to younger people so we can keep our language in the future so it is not forgotten. It is our identity.
- We have to have a basis for an agreement -land, treaties. With the language goes the culture. It gives one a sense of belonging, identity - some place to call home.
- I feel we need this to help with the elders, to understand and speak to them.
- It distinguishes us from other cultures.
- Why not!
- We are metis and we need it.
- So that we can keep our culture.
- If we lose our language then we have nothing to live for.
- The parents have to speak to their children in cree more often and let the schools teach english also cree classes
- We can identify ourselves, we will be lost without it.
- It is very important to keep our language because of the history behind it and our history will be forgotten in the future.
- The back bone of our culture.
- We lose our language we become different people, we lose our culture.
- Keep heritage and culture alive.
- Because no one is speaking it any more.
- So that our language and culture will not die. At the rate we are going now we are losing our language.

- It is our tradition.
- Losing our language would be like losing our native identity
- As of now we are losing our language due to not being taught enough in school and the home.
- It is a key to getting to know yourself as a person and also the public.
There is enough native staff in the school to teach it.
- That's the way most of us were brought up, now the kids don't even use their own language.
- Preserve the culture.
- Lots don't speak it, it starts in the home.
- Since most of our culture is lost we should try to keep our language.
- Allows communication skills and development, broader language base.
- Maintain the language to maintain the culture, without it there is no identity.
- Tradition, losing it means losing the richness of the past. Outside tradition/culture also important.
- It's unique and part of the communities heritage
- Jobs require cree ie. teachers - giving Indian people added boost to education and pride - evens out skill level.
- Sad to see people not speak their own language.
- Every indigenous or other language should be preserved to be sure that the culture and values are kept.
- Because it is important for the well being of the people to have something to hold on to that is theirs.
- Language is the root of all native Indian cultures.
- heritage and culture
- Partly cultural self-esteem, to be able to understand and communicate concepts that can't be said in english.
- Language is culture, there is so much in a language. If you know language , you understand the people more eg. feelings etc.
- To keep the community strong and bound together, to create an identity.
- For heritage sake.
- Language effects culture
- identity
- It's part of what makes Ile a la Crosse, Ile a la Crosse
- The first break down in any culture is the loss of language. It is very hard to maintain the traditional culture.
- The knowledge of ones language is the basis to ones cultural identity.
- To maintain and preserve heritage.
- Preserve our language, only one alive.

1c)WHAT IDEAS/SUGGESTIONS DO YOU HAVE TO ENHANCE OUR LANGUAGE IN THE COMMUNITY?

- encourage use at home
- Elders must pass it on eg. storytelling/radio - in the school more of our language should be used there, maybe english should be second language.
- Speak our language to show our pride in our people and our background.
- Put cree speaking teachers/teacher in every class on a daily basis.
- See the elders, ask them to teach you if your parents are not doing so. Also the school.
- Encourage parents to talk to their children at home.
- Have more native educators in the school system who use our native language.
- Should be taught in school
- Parents must speak and teach the language to their children. The radio should use it more often. Taught in school.
- Teach it in school.
- Parents and grandparents have a responsibility to teach our language in the home and then reinforce it in school.
- school curriculum
- More cree programming on radio/TV. Accredited classes at the high school.
- Have to parents teach their kids at home: besides the school has the students for 5 1/2 hours. We at home have

