

Shaping Our Future

MÉTIS RIGHTS
CONFERENCE 2023
ON UNDRIP





MÉTIS RIGHTS CONFERENCE 2023 ON UNDRIP

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Acknowledgements

Métis Nation-Saskatchewan wishes to thank all those who have contributed to this conference.

UNDRIP / Métis Rights Conference Planning Committee including:

- Dr. Kurtis Boyer PhD (Conference Chair), Marilyn Poitras and Dr. Allyson Stevenson.
- Panelists and Presenters.
- Delegates and Attendees.
- Government of Canada Department of Justice for UNDRIP consultation funding which makes this event possible.





Message from the President - Métis Nation-Saskatchewan

Dear delegates,

On behalf of the Métis Nation-Saskatchewan, it is my pleasure to welcome you to our conference on “Shaping our Future: Métis Rights Conference on UNDRIP”. This is an important event where we will discuss the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and how it applies to Métis in Saskatchewan.

As Métis people, we have a unique history and culture that must be recognized and respected. UNDRIP sets out a framework for the recognition of Indigenous rights, including the rights of self-determination, land and resources, and the protection of our culture and heritage. Our goal with this conference is to explore these rights and how they apply to us as Métis people.

We have assembled a diverse group of speakers and panelists who will share their knowledge and experiences with us. We hope that this conference will be a catalyst for productive discussions and constructive actions that will benefit our communities.

We encourage you to take this opportunity to engage with one another and to think deeply about the issues we will discuss. It is through respectful and collaborative dialogue that we will find solutions that benefit us all.

Once again, I welcome you to our conference and look forward to working together to shape our future.

Maarsii,

Glen McCallum

President, Métis Nation-Saskatchewan





Message from the Vice President

Dear delegates,

I am thrilled to welcome you to our conference on “Shaping our Future: Métis Rights Conference on UNDRIP”. As Vice President of the Métis Nation–Saskatchewan, I am excited to be part of this important event where we will discuss the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and how it applies to Métis in Saskatchewan.

This conference provides a unique opportunity for us to learn from one another, share our experiences, and give feedback on the Government of Canada’s proposed UNDRIP Action Plan. It is also an opportunity to review the progress we have made as a community and to identify areas where more work needs to be done.

We have a wide range of topics to discuss in our panel discussions, including lands, resources, culture, education, Métis women, and Métis identity. In addition, we will be exploring the proposed Métis court system, which is an important step forward in ensuring that our justice system is inclusive and responsive to the needs of our community.

As Métis people, we have a unique history and culture that must be recognized and respected. UNDRIP sets out a framework for the recognition of Indigenous rights, including the rights of self-determination, land and resources, and the protection of our culture and heritage. This conference is an opportunity for us to explore these rights and how they apply to us as Métis people.

I encourage you to engage fully in our discussions and to share your perspectives and experiences. Your feedback and input are critical to ensuring that our community’s needs and priorities are reflected in the Government of Canada’s proposed UNDRIP Action Plan.

Once again, I welcome you to our conference and look forward to working together to shape our future.

Maarsii,

Michelle LeClair

Vice President and Minister of Justice, Métis Nation–Saskatchewan





Message from the Conference Chair

Dear esteemed delegates, speakers, and guests,
It is with great pleasure and immense honor that I welcome you all to Shaping Our Future – a conference on Métis Rights and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). This conference was organized by a committee of people, and we are delighted to see such a diverse and committed group of elders, scholars, leaders, and community members come together to discuss, learn, and collaborate on the pressing issues surrounding Métis rights.

The United Nations Declaration on the Rights of Indigenous Peoples is a vital instrument in promoting and protecting the rights of Indigenous peoples around the world. By focusing on UNDRIP and Métis rights, this conference aims to foster meaningful dialogue on the unique challenges but also opportunities facing our people, as we work to protect and exercise our inherent rights.

Over the next few days, we have organized a comprehensive program featuring keynote speeches, panel discussions, and cultural events. These sessions will provide valuable insights into topics such as self-determination, land rights, citizenship, education, health, and cultural preservation. We hope that this conference will not only deepen our understanding of these complex issues, but also empower us to take informed and effective action in the pursuit of justice and equity for our people.

I encourage each one of you to actively engage in the discussions, share your knowledge and experiences, and forge meaningful connections with fellow attendees. It is through our collective efforts that we can contribute to the work required to continuously build our nation for the benefit of our families.

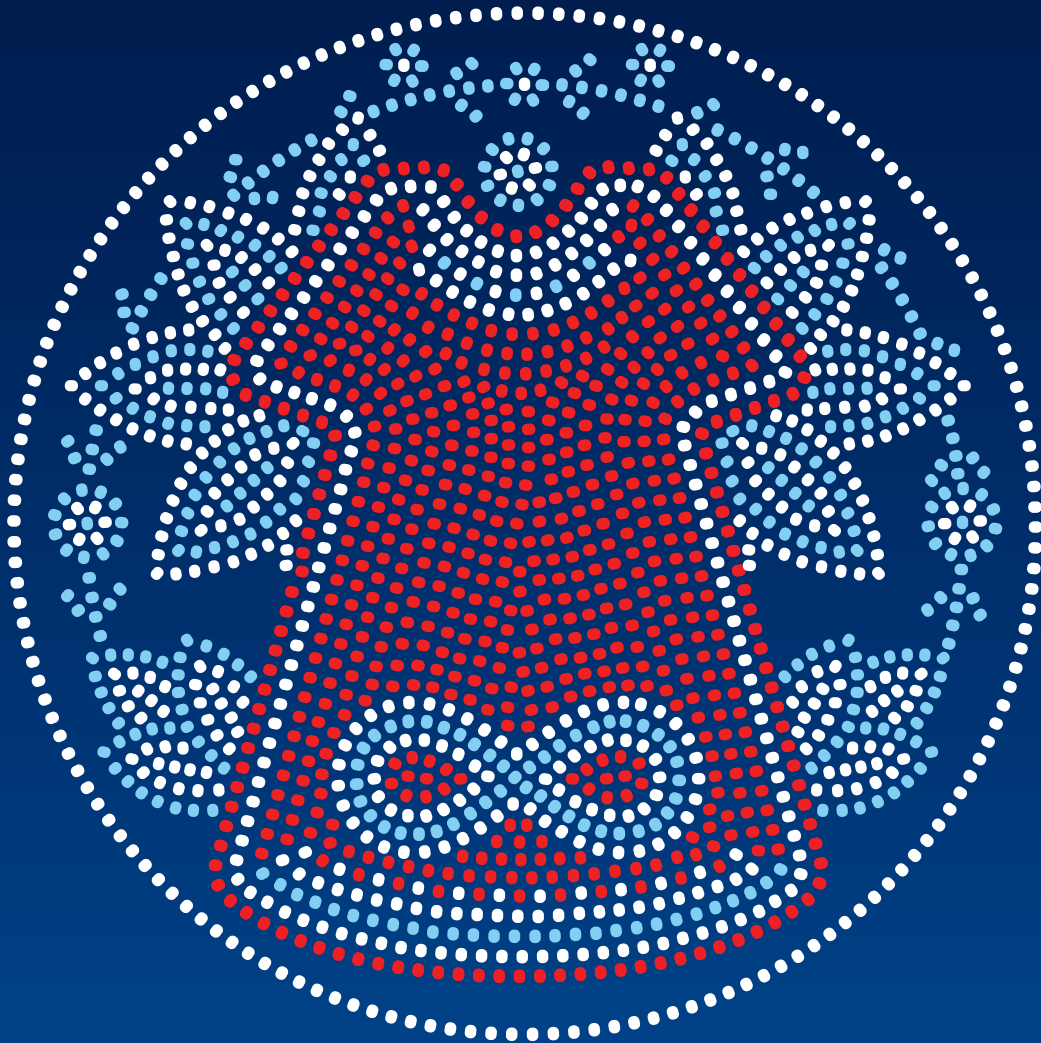
I wish to thank those who helped organize and make this conference possible: Marilyn Poitras, Allyson Stevenson, Norman Fleury, Janice Braden, Kendra Gill, Dorothy Myo, and the rest of the and MN-S Policy Unit – Thank you for lending your time and expertise to organize and support the creation of this conference. As part of, and on behalf of, the organizing committee I extend a warm welcome to you all and wish you a productive, enlightening, and inspiring conference experience.

Maarsii,

Kurtis Boyer, PhD
Conference Chair

Red Dress Day - May 5th

TO HONOUR MISSING AND MURDERED INDIGENOUS
WOMEN, GIRLS AND TWO-SPIRIT PERSONS.



May 5th, also known as Red Dress Day is National Day of Awareness for Missing and Murdered Indigenous Women, Girls, and Two-Spirit People. A Red Dress ceremony will be held in acknowledgement of the thousands of Indigenous women, girls, and two-spirit people who have been missing or murdered, having faced life-threatening violence in Canada. The red dress has become a symbol of the disproportionate violence against Indigenous peoples and was originally inspired the REDress Project, an art installation of empty red dresses by the Métis artist Jaime Black.

MAY 5, 2023 - DAY 1 / MORNING

7:30 AM – 8:30 AM	Registration and Complimentary Breakfast
8:30 AM – 8:40 AM	Welcoming Statement & Land Acknowledgment <ul style="list-style-type: none"> • The Wandering Métis - Jason McKay
8:40 AM – 9:00 AM	Opening Prayer and Memorial to Honour Red Dress Day <ul style="list-style-type: none"> • Opening Prayer - Elder Debbie Smith • Red Dress Presentation - Knowledge Keeper Louise Oelke
9:00 AM – 9:20 AM	Greetings <ul style="list-style-type: none"> • President Glen McCallum, Métis Nation–Saskatchewan • President Cassidy Caron, Métis National Council (virtual)
9:20 AM – 9:30 AM	Vice President's opening address <ul style="list-style-type: none"> • Vice President Michelle LeClair, Métis Nation–Saskatchewan
9:30 AM – 10:15 AM	Keynote Address Introduction by Conference Chair Dr. Kurtis Boyer <ul style="list-style-type: none"> • Brenda Gunn, National Centre for Truth and Reconciliation
10:15 AM – 10:45 AM	Health Break
10:45 AM – 11:15 AM	Keynote Presentation on Government of Canada Action Plan <ul style="list-style-type: none"> • Honourable David Lametti, Minister of Justice (virtual)
11:15 AM – 12:00 PM	MN-S UNDRIP Position Paper Highlights <ul style="list-style-type: none"> • Vice President Michelle LeClair, Métis Nation–Saskatchewan Discussion and Q&A
12:00 noon – 1:00 PM	Lunch - Luncheon Speaker: Thomas Isaac, Cassels Brock & Blackwell LLP <ul style="list-style-type: none"> • Fiddle music by Jordan Daniels and Joseph Desjarlais
1:00 PM – 2:00 PM	Lands, Resources and Water - Panel Panel Moderator: Dr. Allyson Stevenson Panelists: <ul style="list-style-type: none"> • Warren Boyer • Denise McKenzie • Gerald Morin Discussion and Q&A

MAY 5, 2023 - DAY 1 / AFTERNOON

2:00 PM – 3:00 PM **Children, Education, Culture, and Language - Panel**

Panel Moderator: Marilyn Poitras

Panelists:

- Daryl Basylak
- Elder Norman Fleury
- Faye Maurice
- Marcel St. Onge

Discussion and Q&A

3:00 PM – 3:30 PM **Health Break**

3:30 PM – 4:30 PM **Breakout Discussions and Feedback**

- **Group 1** Land, Resources, and Water
- **Group 2** Child and Family Services
- **Group 3** Education
- **Group 4** Language
- **Group 5** Culture
- **Group 6** Harvesting
- **Group 7** Traditional Land Use

4:30 PM – 4:45 PM **End of Day 1 Wrap Up**

- **The Wandering Métis** - Jason McKay

5:00 PM **Evening Banquet and Gala**

- **The Wandering Métis** - Jason McKay
- **Entertainment** - Bear Grease

MAY 6, 2023 - DAY 2 / ALL DAY

7:30 AM – 8:30 AM Registration and Complimentary Breakfast

8:30 AM – 8:35 AM Opening Remarks

- The Wandering Métis - Jason McKay

8:35 AM – 9:00 AM Report from UNDRIP Youth Conference

- President Autumn Laing-LaRose, Provincial Métis Youth Council

9:00 AM – 10:00 AM Building a Métis Court - Panel

Panel Moderator: Brandon Macleod

Panelists:

- Marilyn Poitras
- Susan Shacter

Discussion and Q&A

10:00 AM – 10:30 AM Health Break

10:30 AM – 12:00 noon Panel on Health, Women, and Social Equity - Panel

Panel Moderator: Monica Brunet

Panelists:

- Dr. Emily Grafton
- Shirley Isbister
- Melanie Omeniho

Discussion and Q&A

12:00 noon – 1:00 PM Lunch - Luncheon Speaker: Dr. Adam Gaudry

- Fiddle music by Jordan Daniels and Joseph Desjarlais

1:00 PM – 2:30 PM Panel on Métis Citizenship & Self Determination

Panel Moderator: Dr. Kurtis Boyer

Panelists:

- Jean Teillet
- Richard Quintal
- Dr. Angela Jaime
- Knowledge Keeper Louise Oelke

Discussion and Q&A

2:30 PM – 3:00 PM Closing Keynote Presentation

- Leah Dorion “What does it mean to be Métis?”

3:00 – 3:15 PM End of Day 2 Wrap Up and Closing Prayer

- The Wandering Métis - Jason McKay
- Elder Debbie Smith



The Story of UNDRIP

Exploring the Implementation of
UNDRIP as a Pathway to
Setting Things Right

*Kwaayesh
Aashtaayaahk*
Michif

Kwayskahstahsoowin
Cree

*Ĕła nıdeł Ĕła
Ĕghēdēleda há*
Dēnē

“The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international human rights declaration that provides the minimum standards for the survival and dignity of Indigenous peoples across the world.”

The historic Métis occupation of lands, the use of resources and water, and our contribution to the building a trading nation is the story of the creation of Canada. The economic, nation-building role of Métis was overlooked by the Hudson’s Bay Company when Rupert’s Land was sold to the Dominion of Canada in 1869. Eventual recognition of Métis as an original people in Canada led to our recognition and guarantee of constitutionally protected rights in Section 35 of the Constitution Act, 1982.

Métis rights are further recognized by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and brought into Canadian law by the UNDRIP Act (2023). The drafting of UNDRIP was undertaken by Indigenous leaders, scholars, legal experts and global diplomats actively working and engaging with grass roots Indigenous people and honed to consider the diverse needs of Indigenous Peoples around the world.

Drafting this document took over 30 years, building in provisions to ensure the process of implementation would not undermine existing treaties, agreements or constitutionally entrenched rights. Creating UNDRIP was no small feat.

What specifically was required to assert basic human rights for Indigenous peoples? What foundational changes to policy, systems, and society would need to take place? These are the very questions the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was intended to answer.

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international human rights declaration that provides the minimum standards for the survival and dignity of Indigenous peoples across the world. UNDRIP confirms the rights of Indigenous peoples.

This includes:

- Indigenous peoples rights to self-determination (Article 3);
- Indigenous peoples “autonomy or self-government in matters relating to their internal and local affairs” (Article 4); and
- Indigenous peoples right to “maintain and develop their own indigenous decision-making institutions” (Article 18), among others.

In 2007, the Government of Canada voted against the Declaration when the United Nations General Assembly officially adopted the UNDRIP; nine years later, the Government of Canada finally endorsed UNDRIP in 2016. As an international Declaration, it is not binding on countries unless it is implemented into the law of that country (e.g. by the country passing a law to implement it).

Taking a step further, in 2021 Canada introduced Bill C-15 - UNDRIP Act (UNDA). The UNDA became law in March 2023. The UNDA requires the creation of an implementation framework for the Government of Canada, an action plan developed in consultation and cooperation with Indigenous peoples.

This framework is intended to ensure the Government of Canada utilizes UNDRIP both as an instrument to uphold universal human rights, and as a guide for a more honorable interpretation of the intent of Canadian legislation.

4 The purposes of this Act are to:

- (a) affirm the Declaration as a universal international human rights instrument with application in Canadian law; and
- (b) provide a framework for the Government of Canada's implementation of the Declaration."

UNDRIP Act, Article 4

Meaningfully constructing and executing this framework will require not only consultation with Métis, First Nations and Inuit, but will necessitate the free, prior, and informed consent of these Indigenous Peoples.

6 (1) “The Minister must, in consultation and cooperation with Indigenous peoples and with other federal ministers, prepare and implement an action plan to achieve the objectives of the Declaration.”
UNDRIP Act, Article 6

In this context, “consultation and cooperation” is required with Métis Peoples.

The Shaping Our Future - Métis Rights / UNDRIP Conference 2023 will explore what implementation of UNDRIP means as a pathway to ‘setting things right’. Métis Nation – Saskatchewan, through this conference, is an opportunity for members of the Métis Nation to be involved in the development and implementation of the federal government’s action plan. Engaging in the workshops, panels, and discussions being facilitated by Métis academics, historians, and knowledge keepers is essential to sharing information and empowering knowledge.



Keynote Speakers

Leah Dorion is a Métis writer and artist currently living near Prince Albert, Saskatchewan, Canada. Her artwork celebrates the strength and resilience of Indigenous women and families and is popular across Canada. Leah is also a published children's book author and illustrator. Several of her Métis cultural books are available through Gabriel Dumont Press in Saskatoon, Saskatchewan and Strong Nations Publishing in Nanaimo, British Columbia. Recently, Oscardo <https://www.oscardo.com/collections/leah-dorion> an online gift shop located in Toronto, Ontario began distributing products and fashions featuring her unique style of art works. Leah has a passion for early year's education and is currently working with the Métis Nation of British Columbia (MNBC) to develop Métis cultural early years resources for children and families. She is a proud member of CARFAC which is the national voice of Canada's professional visual artists.

"Create the world you want to live in"



Dr. Adam Gaudry PhD is Vice-Dean and Associate Professor in the Faculty of Native Studies at the University of Alberta. He is a citizen of the Manitoba Métis Federation and his family is Red River Métis from the Lake-of-the-Woods in Northwestern Ontario. Adam received his Ph.D. from the Indigenous Governance Program at the University of Victoria and completed his MA in Sociology and BAH in Political Studies from Queen's University. He is a past Henry Roe Cloud Fellow at Yale University. Adam's scholarship focuses on Métis history and governance, Indigenous research methodologies, as well as indigenization policy in Canadian higher education. Adam's work has been published in *Native American and Indigenous Studies*, *American Indian Quarterly*, *AlterNative*, *Critical Ethnic Studies*, *The Wicazo Sa Review*, *aboriginal policy studies*, the *Canadian Journal of Native Education*, the *Osgoode Hall Law Journal*, *The Canadian Encyclopedia*, and numerous edited collections.



Brenda Gunn is an Associate Professor at Robson Hall Faculty of Law, University of Manitoba and Advisor to the UN Expert Mechanism on the Rights of Indigenous People. As a proud Métis woman, University of Manitoba Law Professor Brenda Gunn combines academic research with activism pushing for greater recognition of Indigenous peoples' inherent rights as determined by their own legal traditions. After earning a JD at the University of Toronto and an LLM in Indigenous Peoples Law and Policy at the University of Arizona, Brenda worked at a community legal clinic in Guatemala on a case of genocide submitted to the Inter-American Commission on Human Rights. She has also worked with Manitoba First Nations on Aboriginal and treaty rights issues.



Brenda continues to be actively involved in the international Indigenous peoples' movement. She developed a handbook that is one of the main resources in Canada on understanding the UN Declaration on the Rights of Indigenous Peoples and has delivered workshops on UNDRIP across Canada and internationally. In 2013, Brenda participated in UN training to enhance the conflict prevention and peacemaking capacities of Indigenous Peoples' representatives, which continues to impact her research. She aims to do research that will contribute building a more just world for her daughter, her nieces and all their relations.

Keynote Speakers

Thomas Isaac is a nationally recognized authority in the area of Aboriginal Law and serves as the Chair of the Aboriginal Law Group at Cassels. Tom has extensive cross-Canada experience advising industry, investors, and federal, provincial, territorial, and municipal governments/agencies on matters involving complex multi-jurisdictional Aboriginal-related disputes. Tom also has extensive experience representing industry and government clients before the Supreme Court of Canada, Federal Court of Canada, Ontario Court of Appeal, Ontario Divisional Court, BC Court of Appeal, BC Supreme Court, NWT Supreme Court, Yukon Supreme Court, Yukon Court of Appeal, Manitoba Court of Queen's Bench, PEI Supreme Court, PEI Court of Appeal, National Energy Board, Ontario Energy Board, and BC Environmental Appeal Board. In 2018, Tom was honoured as one of Canada's "Top 25 Most Influential" lawyers by Canadian Lawyer magazine.



Tom is a former Chief Treaty Negotiator for the Government of British Columbia and a former Assistant Deputy Minister responsible for establishing Nunavut for the Government of the Northwest Territories. He also served in a senior capacity with the Government of Saskatchewan dealing with Aboriginal issues.

Tom served as the Minister's Special Representative for the Minister of Indigenous and Northern Affairs regarding a Section 35 Métis Rights and Reconciliation Framework and a reconciliation approach for the Supreme Court of Canada's decision in *Manitoba Métis Federation v. Canada*. His report—*A Matter of National and Constitutional Import: Métis Section 35 Rights and the Manitoba Métis Federation Decision*—was released by Canada in July 2016.

Tom also served as the Minister's Special Representative for the Minister of Indigenous and Northern Affairs and the Premier of the Northwest Territories regarding the Akaitcho Dene and NWT Métis Nation negotiations in the Northwest Territories. His report—*A Path to Reconciliation*—was released by both governments in March 2017.

Tom is presently serving as the Minister's Special Representative for the Minister of Indigenous and Northern Affairs to conduct exploratory discussions on the Gottfriedson class action lawsuit against the Government of Canada relating to residential school day students.

Tom has published extensively in Aboriginal law, including 15 books, the most notable being *Aboriginal Law*, 5th Ed. His published works on Aboriginal law have been cited with approval by Canadian courts, including the Supreme Court of Canada and the Federal Court of Appeal. Tom is a member of the law societies of Alberta, British Columbia, New Brunswick, Northwest Territories, Ontario, Saskatchewan and the Yukon.