- the rest of 18 1/2 hours per day.
- Get the elders in the schools.
- Speak it in the school in the class - teach it to the kids at home.
- Speak it more often.
- school
- The language to be taught in schools, not only the local school but also in G.D.I.'s, Northlands Colleges, places where they teach different subjects. Also it should be spoken more in work placements.
- Speak more often.
- Elders giving classes, local programming on T.V. and radio.
- People should talk to their children in cree right from the start. Why raise your kids thinking there is only one language then they are shy to talk their language in public as they get older. Lots of older people don't understand english.
- Elders to have classes.
- Because it's our heritage.
- Have an educational hour on the radio and the kids in school should be allowed to listen to this and practice the language with each other.
- give classes
- through movies, plays, groups
- speak more of it, teach it
- evening classes, school classes
- cree programs
- teach students in school
- classes
- They should teach cree/michif right from kindergarten
- 1. quit trying to be something we are not 2. be proud of our heritage/language
- cree teachers
- It must be taught at home through the parents - T.V., radio also in the school
- The school can help by having an all cree day for students and then the teachers can therefore learn to speak this language together and maybe have fun in the process.
- Speak to our children in cree only. Hold classes for children who are unable to speak their language.
- T.V. and radio programs
- The cree/michif dialect seems very different to what we speak
- Well mostly in school kids should be taught how to talk cree because so many speak it.
- Special interest classes in our language to be held evenings at the Friendship Centre.
- Elders teach it to youth.
- To work together - young people working in conjunction with Elders.
- People should teach it.
- Speak it at home from an early age.
- Have a cree teacher full time in school K-12. Everyone must take it.
- Well, the parents should speak more cree to their children. There should be more cree taught in our school and it should start right from kindergarten. The parents should be into pushing their children at home. Daycare should be in the cree language.
- I feel if they really want to do that hire a native teacher and make it a compulsory program in the school.
- school and cree language
- More cree should be taught at our school.
- Encourage the use of the language at all levels, home, school and in the community.
- 1. get older people to teach the younger people, 2. the children should be taught from grade school
- Teach at home and the school - encourage the children to hold on to it - make it special so the children will be encouraged to learn it
- More parents to teach their kids.
- Cree should be taught in our schools like french is taught in schools. I took french classes from grade 1-6. It

- was everything from written to oral. Cree should be in the curriculum.
- HOMES, parents need to begin teaching/speaking the language at home. They don't need to worry about their children learning to speak english because it is like a disease, you get it whether you want it or not.
 - To quit being something we are not, to be proud of our heritage Let the elders teach (us) the younger generation the "lost" language.
 - teach it in the school
 - The parents should use the language at home with the children and at school it's being used already.
 - have it in school
 - develop a library system in the michif language
 - teach young people
 - school for teaching cree/michif
 - someone to teach it in school
 - teach it in school k-12
 - get a community language committee to plan how it can be strengthened in homes, school and community workplace, if not the michif language will go with the elders.
 - give classes
 - Speak our language at home, in sports, at the school.
 - Keep on teaching our language in school, also parents should teach our language at home.
 - Elders invited to school certain times of the week. Workshops
 - Cree language taught every day.
 - school
 - Offer advanced classes of our language in our High School. Community education and awareness. Visit our grandparents more often.
 - It should be taught in school
 - teach in school
 - Just talk cree at home to them and the school because that's our language and if we lose that we are dead. Might as well shoot ourselves. *Believe me* talk cree in school, we are metis *REMEMBER*. Not whitemen.
 - Get some of the elders who speak cree or michif to teach the school kids
 - Use at home with the parents when communicating with their children
 - The students should be taught from kindergarten to grade 12. Another alternative is to develop the cree/michif curriculum. The community and the school must take that initiative, why bother with hand me downs when it could be done right in the community.
 - Educate the people either in school or night classes. Have programs on radio and television.
 - Encourage that the language be used in all public facilities and events. Educate the people in the language, promotion is the key, workshops, literature, written skills education. Introduce one day a week to speak the language. Make the street and all information signs read in english and michif.
 - Must be spoken at home and taught in school.
 - More cree speaking workers in the school.
 - More cree days, have a contest for people who do not speak cree (who will speak cree first)
 - Teach the language in school to all students. Parents should talk to their children in cree/michif/dene.
 - Missinipi radio put out a 20 minute special every day and should be listened to by all schools - all grades for that 20 minutes per day.
 - Have it in the school system
 - Place more emphasis on kids learning.
 - Teach it in schools. Put books in library. Listen to songs in our language. Teach good listening skills.
 - Encourage the parents, teachers, daycare to teach the children.
 - Have some literacy programs in the community for the children and teenagers.
 - Encourage parents to speak it at home, introduce a language Bill like Quebec.
 - We should put up a meeting of all parents, community members etc. This consideration may not take effect but maybe in the near future.
 - Local programs and extended services in the language.

- Cree shows on T.V. and radio. Rosary in cree on T.V. and radio.
- Professional cree instructors
- That our elders keep our language alive and parents speak our language frequently.
- More teachers "teaching cree".
- I suggest we get a full time cree/michif teacher in R.H.S. and G.D.I.
- As of now we are losing our language due to not having taught enough in school and at home.
- Get the parents to start teaching cree at home and get the kids to start talking in their own language at school and home.
- Get involved with cree sessions for the children. Teach and talk to them if you know how to at home.
- Teach more in school
- Teach the children, it's good for discipline.
- Have cree programming in the school. Have cree adult language programs.
- Get someone to teach our language, that way maybe the younger generation will keep our cree language.
- Parents should teach their children at home.
- Cree lessons on radio and T.V. - in the school from K-12 and at home.
- Taught in school at least 1 or 2 days a week, integrated into the curriculum somehow.
- Radio and T.V. programming in michif, books and other materials written in michif and used in the school. Michif language classes being taught in school K-12, drama and songs produced in michif.
- Specific time on radio for cree/michif, educational oriented, not a busy time ex. 9-11 am. Community newsletters.
- taught at school and more effort at home when child is small.
- Adult cree/michif seminars, workshops, classes. School based instruction K-12. Local programming on T.V. and radio using the language.
- Have some shows or drama either locally made or imported that use the language and broadcast these on television. Some or all must appeal to younger people so they will be interested as well.
- It is probably too late to save the language, no teenager in this community is now fluent. However, a serious teaching program in the school would preserve some of the cultural value of the language.
- Workshops and courses.
- Use T.V. and radio awareness and education and cree speaking shows. Awareness that it is an important and wide spread language. Appreciation for elders as teachers.
- Encourage parents to teach at home. For those learning it make time available and teachers to teach it.
- Teach everyone through the school, compulsory study.
- Put more emphasis on it especially for younger people.
- Have everyone turn off the T.V. and talk to their children in cree. Require T.V. time in cree
- Offer classes at Rossinol School for the children and offer night classes at the school or G.D.I., Northlands College for adults in Ile a la Crosse.
- There needs to be a much greater emphasis of cree/michif in various community activities.
- Use cree at home. Teach cree to the children. Read and write books in cree.

2)WOULD YOU LIKE TO SEE OTHER LANGUAGES BEING TAUGHT IN OUR LOCAL SCHOOL SYSTEM ?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	82	38	3	1	6	3	91	42
	Male	64	30	3	1	6	3	73	34

Status	Female	14	7	1	1	0	0	15	7
	Male	10	5	0	0	3	1	13	6
Non-Metis Non-Status	Female	6	3	0	0	0	0	6	3
	Male	15	7	0	0	2	1	17	8
Total		191	89	7	3	17	8	215	100

4) WOULD YOU LIKE TO SEE AN ADULT PROGRAM FOR CREE/MICHIF LANGUAGE DEVELOPMENT ?

Respondent Category		Dene		French		Other		total	
		#	%	#	%	#	%	#	%
Metis	Female	12	6	65	34	13	7	90	48
	Male	11	6	39	21	10	5	60	32
Status	Female	4	2	11	6	0	0	15	8
	Male	2	1	7	4	3	2	12	6
Non-Metis Non-Status	Female	1	1	2	1	2	1	5	3
	Male	0	0	6	3	1	1	7	4
Total		30	16	130	69	29	15	189	101

Languages mentioned under other category was one each for spanish, german, japanese, 18 suggestions for cree/michif. The remainder stated no language choices under this option.

3.) DO YOU FEEL THE CREE/MICHIF SHOULD BE TAUGHT FROM K-12 ?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	82	38	4	2	5	3	91	43
	Male	66	31	4	2	3	1	73	34
Status	Female	15	7	0	0	0	0	15	7

	Male	9	4	1	1	3	1	13	6
Non-Metis Non-Status	Female	6	3	0	0	0	0	6	3
	Male	16	7	0	0	1	1	17	8
Total		194	90	9	5	12	6	215	101

Land Use

1) SHOULD THE TRAPPERS AND FISHERMEN HAVE CONTROL OF MAKING RESOURCE HARVESTING DECISIONS IN THE FUR BLOCK ?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	72	34	10	4	9	4	91	42
	Male	63	29	7	3	3	1	73	33
Status	Female	10	5	1	1	4	2	15	8
	Male	7	3	1	1	5	2	13	6
Non-Metis Non-Status	Female	3	1	0	0	3	1	6	2
	Male	12	6	1	1	2	1	17	8
Total		167	78	10	10	26	11	215	99

- They should have a say but total control isn't or wouldn't be appropriate to the welfare of the fur block.
- All interested persons should have a say - vote.
- Consult everyone
- Everyone should be involved.
- No, they might overdue it.
- With consultation with other groups in the community, everyone involved.
- To a point.
- A lot of say because it's their livelihood.
- in conjunction with resource officers and provincial government to enforce rules, regulations and do impact studies.
- I think all citizens should make those decisions because it effects all of us.
- Not unless it is in conjunction with resource professionals.