Autumn Laing-LaRose is a proud queer Métis woman born and raised in Saskatoon Saskatchewan. She is the President of the Provincial Métis Youth Council and Minister of Youth for the Métis Nation- Saskatchewan. Autumn is a student in the Saskatchewan Urban Native Teacher Education Program (SUNTEP) and was the first Indigenous woman to be elected as President of the University of Saskatchewan Students Union. Autumn is passionate about good governance and creating opportunities for Métis youth to be supported and celebrated. Her ultimate goal for her four-year elected term is for Métis youth in Saskatchewan to feel connected to each other, to their culture, and to create valuable services offered by their Métis Government. When not at school or work you can find her with her two dogs and two cats whom she loves dearly!



Honourable David Lametti was first elected in 2015 as the Member of Parliament for LaSalle—Émard—Verdun. A proud resident of Montréal for over 30 years, Minister Lametti was born and raised in Port Colborne, Ontario. As the child of Italian immigrants, his parents' story is one of generational sacrifice: they left their home and came to Canada so that their children could have a better life than they did. Minister Lametti believes that his parents' hard work and commitment to education gave him the opportunity to succeed.



Before entering politics, Minister Lametti was a Professor of Law at McGill University for nearly 20 years and established himself as an accomplished legal academic and expert in property and intellectual property law. Minister Lametti holds a Bachelor of Arts in Economics and Political Science from the University of Toronto, a Bachelor of Civil Law and Bachelor of Laws from McGill University, a Master of Laws from the Yale Law School, and a Doctor of Philosophy in Law from Oxford University. He has taught or lectured in many of the world's most well-known universities in French, English, and Italian. He was appointed Minister of Justice and Attorney General of Canada in January 2019 and held that position in Cabinet since.

Keynote Speakers

Vice President Michelle LeClair is a proud Métis woman, mother, and grandmother. Born into a tight-knit Michif family of seven children, she has been immersed in Métis culture, traditions, and activism since childhood.

A lawyer by training, Vice President LeClair represented families fighting to get their children out of care and continues to advocate for a system that supports Métis mothers, fathers, and families. She also fought for the recognition of Métis rights, including serving as legal counsel on important rights and harvesting cases such as *R. v. Belhumer*.



Michelle was elected Vice President of the Métis Nation-Saskatchewan (MN-S) in 2021 and has been actively involved with the government since the 1990s. As Vice President and Minister of Justice, LeClair continues to be a champion for Métis residential school Survivors and their families. She advocates at the provincial and federal level, alongside Survivors and their families, for justice and proper acknowledgment of the Métis residential school experience. LeClair continues to advance Métis rights by leading efforts toward self-government and under her leadership, MN-S has forged a path toward a treaty recognizing the right to self-determination of the Metis Nation in Saskatchewan under s.35.

Panel 1: Lands, Resources, and Water

Moderator:

Dr. Allyson Stevenson

Panelists:

Warren Boyer

Denise McKenzie

Gerald Morin

The historic occupation of lands, and the use of resources and water, by the Métis is evidenced by their contribution to the economy built through trade with the Hudson's Bay company. This economic, nation-building, contribution was ignored by the Hudson's Bay Company, which illegally sold Rupert's Land to the dominion of Canada in 1869. Today, this historic fact is evidence of use and occupation and affords Métis people with constitutionally protected rights to lands, resources, and water. Section 35 of the Constitution Act, 1982, protects Métis rights, which are further endorsed by UNDRIP, and represented by the UNDRIP Act. This panel will explore the meaning of UNDRIP and its adjacent legislation to the future of Métis jurisdiction over lands, resources, and water, as indicated below:

"Article 26.(2) Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired."

Articles of Interest: 8, 10, 25, 26, 27, 28, 29, 30, 32, 38

Panel 1 Biographies: Lands, Resources and Water

Dr. Allyson Stevenson is a Métis historian and adoptee whose family is from Kinistino, SK, raised in Regina. She joined the Indigenous Studies Department at the University of Saskatchewan as the Gabriel Dumont Research Chair in Métis Studies in July 2020. She obtained her PhD in History from the University of Saskatchewan in 2015. Her award-winning book, *Intimate Integration: The Sixties Scoop and the Colonization of Indigenous Kinship* was published in December 2020. Her current research specializes in histories of Indigenous women's political organizing, the Sixties Scoop, and Cree-Métis histories of the Saskatchewan River. She works closely with the community of Cumberland House, Saskatchewan, to support their efforts to develop a local museum and is undertaking oral histories of women's relationship to water. She is also slowly learning Cree. Allyson Stevenson's paternal Anglo-Métis family line include the Fidlers who resided in Headingly, Manitoba, the Isbister Settlement (now Prince Albert, SK), Flett's Springs, and finally, Kinistino, SK; the Sayeses, who resided in Glen Mary/Pahonan and Cumberland House, the Swains, the Isbister/Bears, the Saunders', and countless other unnamed Indigenous women ancestors. As an adoptee who was raised in a non-Indigenous family in Regina, Stevenson reconnected with her family of origin in 1996. Her father, Robert Allen Wiggins had gone missing in 1980, but she was welcomed by his family. She has since obtained her Saskatchewan Métis citizenship, and is a member of the Kinistino Métis Local 43 that her great grandfather Alexander McLeod Fidler helped organize in the 1930's.

Panels & Panelists

Panel 1 Biographies: Lands, Resources and Water

Warren Boyer is the President of Chitek Lake Local #97 and a member of the historic and contemporary community of northwest Saskatchewan, Chitek Lake. He was born on May 20th, 1966, in Leoville, Saskatchewan. His parents Euclide and Helen (Lucier) Boyer raised 13 children: 7 boys and 6 girls. His father, Euclide Boyer is a Métis veteran of World War II and was the President of the Trappers Association and President of the Métis Local.

Warren grew up in Chitek Lake living off the land. He was taught the traditional methods of trapping, hunting and fishing from his father and brothers. His family have been members of the Trappers Association for generations and at 12 years old Warren received his first trapper's licence. Warren was elected as President of Chitek Lake Métis Local in 2015. Prior to being President, he held the Vice President position. He continues to actively practice his section 35 right to trap, hunt and fish. He is passing down his traditional land use knowledge to Métis and First Nation youth by hosting seasonal harvesting and cultural camps within his community.

Denise McKenzie is a proud Métis Woman from Cumberland House advocating for the delta as opportunities arise for the past 18 years. She is involved in many sectors of the community, striving to improve the health of our water, land, environment and for our Métis people. Denise is the coordinator for the Delta Restoration Project, entering its 7th year, lead and initiated by the Delta N-90 Trappers Organization.

Her life experiences have contributed to where she is in her life. She grew up in a traditional Métis home. Her father was a trapper, fisherman and carpenter, and her mother was a homemaker with seven children. For entertainment at home Denise's father would bring out his fiddler and have all his children jig and dance while her mother hummed right along.

Denise co-owned and operated a store business for 20 years in Cumberland House. She graduated from Nursing School in 1978 and worked throughout the north until she married her husband Ernest McKenzie of 40 years. She currently works for Kids First North as a prenatal outreach coordinator. With her husband and daughters, she trapped, commercial fished, hunted, gathered, raised sled dogs and raced the circuit throughout Saskatchewan and Manitoba. Denise is a board member for the Delta N-90 Trappers, member of the Fisherman's Cooperative, board member for the Les Fille De Madelaine Métis Women's Group of Saskatchewan, member of the health committee, museum committee, delta stewardship committee and the Community Research Advisory Committee.

Gerald Morin is the former President of the Métis National Council and of Métis Nation-Saskatchewan, where he most recently served as Vice President. He is a recognized expert in Métis governance and history, and holds a degree in law from the University of Saskatchewan.

Gerald has fought for key pillars in advancing Metis advancement including recognition of the creation of a Métis land base and launching the Northwest land claim in Saskatchewan, a Metis rights strategy, strengthening Metis self-government, the proper recognition of Louis Riel and the Métis Nation within Canada, and the establishment of a national definition and registry for Métis. He oversaw the creation of the original Métis Nation-Saskatchewan constitution in 1993.

Gerald is from the historic Métis community of Green Lake, Saskatchewan.

Panel 2: Children, Education & Language

Panel Moderator:
Marilyn Poitras

Panelists:
Darryl Bazylak
Norman Fleury
Faye Maurice
Marcel St. Onge

The future of a nation is often framed within the legacy created for future generations. Such legacy is secured by the protection of language, preservation of culture, and the telling of our history. Jurisdiction over education and the sharing of our knowledge, Métis language, and history is key to ensuring a strong identity, and future for our children. This panel will explore the ways in which UNDRIP, and its adjacent legislation, will support efforts to advocate for Métis rights pertaining to the security of children within families, and the representation of Métis culture, heritage, and language in our education systems and communities.

Articles of Interest: 13, 14, 17, 21, 22, 31

Panel 2 Biographies: Children, Education & Language

Darryl Bazylak, born and raised in Saskatoon, Darryl is a proud MN-S citizen with strong Métis roots. He currently lives in Saskatoon with his wife, Tracy, and daughter, Alora.

Darryl holds a Bachelor of Arts & Science in English and Bachelor of Education. He also completed a Master of Educational Foundations in the Indian and Northern Education Program (INEP) at the University of Saskatchewan in 2002. His thesis identified factors contributing to the success of Indigenous students in high school.

He has been an educator for 31 years and is currently Director of Education for Prairie Spirit School Division. Darryl was employed by Greater Saskatoon Catholic School Division for 29 years. He has worked in both elementary and high schools and spent 10 years at Oskāyak High School, an urban Aboriginal Cultural School in Saskatoon.

Darryl currently co-chairs the 2030 Provincial Education Plan Implementation Team and sits on the Minister's Provincial Education Council. He is the Past President of the League of Educational Administrators, Directors and Superintendents of Saskatchewan (LEADS) and has served on several volunteer community and education boards. He is currently active on the Saskatchewan Research Network (SRNET) Board, Catholic Health of Alberta and Saskatchewan (CHAS) Board and is Chair of the Emmanuel Health Board.

Panels & Panelists

Panel 2 Biographies: Lands, Resources and Water

Norman Fleury is originally, from St. Lazare, Manitoba, Norman Fleury is a gifted Michif storyteller. He speaks Michif, Cree, Anishinaabemowin, Dakota, French, and English. Tireless in the promotion and preservation of the Michif language, he has contributed to dozens of language resources, including dictionaries, grammar books, and he has provided innumerable translations for cultural resources. Norman is currently a sessional lecturer and Michif Elder in the College of Education at the University of Saskatchewan.

Norman took teacher training at Brandon University and was director for the drug and alcohol abuse program at Dakota Ojibway Tribal Council in Manitoba. Norman is the son of Flora Fleury and stepfather Joseph Edward Fleury and has family ties to leaders of the 1885 Resistance at Batoche.

Taanishi, **Faye Maurice** (nee Trotchie) dishinihkaashoon. Faye is a proud descendant of La Prayrii Rond Michif (Round Prairie Michif) and has lived in Saskatoon for most of 68 years. She is the oldest of six and has one daughter and two granddaughters. Faye belongs to an amazing Michif/Métis community (namely Gabriel Dumont Local 11) of strong leaders and teachers who value the preservation of Michif language, cultural traditions, stories, worldview, history, and values, alongside songs and dance.

Presently Faye is seconded from her role at Saskatoon Public Schools as a Knowledge Keeper to coordinate Local 11's Michif Language Initiative. Working with speakers and technicians in their mentorship circle, coordinating Michif language classes and programs, teaching young people, and the development of resources keeps her fulfilled and busy.

Marcel J. St. Onge is a proud citizen of the Métis Nation of Saskatchewan, lawyer, and social worker. Currently, Marcel is the Senior Director of Child and Family Services with the Métis National Council (MNC). Marcel has 35 years of extensive knowledge and experience working in child welfare, child, youth and family advocacy, and young offenders.

Marcel has worked collaboratively with senior representatives of Indigenous, federal and provincial governments on issues pertaining to child welfare. Before joining MNC, Marcel was the Director of Indigenous Services, Ministry of Social Services with the Government of Saskatchewan, where he and his team were responsible for managing 19 delegation agreements with First Nations Child and Family Services Agencies who provide child protection and prevention services to their members on 63 First Nations.

From 2020 to 2021, Marcel also participated in the main table negotiations and the completion of the first Coordination Agreement in Canada under An Act Respecting First Nations, Inuit and Métis children, youth and families between Cowessess First Nation, the Government of Saskatchewan, and the Government of Canada.

Panel 3: Métis Judiciary and Dispute Resolution

Panel Moderator:
Brandon Macleod

Panelists:
Brandon Macleod
Marilyn Poitras
Susan Shacter

The design of a Métis Court has been created through research, community input, expert advice and with the idea of a system based on restorative justice. This panel will discuss the process undertaken, the insights to date and the path forward in the design of the court for the Métis Nation-Saskatchewan. The discussion will touch on how UNDRIP, and the forthcoming framework, will support the foundations for the restoration of a Métis judiciary and dispute resolution strategy.

Articles of Interest: [4](#), [5](#), [8](#), [9](#), [10](#), [11](#), [18](#), [19](#), [20](#), [21](#), [28](#), [29](#), [30](#), [32](#), [34](#), [38](#), [40](#), [41](#), [42](#)

Panel 3 Biographies: Métis Judiciary and Dispute Resolution

Brandon Macleod is the Director of Justice and Legislative Affairs at the Métis National Council. He is a lawyer with membership with the Law Society of British Columbia and a citizen of Métis Nation British Columbia, with roots in the Yorkton area. He currently resides in Port Moody, BC with his partner Kelsey.

Marilyn Poitras is a Michif/Cree/Irish with a bit of Scottish thrown in for good measure, hailing from the southeast corner of the Qu'Appelle valley on the prairies. She is a religious follower of design thinking and belongs to the tribe of positive deviants. Marilyn is also a passionate student of natural law and traditional knowledge systems. She loves ensuring a good helping of Indigenous knowledge is added to our daily conversations, her own thinking and to all systems review. Marilyn has a LL.B. from the University of Saskatchewan and a LL.M. from Harvard Law School.

In her career, Marilyn has been a court worker, a constitutional lawyer, a law professor, a negotiator, a community developer, a commissioner, a film producer and an editor. She is a design thinker. Today she brings all of those experiences into her new systems design company, MPoitras Ethics, Law and Design, to assemble teams to sort through monster problems and find traction for new pathways, ideas, institutions and systems within which we all live and work. Her design team has been contracted to design a Métis Court for the Métis Nations-Saskatchewan.

Panels & Panelists

Panel 3 Biographies: Lands, Resources and Water

Susan Shacter is originally from a little Métis community on the edge of Hinton, Alberta, but mostly grew up in Battleford. Her family is from the Bresaylor, Langmeade, and Bjelde Creek areas, but they travelled far and wide after leaving Red River in the 1880s and with family ties to many areas including Northern Saskatchewan, Alberta, and British Columbia. She is a citizen of the Métis Nation - Saskatchewan (MN-S) and a member of Gabriel Dumont Local 11 (GD11).

Susan is currently pursuing an MA in Political Studies at the University of Saskatchewan (USask), where her focus is on Political Trust Building. Prior to this, she earned a graduate certificate in Economic Analysis for Public Policy with the Johnson Shoyama Graduate School of Public Policy (JSGS), as well as a B.A. (Hons) in Sociology from USask. During her time at university, she also earned certificates in Indigenous Justice and Criminology (IJC) and Indigenous Governance and Politics.

Before her academic pursuits, she worked as a computer programmer for over 13 years after completing a diploma with SIAST in Computer Information Systems. She is incredibly proud to be part of a team that is working hard to review and reform the Constitution of MN-S in consultation with Métis people within Saskatchewan. As part of her role, she is honored to support the work of the MN-S Tribunal.



Panel 4: Health, Women, and Social Equity

Panel Moderator:
Monica Brunet,
MN-S Director of Citizen Engagement

Panelists:
Dr. Emily Grafton
Shirley Isbister
Dr. Brenda McDougall
Melanie Omeniho

UNDRIP is an opportunity to build on the strength of Métis women's culture to fulfill their traditional role as custodians of the Nation's physical, cultural and social health. Great strength resides within the Métis Nation, as evidenced by the Métis people's ability to continue and grow despite generations of social inequalities and discrimination. A large part of this can be credited to the leadership of Métis women within families and communities. This panel will discuss the need to promote social equity to achieve improved living conditions and health and will explore how the UNDRIP and its adjacent legislation supports the Métis Nation in pursuit of these basic human rights.

Articles of Interest: 5, 9, 16, 21, 22, 23, 24, 29, 31, 35, 36

Panel 4 Biographies: Health, Women, and Social Equity

Monica Brunet is the Director of Citizen Engagement at the Métis Nation Saskatchewan. She is a highly motivated and dynamic Métis Woman with solid business principles and extensive experience in relationship building with clients, government agencies, consultants and partner organizations.

For the last 21 years, Monica has been growing the presence of Métis businesses across the province of Saskatchewan by implementing programs and services which has resulted in record breaking growth. Known as someone who "gets things done" Monica is passionate about the work she has the privilege of doing.

Dr. Emily Grafton

Emily Grafton is a citizen of the Métis Nation (Ontario). She has a PhD in Native Studies (University of Manitoba). Emily has worked in community, provincial, and Indigenous politics. As a life-long volunteer, she has held several community-based board positions.

Emily is currently an Associate Professor (University of Regina), and teaches courses on reconciliation, settler colonialism, and gender and feminist theories.

Panels & Panelists

Panel 4 Biographies: Lands, Resources and Water

Shirley Isbister is a mother of 3 and Grandmother of 6. She is a proud Métis woman whose Métis roots come from Round Prairie Métis settlement.

As President of the Central Urban Métis Federation Inc. (CUMFI), Shirley has an immeasurable impact on her community. Under her leadership, CUMFI has launched various housing initiatives which focused on providing a welcoming family environment to children in crisis, and safe and affordable housing to families and elders. One of the many successful programs is the Coming Home Program which moves Indigenous moms or dads or 2 parent families in and their children are returned home from foster care and live in a supported environment. Shirley ensures no one who comes to CUMFI for help is turned away.

Shirley is an advocate for the community she represents in other ways. She is a committed member of the Saskatoon Police Service Indigenous Women's Advisory Circle which works to improve policies and actions concerning police-related issues that touch the lives of Indigenous women. Shirley was selected to be a member of this committee due to her trusted voice as a community leader within Saskatoon. Shirley is totally committed to Reconciliation, MMIW, education partnerships and a better quality of life for Indigenous people. She works tirelessly for the rights of Métis people. Her motto is "the speed of the leader determines the rate of the pack".

Dr. Brenda McDougall is the University Research Chair in Métis Family and Community Traditions at the University of Ottawa. She holds a PhD in Native Studies from the University of Saskatchewan and is an expert in the history of Métis communities working closely with traditional knowledge keepers to understand the cultural values and contexts that have shaped the Métis world. Brenda's first book was *One of the Family: Métis Culture in Nineteenth Century Northwestern Saskatchewan* (2010) and she was co-editor *Contours of a People: Métis Family, Mobility, and History*. She has contributed to the creation of two online forums focused on digital record keeping and Indigenous-focused histories. In her role as a research chair, Brenda has built a strong program of research in the connections between Métis families across the homeland.

Melanie Omeniho is a descendent of the historical Métis community of Lac Ste Anne and is a proud member of the Métis Nation of Alberta. As a young person, Melanie attended meetings and assemblies alongside her mother and other strong Métis women role models who set the stage to creating spaces for Métis women's voices to be heard. Her political and advocacy career led her to play a role in the development and incorporation of Les Femmes Michif Otipemisiwak (LFMO) and to her four-terms as President, elected by Métis women across the homeland. Melanie has been the President of Edmonton Métis Local 1886 for nearly 30 years. She is also past-President of Women of the Métis Nation in Alberta.

Melanie has extensive experience in the areas of community development, social programming, family and children services, and Economic Development. She has developed many community programs and advocates on behalf of her community and Métis women to effect changes to the various social programs to better meet the needs of the Indigenous community. Melanie plays an integral role in Métis Nation governance. She sits on the Board of Governors of the Métis Nation as a non-voting member while ensuring consistently that the interests of Métis women are considered in every decision. She also played a key role in the development of Métis Nation priorities to be addressed at the Permanent Bilateral Mechanism table between the Métis Nation and Canada. Melanie has acted on behalf of the Métis Nation on several critical matters as they relate to the Duty to Consult and engage.

Panel 5: Métis Identity and Self-determination

Panel Moderator:
Dr. Kurtis Boyer

Panelists:
Dr. Chris Anderson
Dr. Angela Jaime, Vice Provost Indigenous,
University of Saskatchewan
Elder Louise Oelke
Richard Quintel, MN-S CEO
Jean Teillet

Despite playing an essential part in the founding and shaping of Canada, the Métis have faced (dis) enfranchisement through policies designed to rid Canada of their fiduciary duty to Indigenous peoples. These colonial policies disrupted self-determination and the authority to define community membership. This resulted in a history steeped in susceptibility to loss of land and poor determinants of health, which ultimately carved out an alternate lived experience unique to Métis people. Who are Métis? This panel will discuss the implications of UNDRIP and the strategies necessary for the advocacy and development of a meaningful and inclusive implementation framework for the Métis within Canada.

Articles of Interest: [1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [11](#), [12](#), [13](#), [15](#), [17](#), [18](#), [19](#), [20](#), [21](#), [22](#), [23](#), [25](#), [26](#), [30](#), [31](#), [33](#), [34](#), [36](#), [39](#), [40](#), [43](#), [44](#), [45](#), [46](#)

Panel 4 Biographies: Métis Identity And Self-Determination

Dr. Kurtis Boyer is a citizen of the Métis Nation-Saskatchewan and is a political scientist working in the areas of Indigenous governance and political psychology. In 2023 Dr Boyer was appointed as the JSGS Chair in Métis Governance and Policy.