2) SHOULD THE COMMUNITY HAVE CONTROL OF ALL LAND USE DEVELOPMENT IN THE FUR BLOCK ? EG. TIMBER CUTTING, TOURISM, MINING .

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	72	34	7	3	12	6	91	42
	Male	63	29	6	3	4	2	73	34
Status	Female	10	5	1	1	4	1	15	7
	Male	6	3	1	1	6	3	13	7
Non-Metis Non-Status	Female	3	1	0	0	3	1	6	3
	Male	12	6	4	1	1	1	17	8
Total		166	78	19	9	30	14	215	101

- Of course!!
- To some extent positive decisions can (will) be made by local legislation , however when it comes to larger resource decisions possibly a vote between local government and other boards or groups can/should be wise
- They should just leave the land alone.
- Revenue sharing, control, monitoring, economic spin off benefits.
- Form a land use committee.
- Only if it is run fairly.
- Input of a shared, equal basis. Not enough local money to exclude others.
- If the community owns the land they should have full control of it.
- At least a strong voice in it's use.
- Not all say but a majority. Should be consulted, listened to.

3)SHOULD THE COMMUNITY AND THE PROVINCIAL GOVERNMENT SHARE (CO-MANAGEMENT) ALL THE RESOURCE DEVELOPMENT IN THE FUR BLOCK ?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	46	21	21	10	24	11	91	42
	Male	47	22	15	7	11	5	73	34
Status	Female	9	4	1	1	5	7	15	7
	Male	7	3	1	1	5	2	13	6
Non-Metis Non-Status	Female	3	1	2	1	1	1	6	3
	Male	14	6	2	1	1	1	17	8
Total		126	58	42	21	47	22	215	101

- As long as they have "equal" say/power in decisions.
- Co-management with powers
- Learn to work together.
- Some input from government experts on an advisory basis.
- Only temporary because it is in their area and utilized by locals which would take full control later.
- A priority, with the community having greater control.

4a)DOES ANYONE IN YOUR HOUSEHOLD, HUNT, FISH, TRAP or PICK BERRIES?

Respondent Category	hunt	fish	trap	pick berries
Metis	132	121	103	153
Status	27	25	14	25
Non-Metis/ Non-Status	8	13	2	16
Total	167	159	119	194

4.b) IF NOT, DO YOU EAT TRADITIONAL FOODS?

Respondent Category	frequently	sometimes	never	no answer
Metis	105	55	0	4
Status	21	7	0	0
Non-Metis/Status	3	14	6	0
Total	129	76	6	4

5a) HUNTING, FISHING AND GATHERING IS STILL A WAY OF MAKING A LIVING. DO YOU FEEL AN ECONOMIC DEVELOPMENT PLAN SHOULD BE GEARED TOWARDS THIS?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	58	28	9	3	24	11	91	42
	Male	52	24	11	5	10	5	73	34
Status	Female	9	4	0	0	6	3	15	7
	Male	4	2	2	1	7	3	13	6
Non-Metis Non-Status	Female	5	2	1	1	0	0	6	3
	Male	11	5	2	1	4	2	17	8
Total		139	65	25	11	51	24	215	100

5b) SUGGESTIONS ON HOW THIS CAN BE ACCOMPLISHED.

did not answer:	Status Women	11	
	Status Men		10
	Metis Women	68	
	Metis Men		36
	Non-Metis/Status Women	1	
	Non-Metis/Status Men	8	
	total		134