Dr. Boyer worked extensively on issues related to Indigenous politics and self-governance. He has focused specifically on topics, related to Métis citizenship, educational and behavioural drivers of reconciliation, Indigenous self-determination via living resource management, Métis governance, and drivers for collaborative economic development between municipal and Indigenous administrations.

Currently Dr. Boyer serves on the University of Saskatchewan's Indigenous Learning Requirement Committee, the debwaywin | tapwewin | taapwaywin standing committee, and he also acts the co-chair on the MOU Committee for Advancing Métis Post-Secondary Education.

In addition to his academic work, Kurtis has professional experience working with Indigenous organizations and governments, including Métis government. In 2022, Dr. Boyer was appointed as a member of the UNESCO Inclusive Policy Lab.

Panels & Panelists

Panel 4 Biographies: Lands, Resources and Water

Dr. Chris Anderson is the Dean of the Faculty of Native Studies at the University of Alberta. He joined the faculty in 2000 and received his PhD in 2005 from the Department of Sociology, also at the U of A. In 2014, he was awarded Full Professorship. He is the former Director of the Rupert's Land Centre for Métis Research and additionally served as the Interim Institutional Co-Lead of Indigenous Initiatives for the University of Alberta.

Dr. Andersen is the author of two books including, with Maggie Walter, *Indigenous Statistics: A Quantitative Indigenous Methodology* (2013) and *"Métis": Race, Recognition and the Struggle for Indigenous Peoplehood* (2014). In 2015, the Native American and Indigenous Studies Association awarded "Métis" the "2014 Prize for Best Subsequent Book in Native American and Indigenous Studies" and in 2016, it was shortlisted for the 2015 Canada Prize. In 2021, with Dr. Jennifer Adese, he co-edited *A People and a Nation: New Directions in Contemporary Métis Studies*.

Andersen was a founding member of the Native American and Indigenous Studies Association Executive Council, was a member of Statistics Canada's Advisory Committee on Social Conditions and is editor of the journal *aboriginal policy studies*. In 2014 he named as an inaugural Member of the Royal Society of Canada's College of New Scholars, Artists and Scientists.

Dr. Angela M. Jaime (enrolled member of the Pit River tribe) is the interim Vice Provost, Indigenous Engagement and a Professor in Indigenous Studies at the University of Saskatchewan. Dr. Jaime arrived in Saskatoon July 2020 after accepting the position of the Vice Dean, Indigenous for the College of Arts and Science. Dr. Jaime spent 16 years at the University of Wyoming (Laramie, Wyoming) as Professor in and Director of Native American & Indigenous Studies and Associate Director of the School of Culture, Gender, and Social Justice.

Dr. Jaime has been teaching, consulting and researching in the areas of diversity, equity, inclusion, anti-racism/anti-oppression, critical race theory, social justice and Indigenous Education for more than 25 years. Dr. Jaime completed her doctorate at Purdue University in 2005 and her master's degree from San Francisco State University's College of Ethnic Studies in 1997. Her areas of research are in critical race theory, Indigenous education, Native women and their experiences in higher education, and research methodology through an Indigenous and anti-racist/anti-oppression lens. She promotes social justice by critically examining systematic racism/oppression and discrimination of Indigenous people and people of color in higher education. Most importantly, she is a mother of two amazing boys.

Elder Louise Oelke has an extensive background working and volunteering with a diverse range of people from many different cultures. Born and raised in northern Saskatchewan, she is of Métis ancestry and speaks fluently in Cree and Northern Michif language.

She values accessibility, inclusiveness, equal opportunity and democratic processes and is committed to the work that she takes on. She is the past Executive Director of CUMFI Supported Living Homes, women shelters where single mothers and their children reside and work towards a safe, enriched environment for themselves and their children. She is also very committed to the Aboriginal community of Saskatchewan. She served on the Board of Directors for the Indian and Métis Friendship Centre, past President of Aboriginal Friendship Centres of Saskatchewan and has served as a committee member for Urban Aboriginal Strategy and the Aboriginal Health Committee. Louise served on the Multicultural Initiatives Fund Committee and has served on the Sask. Culture Board of Directors.

As the past Director of women shelters she has engaged the clientele with various workshops from domestic violence, anger management, traditional parenting and individual counseling. She continues to serve in the community as an Elder and a Knowledge Keeper and also offers individual counseling to women experiencing violence and domestic abuse. She is a mother of 5 grown children, grandmother of 14 and great grandmother of 7.

Richard Quintal is the Chief Executive Officer of Métis Nation–Saskatchewan and the Clerk of the Métis Nation Legislative Assembly. He has overseen the growth of the government to its present size of over 170 employees providing services and programs to Métis citizens.

Richard previously worked for the Government of Canada in several roles, his last post was as Chief Negotiator with the Métis Nation. Richard is proud to be building the MN-S into an employer of choice in Saskatchewan.

Jean Teillet is an author, women's rights advocate, and Indigenous rights lawyer. In October of 2022 she wrote a report on Indigenous Identity Fraud. She has appeared at the Supreme Court of Canada twelve times in Indigenous rights cases. Ms. Teillet's popular history, *The North-West is Our Mother: The Story of Louis Riel's People*, the Métis Nation was one of the *Globe & Mail's* top 100 books of 2019 and won the Carol Shield's and Manitoba Day awards. She is the author of *Métis Law in Canada* and has written for academic journals, the *Globe & Mail* and *Macleans*.

A frequent public speaker throughout Canada and internationally, Jean has been awarded the highest honour of her people, the Order of the Métis Nation. The Indigenous Bar Association has awarded Jean it's highest honour, Indigenous Peoples Counsel. She has three honorary doctorates (University of Guelph, Windsor University and Law Society of Ontario). In recognition of decades of work with midwives, Jean has been made an honorary lifetime member of the Association of Ontario Midwives. She is a member of the Manitoba Métis Federation and is the great grandniece of Louis Riel.



Message from the President - Provincial Métis Youth Council

Dear delegates,

It is my honor to welcome you all to this remarkable gathering of youth and citizens from around Saskatchewan. As President of the Provincial Métis Youth Council, I am delighted to have the opportunity to address the importance of youth engagement within the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

As Métis youth in Saskatchewan, we recognize that we are not alone in our struggle for recognition and respect of our culture and identity. We are proud to stand alongside Indigenous youth from around the globe who share our passion for preserving and celebrating our traditions, languages, and values.

This conference offers a unique opportunity for us to learn from each other, to share our stories, and to make connections that will help us to create positive change in our communities. We encourage you to embrace the diversity of viewpoints represented here, to learn from each other, to make friends, and to explore the rich history and traditions of the Métis people.

Youth have a powerful voice, and we must use it to advocate for our rights and to ensure that our voices are heard at the highest levels of government and society. UNDRIP provides a framework for us to do just that, and it is up to us to seize the opportunities it offers.

We encourage you to engage with UNDRIP and to explore the many ways in which it can support the empowerment of Indigenous youth. Through education, leadership, and advocacy, we can work together to build a brighter future for Métis and for all Indigenous peoples.

Once again, I welcome you all to this incredible gathering and look forward to the connections we will make and the work we will accomplish together.

Sincerely,

Autumn Laing-LaRose

President, Provincial Métis Youth Council, Saskatchewan

United Nations Declaration on the Rights of Indigenous People

The following declaration was adopted by the United Nations General Assembly on September 7, 2007.





The General Assembly,

Guided by the purposes and principles of the Charter of the United Nations, and good faith in the fulfilment of the obligations assumed by States in accordance with the Charter,

Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,

Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind,

Affirming further that all doctrines, policies and practices based on or advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are racist, scientifically false, legally invalid, morally condemnable and socially unjust,

Reaffirming that indigenous peoples, in the exercise of their rights, should be free from discrimination of any kind,

Concerned that indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests,

Recognizing the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources,

Recognizing also the urgent need to respect and promote the rights of indigenous peoples affirmed in treaties, agreements and other constructive arrangements with States,

Welcoming the fact that indigenous peoples are organizing themselves for political, economic, social and cultural enhancement and in order to bring to an end all forms of discrimination and oppression wherever they occur,

Convinced that control by indigenous peoples over developments affecting them and their lands, territories and resources will enable them to maintain and strengthen their institutions, cultures and traditions, and to promote their development in accordance with their aspirations and needs,

Recognizing that respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment,

Emphasizing the contribution of the demilitarization of the lands and territories of indigenous peoples to peace, economic and social progress and development, understanding and friendly relations among nations and peoples of the world,



Recognizing in particular the right of indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child,

Considering that the rights affirmed in treaties, agreements and other constructive arrangements between States and indigenous peoples are, in some situations, matters of international concern, interest, responsibility and character,

Considering also that treaties, agreements and other constructive arrangements, and the relationship they represent, are the basis for a strengthened partnership between indigenous peoples and States,

Acknowledging that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights² and the International Covenant on Civil and Political Rights,² as well as the Vienna Declaration and Programme of Action,³ affirm the fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development,

Bearing in mind that nothing in this Declaration may be used to deny any peoples their right to self-determination, exercised in conformity with international law,

Convinced that the recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith,

Encouraging States to comply with and effectively implement all their obligations as they apply to indigenous peoples under international instruments, in particular those related to human rights, in consultation and cooperation with the peoples concerned,

Emphasizing that the United Nations has an important and continuing role to play in promoting and protecting the rights of indigenous peoples,

Believing that this Declaration is a further important step forward for the recognition, promotion and protection of the rights and freedoms of indigenous peoples and in the development of relevant activities of the United Nations system in this field,

Recognizing and reaffirming that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples,



Recognizing that the situation of indigenous peoples varies from region to region and from country to country and that the significance of national and regional particularities and various historical and cultural backgrounds should be taken into consideration,

Solemnly proclaims the following United Nations Declaration on the Rights of Indigenous Peoples as a standard of achievement to be pursued in a spirit of partnership and mutual respect:

Article 1

Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all

human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights⁴ and international human rights law.

Article 2

Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination, in the exercise of their rights, in particular that based on their indigenous origin or identity.

Article 3

Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

Article 4

Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 6

Every indigenous individual has the right to a nationality.

Article 7

1. Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person.
2. Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, including forcibly removing children of the group to another group.



Article 8

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
2. States shall provide effective mechanisms for prevention of, and redress for:
 - (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples, or of their cultural values or ethnic identities;
 - (b) Any action which has the aim or effect of dispossessing them of their lands, territories or resources;
 - (c) Any form of forced population transfer which has the aim or effect of violating or undermining any of their rights;
 - (d) Any form of forced assimilation or integration;
 - (e) Any form of propaganda designed to promote or incite racial or ethnic discrimination directed against them.

Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

Article 10

Indigenous peoples shall not be forcibly removed from their lands or territories. No relocation shall take place without the free, prior and informed consent of the indigenous peoples concerned and after agreement on just and fair compensation and, where possible, with the option of return.

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.



Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.
2. States shall seek to enable the access and/or repatriation of ceremonial objects and human remains in their possession through fair, transparent and effective mechanisms developed in conjunction with indigenous peoples concerned.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.



Article 16

1. Indigenous peoples have the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination.
2. States shall take effective measures to ensure that State-owned media duly reflect indigenous cultural diversity. States, without prejudice to ensuring full freedom of expression, should encourage privately owned media to adequately reflect indigenous cultural diversity.

Article 17

1. Indigenous individuals and peoples have the right to enjoy fully all rights established under applicable international and domestic labour law.
2. States shall in consultation and cooperation with indigenous peoples take specific measures to protect indigenous children from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
3. Indigenous individuals have the right not to be subjected to any discriminatory conditions of labour and, inter alia, employment or salary.

Article 18

Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.

Article 19

States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.

Article 20

1. Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities.
2. Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.

Article 21

1. Indigenous peoples have the right, without discrimination, to the improvement of their economic and social conditions, including, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security.
2. States shall take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities.



Article 22

1. Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration.
2. States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination.

Indigenous peoples have the right to determine and develop priorities and strategies for exercising their right to development. In particular, indigenous peoples have the right to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions.

Article 24

1. Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services.
2. Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right.

Article 25

Indigenous peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard.

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

States shall establish and implement, in conjunction with indigenous peoples concerned, a fair, independent, impartial, open and transparent process, giving due recognition to indigenous peoples' laws, traditions, customs and land tenure systems, to recognize and adjudicate the rights of indigenous peoples pertaining to their lands, territories and resources, including those which were traditionally owned or otherwise occupied or used. Indigenous peoples shall have the right to participate in this process.



Article 28

1. Indigenous peoples have the right to redress, by means that can include restitution or, when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent.
2. Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.

Article 29

1. Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.
2. States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent.
3. States shall also take effective measures to ensure, as needed, that programmes for monitoring, maintaining and restoring the health of indigenous peoples, as developed and implemented by the peoples affected by such materials, are duly implemented.

Article 30

1. Military activities shall not take place in the lands or territories of indigenous peoples, unless justified by a relevant public interest or otherwise freely agreed with or requested by the indigenous peoples concerned.
2. States shall undertake effective consultations with the indigenous peoples concerned, through appropriate procedures and in particular through their representative institutions, prior to using their lands or territories for military activities.

Article 31

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.
2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.



Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Article 33

1. Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions. This does not impair the right of indigenous individuals to obtain citizenship of the States in which they live.
2. Indigenous peoples have the right to determine the structures and to select the membership of their institutions in accordance with their own procedures.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

Article 35

Indigenous peoples have the right to determine the responsibilities of individuals to their communities.

Article 36

1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.
2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.



Article 37

1. Indigenous peoples have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successors and to have States honour and respect such treaties, agreements and other constructive arrangements.
2. Nothing in this Declaration may be interpreted as diminishing or eliminating the rights of indigenous peoples contained in treaties, agree- ments and other constructive arrangements.

Article 38

States in consultation and cooperation with indigenous peoples, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.

Article 39

Indigenous peoples have the right to have access to financial and technical assistance from States and through international cooperation, for the enjoyment of the rights contained in this Declaration.

Article 40

Indigenous peoples have the right to access to and prompt decision through just and fair procedures for the resolution of conflicts and disputes with States or other parties, as well as to effective remedies for all infringements of their individual and collective rights. Such a decision shall give due consideration to the customs, traditions, rules and legal systems of the indigenous peoples concerned and international human rights.

Article 41

The organs and specialized agencies of the United Nations system and other intergovernmental organizations shall contribute to the full realization of the provisions of this Declaration through the mobilization, inter alia, of financial cooperation and technical assistance. Ways and means of ensuring participation of indigenous peoples on issues affecting them shall be established.

Article 42

The United Nations, its bodies, including the Permanent Forum on Indigenous Issues, and specialized agencies, including at the country level, and States shall promote respect for and full application of the provisions of this Declara- tion and follow up the effectiveness of this Declaration.

Article 43

The rights recognized herein constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.

Article 44

All the rights and freedoms recognized herein are equally guaranteed to male and female indigenous individuals.



Article 45

Nothing in this Declaration may be construed as diminishing or extinguishing the rights indigenous peoples have now or may acquire in the future.

Article 46

1. Nothing in this Declaration may be interpreted as implying for any State, people, group or person any right to engage in any activity or to perform any act contrary to the Charter of the United Nations or construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States.
2. In the exercise of the rights enunciated in the present Declaration, human rights and fundamental freedoms of all shall be respected. The exercise of the rights set forth in this Declaration shall be subject only to such limitations as are determined by law and in accordance with international human rights obligations. Any such limitations shall be non-discriminatory and strictly necessary solely for the purpose of securing due recognition and respect for the rights and freedoms of others and for meeting the just and most compelling requirements of a democratic society.
3. The provisions set forth in this Declaration shall be interpreted in accordance with the principles of justice, democracy, respect for human rights, equality, non-discrimination, good governance and good faith.

MN-S UNDRIP Position Paper

Setting Things Right

Kwaayesh
Aashtaayaahk
Michif

Kwayskahstahsoowin
Cree

Ēla nıdeł Ēla
Ĕghēdēleda há
Dënë

Kwaayesh Aashtaayaahk – Michif / Kwayskahstahsoowin – Cree / Ēla nidel Ēla Ēghēdēleda há – Dēnē:

Métis Nation – Saskatchewan (“MN-S”) and UN Declaration on the Rights of Indigenous Peoples (“UNDRIP”) Position Paper

On June 21, 2021, the Government of Canada (“Canada”) enacted the *United Nations Declaration on the Rights of Indigenous Peoples Act* (“**UNDRIP Act**”), which codifies Canada’s commitment to implement UNDRIP. In carrying out the *UNDRIP Act* and its commitments set out therein, “Canada must take into account the diversity of Indigenous peoples and, in particular, the diversity of the identities, cultures, languages, customs, practices, rights, and legal traditions of ... the Métis and of their institutions and governance structures, their relationships to the land and Indigenous knowledge.”¹

Métis elder Maria Campbell has noted that you cannot reconcile a relationship that never existed. Canada’s relationship with the MN-S has never been one between Nations as equals and a relationship where each party acknowledges the other as an equal is the only acceptable relationship between MN-S and Canada under UNDRIP.

There is no word in Michif, Cree or Dēnē for “reconciliation”. Instead, only *Kwaayesh Aashtaayaahk – Michif, and Kwayskahstahsoowin – Michif and Cree*, which means “setting things right” and *Ēla nidel Ēla Ēghēdēleda há – Dēnē*, which means “gathering to work together”. Canada’s implementation of UNDRIP, which reflects the “minimum standards” of Indigenous rights, in accordance with the *UNDRIP Act*, and its commitments set out therein (e.g., “consultation and cooperation with Indigenous peoples,” etc.), is **critical** to *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ēla nidel Ēla Ēghēdēleda há*.

MN-S asserts that Canada must commit meaningfully to a process of *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ēla nidel Ēla Ēghēdēleda há* if it is to demonstrate its enactment of the *UNDRIP Act* is more than box-ticking exercises or platitudes without commitments to real change and recognition. Canada must conduct itself in a manner that promotes clarity, forthrightness, honesty, and predictability for all parties involved.

Kwaayesh Aashtaayaahk – Michif / Kwayskahstahsoowin – Cree / Ēla nidel Ēla Ēghēdēleda há - Dēnē in Relation to UNDRIP

¹ *UNDRIP Act*, Preamble.

Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há is a process that must flow from the constitutionally protected rights under Section 35. To “set things right” is to reach a mutual and respectful understanding among peoples.

Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há requires Canada to rectify its historical wrongs against Métis and Indigenous peoples.

Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há is long-term and ongoing relationship. It requires more than token gestures, platitudes, and lip service. Its advancement cannot be limited to a single commitment, court order, or decision. Instead, *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há* must be grounded in practical actions undertaken in a manner that promotes clarity, forthrightness, honesty, and predictability for all parties involved.

Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há requires sustained, ongoing action. Time after time, Canada has been called on to take meaningful action to set things right. Doing so requires meaningful and thoughtful implementation, by the whole of government, of the Calls to Action of the Truth and Reconciliation Commission, the recommendations of the Royal Commission on the Rights of Indigenous Peoples, and transformative legal and social changes called for by the National Inquiry into Missing and Murdered Indigenous Women and Girls. These reports can no longer languish on the shelves; they must be brought to life in a way that fulfils the purpose of *Kwaayesh aashtaayaahk / Kwayskahstahsoowin / Ĕła nideł Ĕła Ĕghëdëleda há*.

The Métis Nation within Saskatchewan

The Métis are the *Tipaymishooyaahk – Michif / Otipemisiwak – Cree* or the People ‘who own themselves’. In Dënë, this is *Ĕdë ts’ën K’oildé* or “We have authority.” According to our oral historians and knowledge keepers, this name was given to the Métis by the Cree people as those who are in charge of themselves. The Métis have always been their own people, emerging in the historic North-West during the 18th and 19th centuries, possessing their own collective culture, customs, identity, institutions, laws, legal orders, multilingualism, national symbols, self-government, way of life, and relationships/connectiveness to the land and other Indigenous peoples.

The Métis Nation within Saskatchewan—i.e., the Métis collective in Saskatchewan that holds constitutionally-protected rights under Section 35—have a rich history that includes the exercise of their inherent rights to self-determination and self-government over generations.

The MN-S

The MN-S is the democratic government of the Métis Nation within Saskatchewan:

- The MN-S is comprised of democratic governance structures at the local, regional, and provincial levels.
- The MN-S has developed, adopted, and enforced its own laws, policies, and decisions that are grounded in its pre-existing legal orders, customs, and practices, including its own Constitution.

- The MN-S has established a fair, transparent, and objectively verifiable citizenship registry (“**Citizenship Registry**”) to identify and register Métis Nation citizens within Saskatchewan (“**Citizens**”) in accordance with the MN-S Constitution and the MN-S *Citizenship Act, 1999*.

The MN-S is mandated by the Métis Nation within Saskatchewan to represent its Citizens and to advance their Métis rights and interests, including in respect of UNDRIP’s full implementation and realization.

UNDRIP & UNDRIP Legislation

UNDRIP is an international human rights document that reflects the “minimum standards” of Indigenous rights around the world. It consists of 24 preambular statements and 46 articles, each of which delineate fundamental Indigenous rights, including those to education, lands and resources, self-determination, and self-government, as well as the principle of free, prior, and informed consent (“**FPIC**”).

On June 21, 2021, Canada enacted the *UNDRIP Act*, which codifies Canada’s commitment to implement UNDRIP, including by:

- “in consultation and cooperation with Indigenous peoples, tak[ing] all measures necessary to ensure that the laws of Canada are consistent with the Declaration”;²
- “in consultation and cooperation with Indigenous peoples [...], prepar[ing] and implement[ing] an action plan to achieve the objectives of the Declaration”;³ and
- “in consultation and cooperation with Indigenous peoples, prepar[ing] a report for the previous fiscal year on the measures taken [to align the laws of Canada with UNDRIP] and the preparation and implementation of the action plan”⁴

UNDRIP, specifically Article 3, provides Canada the opportunity to follow through with their commitments to the Métis Nation and to honor the MN-S as a self-determining government. It is time to move beyond top-down, paternalistic policymaking. The Crown must honor the Métis Nation’s inherent section 35 rights to self-determination and move towards a nation-to-nation relationship with the MN-S so that the Métis people may become partners — not subjects — in law, policy, and decision making. Self-determination is a right. It is a right held by the Métis Nation to participate as equals in the political processes of the state and a right to be afforded political legitimization in equal standing with Canada.