- Do surveys to see who would buy traditional foods and take it from there.
- I feel this is a dying form of livelihood and we should be looking at different ways of progressing or adopting new attitudes to create employment like manufacturing. Of course hunting and fishing is still viable for some but for most of our younger generation we will have to look at different careers.
- Hunting and fishing will always be our survival for living in our traditional home cooked meals. But, mother nature, the animals need time to multiply and man must not rush them. Time/patience is required. Man should be given a certain amount and share. Think of our wildlife, they are scarce. They have helped us for years, let us return our help too.
- They should start a fish processing plant - rice processing plant.
- marketing of traditional values as long as it is controlled.
- Fish farming, rearing ponds - wild rice processing plant wild game farming - wild berry management
- Talk to the Traditionalists of the community!! and listen to them!!
- Make people aware of this plan and show people how this plan would benefit the community.
- Store for meats and furs.
- wood business - dry firewood - fish factory
- Fish farming, fish fileting plant - wild rice processing, berry management
- We don't have the resources to make any kind of plan with fishing
- All people to talk and get together to work on it. Plan to get started together.
- Local control should be done in this area. Because a lot of our community members rely on this, because they don't have the income to cover all costs to run a household.
- Well to tell you the truth there will probably be nothing to hunt and fish 10 years from now. So there is no way this can be accomplished unless the mines are gone, the pulp mill and every other polluting company that is going on now to be moved away or shut down. But that would never happen.
- Limit everything by sharing equally - in terms of everything, fishing, hunting and jobs.
- Train young people who are interested in hunting and fishing. Have camp where local people can train and provide the interest in this way of life. Hold workshops or seminars to show our young people (for those who are interested and not just for the money). Teach people to build cabins for trappers and fishermen.
- There is not enough game to make it viable for everyone.
- There should be job training for those who are really interested in this kind of living.
- Get more people to do this. Show the younger people how to do this to make their own living.
- Fishing industry to be expanded - wild rice processing plant.
- Filleting and packaging plant for fish. Jam manufacturing, moccasin and leather jackets and what not
- Plan it.
- Get our own fur market and get our own Indian craft store. Make parkas, mitts, hats and sell them. We can do it, we have the talent.
- By training the younger generation.
- game management farming, fish farming and berry management
- Berry management and buffalo farming
- Elders teaching the ways of life better the youth.
- Build the processing plants in the community and market the products. Use the farm and raise game such as elk, deer, moose or any other wild birds or animals that would generate some sort of income and create jobs.
- Fish cannery, wild life restaurant. Find markets for fishermen.
- Fish farming, hire people to pick berries, wood (ie. fire wood) sales.
- It is still a way of living for some residents in Ile a la Crosse.
- Yes/no because there is still a lot of work to do to control, monitor and analyze the situation. It is very important to approach this situation with the best possible research/study possible. Many cross sections of people must be informed and consulted with. Create proper input in the development stage.

- Fish processing, sawmill, build wood products, build own homes, we have the carpenters.
- Create a co-operative of concerned families, incorporate and start.
- Start small scale, see if there is interest.
- You would have to hold community meetings.
- Fishing hatchery, fishing cannery.
- Subsidize our trappers, fishermen, wild rice growers, berry grower, farmers as the ones do down south.
- Maybe put a stop to hunting and fishing for some length of time to allow the growth of the hunting and fishing industry. Publicize to the hunters and fishermen and concerned persons.
- Yes, because fishing is a big industry because we still make a living out of it. Tourism for trappers eg. taking them out on the trap line.
- Give limits required by the people and province and give what should be taken.
- SHUT DOWN THE PULP MILL and also have farms to raise wildlife so that the circle will stay strong for ourselves (community), to understand our ancestry skills to survive.
- Preserve the tradition - protect the use of the land from bad users.
- Proper management.
- Fish farming, game management, berry management.
- It's up to the leaders in our community to work on this so we can get started.
- People have to be trained.
- Hunting - tanning and crafts. Fishing - filleting and cannery. Birch sap - molasses.
- Treaty, why do they eat and not us Metis.
- Canning berries for market (jam), fish processing plant, making fertilizer and dog food (sucker heads), game farms (deer farms), market the meat.
- Establish co-operatives.
- An economic plan with input from everyone especially those it concerns should be included and then the plan should be followed by the community. These resources would have to be controlled by the community, maybe a board or through the town council and it would be up to them to see that the economic plan is followed.
- Look into/research hunting, fishing, trapping and take it into packaged, priced items. Elk farming, fruits, berries. Selling wild meat would lead to poaching
- Fruit trees, Rod G. potato garden, hire other people to work there. People having their own gardens.
- Maybe small loans to help people get set up. The town should try to get in on an aggressive marketing scheme for these products. The farm maybe could be used to grow some plants that could yield berries, herbs etc.
- Don't know.
- Meetings, workshops.
- Local control first. Freezing and packing plant, have local artists make design for labels and find markets. Lots of wood products that could be developed.
- Berry farms, fish hatcheries, it's a big lake to plant fingerlings, game preserve management, limit the number of deer shot, monitor deer numbers.
- Fish plant, collect, process, package, price. Hunting, provide tourist attraction ,game animal reserve.
- Berries, fishing not hunting. Acquire market for berries and fur. Make it a community business/buyers for fur instead of outsiders.
- Help redevelop the world fur market by pressing the federal government to pressure Europe. Try to develop some way to send out something other than raw fur and round fish.
- The only local resources available to Ile a la Crosse are lumber, fish and wildlife. Since these are the resources available , they have to be managed in an equitable way and in a way that will have an economic benefit for the community. How this can be accomplished is the question that has not been able to be answered yet.
- A local production and marketing co-operative.

6.SHOULD THE METIS HAVE THE SAME HUNTING/FISHING RIGHTS THE TREATY PEOPLE DO?

Respondent Category		yes		no		no answer		total	
		#	%	#	%	#	%	#	%
Metis	Female	78	36	8	3	5	3	91	42
	Male	67	31	5	2	1	1	73	34
Status	Female	10	5	2	1	3	1	15	7
	Male	8	4	2	1	3	1	13	6
Non-Metis Non-Status	Female	2	1	1	1	3	1	6	3
	Male	7	3	6	3	4	2	17	8
Total		172	80	24	11	19	9	215	100

- I'm a treaty but I see Metis have more respect for hunting.
- Treaty and Metis should hunt together.
- Majority of Metis and Status descendants so why shouldn't they experience some treaty rights.
- No, the treaties that were signed would be useless
- We both live here.
- No, a vast majority of animal life would decline at an even more rapid pace. Possibly such a decline that hunting would have to be stopped.
- Treaty accompanies a Metis.
- Everyone should have the same rights, treaty or not.
- I don't think everyone should hunt and fish anytime they want because there are too many people. A long time ago it was okay because there was not so many people around.
- We are no different from them. They are our brothers and sisters. Whitemen want us to fight, can't you see that? Look back and then think of today.
- No, after seeing some reserves with no rules or laws they have hunted out all the wild animals.
- Ancestry.
- Metis never sold their land rights and treaties did.
- Stop the treaties from hunting year round. Hunt only in Open season like everyone else. This way it will save the animals for hunting season instead of the treaties killing them all.
- Not legally, but yes according to metis heritage and entitlement.
- Not sure.
- No opinion.
- Define Metis, how do we prove it, where do we draw the line.
- Only if it will not deplete the resources available.
 - I worry about over hunting. I feel they should have more rights then other people but within some limits such as this area.
- Monitor and control on both metis and treaty - rules, limits and regulations.

Governance

1)WHAT DOES SELF-GOVERNMENT MEAN TO YOU?

- Having more control over our lives, our community, our land issues, fishing and trapping issues. Governing our own affairs.
- Our people providing the best for our people.
- our own selected, appointed people working with the entire community to provide a more fair means of providing services.
- A lot of work, education, self supporting, self sufficiencies, self actualization, self determination, more trusting leaders and followers
- control your own affairs, using your own ideas
- Yes, understand the concept
- Good, ?
- We need more training programs on Self-Government to understand
- Need more information. Do not understand.
- Do not understand the concept. Need more education on these issues.
- will not agree until more information is given - or more education. Metis leaders are responsible for misunderstanding
- Do not agree with the concept.
- Running my own business
- local control
- having control of our destiny
- Governing ourselves at the local/ regional/ provincial/ federal levels.
- having a safer future - being able to decide your future
- One small example of self-government is to take advantage of all job opportunities that are in our community (or in other communities as well)
- we should have more of our local people run the school as highly qualified teachers and administrators
- run our own hospital with local people as doctors,nurses, administrators
- our own police constables from this community
- replace all outsiders with our own people to fill jobs which could go to them instead
- we would need of course local, capable, responsible people to fill these jobs.
- do not understand the concept
- do not understand, need more information
- rather not see it go ahead
- An eventual decline into poverty. I believe the idea will benefit only those directly involved in the government. The little people (others) will suffer to a greater degree. It has happened in the past to organized groups with a large payroll and bank book and it has happened to many companies which if they were still in operation would be very prosperous and beneficial to the native people, ex. Ile-X Industries, SINCO Trucking, only two out of many!
- Running our own affairs as Aboriginal people. Everybody tries something. Working out in regions - try different things.
- Having a safer future.
- Run by our own Metis people
- The people of our community running our affairs.
- What is self government? People are going to take over control of all services and finances.
- run our own affairs
- Control of all services through a similar municipal structure but gradually phased in; while we educate our people slowly in the process. It will take time; but for the betterment of our children
- Self-government - what we Metis have fought for. But, it seems that our generation have lost all will. I can only assume it has to do with the high welfare recipient rate. There's no dreams or goals set. Maybe once we get the wheel rolling there will be more of an understanding into self-government. I agree with it 50%- Community owns what ever affairs we have instead of the government.
- It's our way of living. Making a living for our selves. We look at the material needs of our people