Kwaayesh Aashtaayaahk – Michif / Kwayskahstahsoowin – Cree / Ĕła nıdeł Ĕła Ĕghédēleda há - Dēnē in Practice (in Relation to UNDRIP)

Below, the MN-S has set out its position in respect of how Canada must carry out some of its commitments around UNDRIP in order to advance the process of *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ĕła nıdeł Ĕła Ĕghédēleda há* and to effect a relevant and appropriate, mutually respectful framework for living together. These position statements are not intended to be exhaustive.

² *United Nations Declaration on the Rights of Indigenous Peoples Act*, SC 2021, c 14, s 5 [UNDRIP Act].

³ UNDRIP Act, s 6(1).

⁴ UNDRIP Act, s 7(1).

“Consultation & Cooperation” (UNDRIP, Art. 38 & UNDRIP Act, ss 5, 6 & 7)

Canada has committed to consulting and cooperating with Indigenous peoples, including the Métis, in order to implement UNDRIP in the country.⁵

Article 38 of UNDRIP introduces the concept of “consultation and cooperation” as follows:

States, ***in consultation and cooperation with Indigenous peoples***, shall take the appropriate measures, including legislative measures, to achieve the ends of this Declaration.⁶ [Emphasis added]

The concept of “consultation and cooperation” requires Canada and the MN-S to engage through their own governments and institutions as equals—the concept is one of consultation and cooperation, not just consultation. The concept of “cooperation” requires a common effort from, and common benefit to, both parties.

Colonial policies focused on the nullification of the Métis Nation have created unequal relationships for Métis Nation citizens and their governments that persist to this day. Too often, Canada has engaged with the MN-S as though it was an interest group that competes with like groups to shape public policy instead of as a Nation-to-Nation partner—for example, the MN-S’s feedback on matters is often received for “consideration” purposes only. This approach fails to recognize the MN-S’s nationhood and self-governance.

The Métis Nation has historically been denied access to the same government services and programs as First Nations and Inuit peoples and they have been excluded from many of the settlements and compensation agreements related to Indigenous grievances. Until recently the federal government maintained that the Métis did not fall within the “Indian” category within the language of the Canada’s laws and policies towards Indigenous peoples, thus falling outside of the jurisdiction of the government.

Demonstrable gaps in equity continue to exist when the Métis-Crown relationship is compared to Canada’s relationships with other Indigenous groups. A single example of this inequity is the continued lack of justice for the Métis survivors of the Il-à-la-Crosse Residential School, where the evidence of harm from residential schools has been well documented in the Truth and Reconciliation Commission reporting but Métis survivors of this school are forced to litigate to have identical harms acknowledged. Recognition and resolution of the historical inequity of the MN-S-Crown relationship is required to shift the relationship to one of Nation-to-Nation equality and move towards reconciliation.

Canada must amend its approach, and it must consult and cooperate with the MN-S in a manner that recognizes and respects the MN-S as a full constitutional partner who is capable of, and entitled to, decision-making and otherwise contributing to public decision-making structures.⁷

Indigenous Citizenship (UNDRIP, Art. 9)

The Métis Nation within Saskatchewan is the only collective that can define itself as a People. Identity is at the core of who the MN-S and its Citizens are. A key part of identity is language, for

⁵ UNDRIP Act, ss 5, 6(1) & 7(1).

⁶ United Nations Declaration on the Rights of Indigenous Peoples, Art 38 [UNDRIP].

⁷ See e.g., UNDRIP, Arts 3, 4, 19 & 32(2).

it is through language that the Métis's unique perspective, customs and traditions is preserved, protected, and promoted.

The MN-S must be able to determine (and have the final say on), without Canada's interference, a Métis individual's (in Saskatchewan) Citizenship (i.e., through its Citizenship Registry). Canada has a responsibility to ensure that nothing it does, directly or indirectly, interferes with the MN-S identifying its own Citizenship.

Article 9 of UNDRIP states:

Indigenous peoples and individuals have **the right to belong to an Indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned**. No discrimination of any kind may arise from the exercise of such a right.⁸
[Emphasis added]

Article 33 of UNDRIP states:

Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions.
This does not impair the right of Indigenous individuals to obtain citizenship of the States in which they live.⁹ [Emphasis added]

These Articles establish that an objective of UNDRIP is to ensure that Indigenous peoples and individuals are able to belong to an Indigenous community or nation and to determine their own identity and membership.

Jurisdiction (UNDRIP as a Whole)

In order for Canada's commitment to fulfilling the objectives of UNDRIP to be realized, the MN-S must have jurisdiction and corresponding capacity and resources to develop services, programs, and other support for its Citizens in relation to the rights contained in UNDRIP and supported by Section 35.

The MN-S is best placed to determine how services, programs, and other supports should be developed and delivered (i.e., how the rights contained in UNDRIP should be realized), given its proximity to, its responsibility and its relationship with, its Citizens. Canada must break with its longstanding colonial policy of determining what is best for Indigenous peoples. Furthermore, Canada, as one of two "Crown" representatives, must ensure that the province of Saskatchewan is a part of the conversation, where necessary. The honour of the Crown demands that all Crown representatives come to the table in a truthful way and hold themselves, and each other, accountable. A concern exists regarding how the province as one of the two "Crown" representatives will comply with MN-S jurisdiction and respect the realization of the UNDRIP Act.

Below, the MN-S has set out its position in respect of how its jurisdiction may be exercised in practice (for certain non-exhaustive subject matters), and how Canada has a duty to support the MN-S's exercise of its jurisdiction (for certain non-exhaustive subject matters).

⁸ UNDRIP, Art 9.

⁹ UNDRIP, Art 33(1).

“We must cherish our inheritance. We must preserve our nationality for the youth of our future.” – Louis Riel

The Métis have never given up responsibility or jurisdiction over child and family services. Canada must acknowledge this and affirm Métis jurisdiction over its own child and family services.

The MN-S is best placed to determine the rights and best interests of Métis children and families given its role as a government and proximity to, its responsibility and relationship with, its Citizens. Canada must ensure that the MN-S has sufficient financial and technical capacity to exercise such jurisdiction (e.g., extension of government funding and other services, such as those contemplated by Jordan’s Principle, to Métis children).

Article 7 of UNDRIP states:

Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence, **including forcibly removing children of the group to another group.**¹⁰ [Emphasis added]

Article 22 of UNDRIP states:

States shall take measures, in conjunction with Indigenous peoples, to ensure that Indigenous women **and children** enjoy the full protection and guarantees against all forms of violence and discrimination.¹¹ [Emphasis added]

These Articles establish that an objective of UNDRIP is to ensure that Indigenous children are protected against all forms of violence and discrimination, including against forcible removal from their Indigenous collective. Applied to the MN-S, these Articles are intended to preserve and promote Métis identity, language and culture within families and communities. Underlying this approach is the need to preserve, protect, and promote Métis children’s inherent rights, customs, traditions, heritage, and language, while addressing the effects of colonization that continue to have intergenerational impacts emotionally, socially, psychologically, culturally, spiritually, and economically.

Lands & Resources (UNDRIP, Arts. 25, 26, 28, 29, 30 & 32)

UNDRIP references Indigenous rights in respect of lands, territories, and resources in several Articles. These Articles establish that an objective of UNDRIP is to protect Indigenous peoples’ connection to, and their rights in respect of, their lands, territories, and resources.

Governments must acknowledge and accept Métis rights to harvest, gather, hunt, and fish and to continue to use their lands for traditional and ancestral activities. These rights include the right to access and oversee the economic opportunities that flow from the lands.

¹⁰ UNDRIP, Art 7(2).

¹¹ UNDRIP, Art 22(2).

The MN-S and its Citizens maintain an integral connection to their lands, territories, and resources, which has spanned generations. Canada must recognize and respect this integral connection, and it must support the MN-S in protecting this integral connection by resetting its approach to matters concerning the MN-S's lands, territories, and resources (e.g., rejecting the doctrine of discovery and the premise that the lands now known as Canada were *terra nullius* at the time of European sovereignty).

Significant unfinished treaty business concerning outstanding land entitlements of the Métis exist today, which Canada must commit to address. The historic scrip system applied to the Métis Nation stands as an example of a colonial policy aimed at ignoring the collective rights of the Métis and purposefully removing Métis access to lands, territories, and resources. Resolution of land entitlements of the Métis Nation continues to be of utmost importance.

The Métis are not a landless people (as evidenced by the MN-S's and its Citizens' integral connection to their lands, territories, and resources). Instead, the Métis have been made landless by colonial government actions. Canada must work with the MN-S to co-develop a Métis-specific claims process to resolve the Métis Nation within Saskatchewan's outstanding land claims. The current approach, which requires the MN-S to litigate every matter in order to be heard, is unacceptable and does not facilitate *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ēta nideġ Ēta Ēghëdëleda há*.

Culture (UNDRIP, Arts. 11, 14(3), 15 & 31)

"My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back." – Louis Riel

UNDRIP references Indigenous rights in respect of culture in several Articles. These Articles establish that an objective of UNDRIP is to protect Indigenous peoples' right to maintain, protect, and develop the past, present and future manifestations of their cultures.

The Métis are a bi-cultural people, and an understanding of the Métis perspective can only be achieved through this bi-cultural lens. The MN-S, through its Citizens, is best placed to determine how the Métis Nation within Saskatchewan's right to maintain, protect, and develop its culture should be implemented and advanced, including by developing and delivering applicable initiatives and programs. Canada must ensure that the MN-S has sufficient financial and technical capacity to exercise such jurisdiction, and Canada must ensure that its relationship with the MN-S is conducted through this bi-cultural lens in order for such relationship to be a true Nation-to-Nation relationship.

FPIC (UNDRIP, Arts. 10, 11, 19, 28, 29 & 32)

Further to the recognition of the MN-S' and its Citizens' integral connection to their lands, territories, and resources which has spanned generations, Canada must recognize, honour, and respect the MN-S's input in respect to how their lands, territories, and resources may be used.

FPIC is an international human rights norm that is intended to serve as a “safeguard” for Indigenous rights against project development activities that may impact Indigenous peoples’ lands, territories, or other resources.¹² UNDRIP references FPIC in six Articles, including in its Article 32, which states:

States shall **consult and cooperate in good faith with the Indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to** the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.¹³
[Emphasis added]

FPIC’s four components can be understood to mean:

- **“Free”** means that the consultation and cooperation process to obtain consent must be conducted in a manner that is free from coercion, intimidation, manipulation, and pressure.
- **“Prior”** means that the consultation and cooperation process to obtain consent must occur prior to the undertaking of the proposed activity.
- **“Informed”** means that Indigenous peoples must receive, and have access to, sufficient information and resources in order to understand the proposed activity and the potential impacts stemming therefrom.
- **“Consent”** means that Indigenous peoples have the right to participate in decision-making in respect of the proposed activity that may adversely impact their lands, territories, or other resources, and the right to give, modify, withdraw, or withhold their consent in respect of such proposed activity.