- running your own community.
- It would mean a person who would be willing to lead with an unselfish reason to be there, but be willing to lead the people into a better way of life. That would be my main concern about self-government. Self-government should be considered very carefully and look at all reasons behind why we want it. I think it is time we let go of the resentment we as "people" have had for centuries, and start living and learning to cope with society today, instead of trying to separate from it (society). It doesn't mean we have to lose our tradition and our heritage but Canada is a "melting pot" nation. Let's learn to get along with each other and let's stop being prejudice to each other.
- It's scary!! We don't have enough trained professional people to handle the different positions. The government wants to set us up for failure but I'm sure if we planned it more we could be successful
- To me it means local control of everything. I can't see it working again, there is too much dependency on the government, funds, jobs etc. for it to work, this is my opinion. Unity and harmony are needed to have something work.
- The aboriginal people sitting in on the government's decisions before they are being made.
- To be recognized and included in everything especially in Politics. To be heard so we can make our community a better living environment for our children and ourselves.
- people getting to run their own affairs
- The opportunity for Native people to have a chance to effect change in their lives
- self-government means having control over our own hospital, school etc.
- agree with self-government. No welfare for young people before, all winter was spent fishing and trapping. The welfare is poison for young people. Find hobbies to make money.
- run own affairs
- people want their own government
- it means that our people can sell their own stuff like arts, crafts, wild meats and other products
- Well, I would rather see our community being run by our people. So we can be working and running our own business and the money would stay in and around our community. So if self-government was to get in, I would give my best to help make it work.
- To be able to have control on what is happening within our community. Meeting the needs of the members. Feeling proud of our community.
- looking after ourselves
- People want their own government. Yes, agree with it; try it out.
- do not understand the concept
- I'm 77 years old, grew up in the bush and had no schooling. I do not understand the concept of self-government. I would like someone to carry on the traditions but children today have no interest in anything.
- do not understand, need more information. We should have local control of services.
- do not take part in activities and do not understand the concept
- no idea! - need more information
- I don't know. We used to depend on white bosses ever since I remember so I just don't know
- no - need more information - would not support it
- don't know what they are going to get from it. Need to learn more about it before we go about it.
- do not understand it
- no idea what self-government is
- do not agree, need more leisure time for elderly people. Leave it up to the young people to run our affairs.
- do not agree with self-government
- The leaders will rip off own people - not enough responsibilities within Metis leaders. Do not agree with concept. Don't sit on governing boards if you are a criminal.
- I disagree about self-government. I think if we were ever a self-government community we would be poor, poor, poor.
- will not agree with self-government
- negative feelings from self-government

- don't believe in self-government
 - Local control from the regional level - determining our own destiny
 - We would run our own affairs - welfare - land - get mixed in with justice - we have to follow Canadian style of living
 - The process where Metis people have their control of services with the commitment of a land base.
 - This is one big consideration to be looked into in this community.
 - The right to make decisions for your own people with their support within their own communities and reserves.
 - people having control of our lives
 - The community to handle their own issues and control and promoting economic and social issues
 - Governing our own lives like our great, great grandparents. They survived so we can. There was no such thing as welfare to depend on.
 - To run our own lives
 - depends on the leaders. Leaders need to be efficient and honest so we can all benefit.
 - To control our own destiny (rights, laws, schools and matters)
 - Control over each individual race
 - getting to be the boss of your own destiny as the governments expenses.
 - Run the whole town including the Social services etc.
 - Self-government means having control of everything from setting laws to collecting taxes - funding programs to negotiating with other nations.
 - Control of our schools, RCMP, hospitals, government money, social services, mines and mineral development. Control of any development on land. Honest and strong elected leaders.
 - We control our own destiny
 - run own affairs
 - own ideas on running the community
 - The ability to decide what is good for our people and then working together to control our destiny as Metis and other native people.
 - Without a Land Base and control of surface/subsurface resources the argument of self-government is minimal and more than likely not sustainable.
- Self-government is a major issue in reference to the future of upcoming generations. What benefits and long term goals can we set to fulfil and guarantee a prosperous future for generations to come.
- The most important issue we face today as "Metis" people is gaining access to an adequate land base. Without the land base we don't have a very promising future. With this land base "control" is a major element of survival/ prosperity.
- Another important aspect of self-government is control of services of health, governing, education, economics, planning/co-ordination, effective control and direction, future consideration of all the players involved. International recognition, national recognition and local recognition. One recommendation that I would advise on is to start the process of a land base which would be sustainable and adequate for the future of generations to come. It is very important, the issues are there to push forward in self-government/ land base. What benefit is there if we as a people hold off and wait for other people to make a move for us. We must set a precedent and get the ball rolling as soon as possible, the sooner the better. The community must spearhead this interest and make it a reality for future generations of Metis.
 - A system of ruling, those who direct the affairs of an organization, or state to further it. We have a bit of it here in the community, preferably the school board. It's governed locally. In order to get self-government we need a land base. Without it we will never get self-government. People have to ask and ratify how much land do they want? Our generation might not see it. However we have to keep up the continuous effort to get it.
 - Self-government to me means that with the acquisition of a land base and the rights to all resources we can create a strong economic base to enhance social programs, housing delivery, economic development, education, health and the list goes on.
 - self-government to me means community runs everything that pertains with it.
 - a better way of life

- Like the white people, they have self-government and they pulled us in there. Now it is up to us to get out.
Fight back, they are only human like us but are very weak in Indian Ways.
- people run there own affairs, mixed feeling
- does not understand the concept, leave alone
- don't know
- Something that will not be achieved for many years to come. It also means that there would be more dependency on assistance
- don't know
- freedom of speech, don't understand the concept fully
- no idea
- don't understand it, too complicated, not enough information
- don't understand we need more information - people do not want it - we do not have enough responsible people for self-government and we need to train people more - young men have to work
- leave alone, better the way it is
- don't agree with the concept - need more information - elders are the ones that suffer - conservation officers are called down
- same shit - different pile
- it won't work
- we are not interested in self-government
- being self-sufficient. As long as we are treated equally in all aspects of life. I don't think there is a need for self government.
- Self-government means that our leaders run our own businesses
- Yes, agree with it; I'm a member with the Metis - give it a chance - leave past leaders alone
- Self-government is that we the people of this community will have a say on everything that applies to our fur block area, mining, hunting, economic development etc.
- Yes, try it might work.
- don't understand it, won't work and can't take the risk
- does not understand the concept, needs more information
- will not agree with self-government, do not understand
- does not understand the concept
- No good for the people, not enough managers -Metis. Royalties for trappers and fishermen if they cut the timber
- self-government is to run and operate your own business, and that won't work for us because our leaders tend to rip us off.
- Make it poor again so we show people how hard it was like before Fishing and trapping is weakened
- if we give it to MSS leaders we will go hungry. Clean up Lonelyville part of the town, it looks bad
- would not go for it if we were to go for it
- no good, too many crooks - people will kill each other
- I understand what it means but I do not agree with it. Whatever we do a whiteman has to show us.
- land base control of all lands, social/economic decision making, justice, education and health.
- people have to make own decisions - decide how they are going to bring this about through our involvement - some government assistance - run our resources, education system, health field, land rights, more say in minerals.
- It means making decisions at the grass roots level, not having someone in Regina or Ottawa telling you what to do with your land, resources, education etc. It means having control over things that are important to you and your community.
- native self-control - control, but responsible for what they are given, if it's not done right, can't hand responsibility back. What areas would be governed?
- never give full powers to begin with - gradually if they are doing o.k.
- Yes, run own affairs, (fish plant a sign of self-government; no one will kick us around) Metis ruled. We need a person to fill in for Buck when he is gone - community worker with the power.

- all government money for Native people channelled through Native institutions. Native people given responsibility for health, education and justice system.
- being able to control your destiny
- home based, health oriented - needs respect among and for every one in the communities involved. Needs control of ecological management of land and resources - socially/healthy management re: resources, services - some level of attention to those with greatest needs
- lead our people honestly and holistically towards a better/healthier lifestyle - where everybody benefits
- elected government run by the people who elect that government
- governing ones own people
- control of situations of life like all other municipalities
- community having control of all programs and monies being spent in their community.
- local people making decisions for themselves regarding important things in their lives such as laws and taxes
- the control of the resources available to run programs and the decision making ability to make the decisions that will make a difference in the community you live.
- your locally nominated and elected representatives
- no idea
- depends who's running, not only for friends and relatives.