The MN-S translates FPIC to *aansaamb wichihiwaywin* in Michif, *mâmawi wetaskaw wiyîhchikêwin* in Cree and *Ēla nuhēghari Ēlk’ēsı Ȟę snı* in Dēnē. *Aansaamb wichihiwaywin / mâmawi wetaskaw wiyîhchikêwin* means all parties coming together in peace, to reach mutual agreement. *Ēla nuhēghari Ēlk’ēsı Ȟę snı* means “together through our words we say yes.”

To achieve *aansaamb wichihiwaywin / mâmawi wetaskaw wiyîhchikêwin / Ēla nuhēghari Ēlk’ēsı Ȟę snı*, MN-S must have the opportunity to participate meaningfully, as an equal party, in decision-making processes concerning proposed activities that may adversely impact its lands, territories, and/or resources. MN-S participation must include opportunities to receive information, to engage in discussions, and to ultimately choose if FPIC should be given.

Canada must commit to achieving FPIC (*aansaamb wichihiwaywin / mâmawi wetaskaw wiyîhchikêwin / Ēla nuhēghari Ēlk’ēsı Ȟę snı*) when making decisions that may adversely impact the Métis Nation within Saskatchewan. FPIC requires Canada to obtain the MN-S’s “consent” (not merely to consult) prior to making such decisions, and it imposes a higher standard on Canada than the Crown’s duty to consult, which requires Canada to consult the MN-S, and *only where appropriate*, to accommodate its interests (i.e. under current law, Canada may proceed without consent and, in some circumstances,

¹² James Anaya, “Report of the Special Rapporteur on the rights of indigenous peoples, James Anaya: Extractive industries and indigenous peoples” (1 July 2013), UN Doc A/HRC/24/41, *United Nations* (website) – [link](#).

¹³ UNDRIP, Art 32(2).

without accommodation). FPIC, and the higher standard that it imposes, is required to reflect the MN-S's and its Citizens' integral connection to their lands, territories, and resources, and to facilitate *Kwaayesh Aashtaayaahk / Kwayskahstahsoowin / Ēta nideġ Ēta Ēghēdēleda há*.

Fiscal Relationship (UNDRIP, Arts. 4, 38 & 39)

The MN-S requires financial and technical capacity in order to build and operate a Métis government that is able to deliver services, programs, and other support to its Citizens such that its Citizens are able to enjoy the rights contained in UNDRIP and supported by Section 35.

Indigenous peoples have the **right to have access to financial and technical assistance from States** and through international cooperation, **for the enjoyment of the rights contained in this Declaration**.¹⁴ [Emphasis added]

This Article establishes that an objective of UNDRIP is to ensure that Indigenous peoples have access to adequate financial and technical capacity to be able to enjoy the rights contained therein. This means ensuring that Citizens are supported and given opportunities to build their own capacity through education and other means.

The MN-S is best placed to determine its capacity needs given its proximity to, its responsibility and its relationship with, its Citizens, and Canada's provision of such capacity must respect the MN-S's self-determination and ensure that current challenges around the chronic lack of capacity are eliminated.

Self-Determination, Self-Government and Recognition, Observance and Enforcement of Treaties (UNDRIP, Arts. 3, 4, and 37)

Self-determination and self-government are inherent rights of the Métis Nation. UNDRIP, specifically Articles 3, 4 and 37, provides Canada the opportunity to follow through with their commitments to the Métis Nation and to honor the MN-S as a self-determining government. Canada must recognize, support, and advance the Métis Nation within Saskatchewan's ongoing exercise of its Métis Rights, including its inherent right to self-determination and the right of self-government, based upon Canada's constitutional responsibility to advance relationships with Métis People.

MN-S Action Plan

The MN-S previously submitted its preliminary response to Canada's Legislative Proposal Regarding the United Nations Declaration of the Rights of Indigenous Peoples (the "Draft Legislation"). The MN-S stands by the position outlined within that response, wherein a robust process for the national action plan, annual reporting and monitoring of the national action plan and ongoing consultation with Rights-Holders were highlighted as primary considerations. This MN-S Position Paper on UNDRIP aligns with that response, highlighting the need for ongoing and equal Nation-to-Nation consultation and cooperation between the MN-S and Canada. This

¹⁴ UNDRIP, Art 39.

equal Nation-to-Nation relationship is not a point-in-time agreement but an ongoing relationship requiring continuous collaboration.

In addition to the specific items highlighted within the MN-S response to the Draft Legislation, the MN-S further identifies the need for a mechanism for enforcement within Canada's action plan. This enforcement must apply to the accountability and responsibilities of Canada but must also address enforcement of provincial adherence. The absence of an enforcement mechanism that establishes and monitors cross-governmental compliance means that the rights affirmed by the UN declaration lack the force of law. The rights affirmed by the UN declaration need to be enforceable rights, and not mere aspirational goals.

To realize and fulfill the intent of UNDRIP, Canada must also, aside from holding a broad and transparent engagement and consultation process, ensure that the writing of federal laws is not done in secrecy in order to be consistent with the declaration.

The MN-S is continuing to consult with its citizens and will be preparing its own Action Plan and further recommendations to Canada. The MN-S expects the implementation of UNDRIP to continue to be an ongoing process, requiring a cooperative approach between the MN-S and the Crown and which will include continuous engagement, consultation and collaboration to assess and ensure effectiveness and accountability into the future.

This position paper represents a working draft and has not yet been approved by the MN-S Provincial Métis Council (PMC) and Métis Nation Legislative Assembly (MNLA). Assessment of UNDRIP and UNDA and discussion with MN-S governing members continues. These assessments and continued discussions will inform the MN-S Action Plan.

“We may be a small community and a half-breed community at that – but we are men; free and spirited men and we will not allow even the Dominion of Canada to trample on our rights.” – Louis Riel

Appendix A:

Glossary and UNDRIP Guide

<i>Michif Word</i>	<i>Cree Word</i>	<i>Dënë Word</i>	<i>Translation</i>	<i>UNDRIP Concept</i>
<i>Kwaayesh Aashtaayaahk</i>	<i>Kwayskahstahsoowin</i>	<i>Ĕła nıdeł Ĕła Ĕghēdēleda há</i>	Setting things Right (Michif/Cree) Gathering to work together (Dënë)	Reconciliation
<i>Aansaamb Wichihiwaywin</i>	<i>Māmawi Wetaskaw Wiyihcikēwin</i>	<i>Ĕła nuhēghari Ĕlk'ēsı ȝę snı (Dënë)</i>	All parties come in peace and mutual agreement (Michif/Cree) Together through our words we say yes (Dënë)	Free, Prior, and Informed Consent.
<i>Tipaymishooyaahk</i>	<i>Otipemisiwak</i>	<i>Ĕdē ts'ēn K'oidé</i>	The people who own themselves (Michif/Cree) We have authority (Dënë)	Self- determination of Métis Peoples

United Nations Declaration on the Rights of Indigenous Peoples Act¹⁵

S.C. 2021, c. 14

Assented to 2021-06-21

An Act respecting the United Nations Declaration on the Rights of Indigenous Peoples

Preamble

Whereas the United Nations Declaration on the Rights of Indigenous Peoples provides a framework for reconciliation, healing and peace, as well as harmonious and cooperative relations based on the principles of justice, democracy, respect for human rights, non-discrimination and good faith;

Whereas the rights and principles affirmed in the Declaration constitute the minimum standards for the survival, dignity and well-being of Indigenous peoples of the world, and must be implemented in Canada;

Whereas, in the outcome document of the high-level plenary meeting of the General Assembly of the United Nations known as the World Conference on Indigenous Peoples, Canada and other States reaffirm their solemn commitment to respect, promote and advance the rights of Indigenous peoples of the world and to uphold the principles of the Declaration;

Whereas, in its document entitled *Calls to Action*, the Truth and Reconciliation Commission of Canada calls upon federal, provincial, territorial and municipal governments to fully adopt and implement the Declaration as the framework for reconciliation, and the Government of Canada is committed to responding to those Calls to Action;

Whereas, in its document entitled *Calls for Justice*, the National Inquiry into Missing and Murdered Indigenous Women and Girls calls upon federal, provincial, territorial, municipal and Indigenous governments to implement the Declaration, and the Government of Canada is committed to responding to those Calls for Justice;

Whereas First Nations, Inuit and the Métis Nation have, throughout history and to this day, lived in the lands that are now in Canada with their distinct identities, cultures and ways of life;

Whereas Indigenous peoples have suffered historic injustices as a result of, among other things, colonization and dispossession of their lands, territories and resources;

Whereas the implementation of the Declaration must include concrete measures to address injustices, combat prejudice and eliminate all forms of violence, racism and discrimination, including systemic racism and discrimination, against Indigenous peoples and Indigenous elders, youth, children, women, men, persons with disabilities and gender-diverse persons and two-spirit persons;

¹⁵ United Nations Declaration on the Rights of Indigenous Peoples Act (UNDA): <https://laws-lois.justice.gc.ca/eng/acts/U-2.2/FullText.html>

Whereas all doctrines, policies and practices based on or advocating the superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences, including the doctrines of discovery and *terra nullius*, are racist, scientifically false, legally invalid, morally condemnable and socially unjust;

Whereas the Government of Canada rejects all forms of colonialism and is committed to advancing relations with Indigenous peoples that are based on good faith and on the principles of justice, democracy, equality, non-discrimination, good governance and respect for human rights;

Whereas the Declaration emphasizes the urgent need to respect and promote the inherent rights of Indigenous peoples of the world which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories, philosophies and legal systems, especially their rights to their lands, territories and resources;

Whereas the Government of Canada recognizes that all relations with Indigenous peoples must be based on the recognition and implementation of the inherent right to self-determination, including the right of self-government;

Whereas the Government of Canada is committed to taking effective measures — including legislative, policy and administrative measures — at the national and international level, in consultation and cooperation with Indigenous peoples, to achieve the objectives of the Declaration;

Whereas the Government of Canada is committed to exploring, in consultation and cooperation with Indigenous peoples, measures related to monitoring, oversight, recourse or remedy or other accountability measures that will contribute to the achievement of those objectives;

Whereas the implementation of the Declaration can contribute to supporting sustainable development and responding to growing concerns relating to climate change and its impacts on Indigenous peoples;

Whereas the Government of Canada acknowledges that provincial, territorial and municipal governments each have the ability to establish their own approaches to contributing to the implementation of the Declaration by taking various measures that fall within their authority;

Whereas the Government of Canada welcomes opportunities to work cooperatively with those governments, Indigenous peoples and other sectors of society towards achieving the objectives of the Declaration;

Whereas the Declaration is affirmed as a source for the interpretation of Canadian law;

Whereas the protection of Aboriginal and treaty rights — recognized and affirmed by section 35 of the [*Constitution Act, 1982*](#) — is an underlying principle and value of the Constitution of Canada, and Canadian courts have stated that such rights are not frozen and are capable of evolution and growth;

Whereas there is an urgent need to respect and promote the rights of Indigenous peoples affirmed in treaties, agreements and other constructive arrangements, and those treaties, agreements and arrangements can contribute to the implementation of the Declaration;

Whereas respect for human rights, the rule of law and democracy are underlying principles of the Constitution of Canada which are interrelated, interdependent and mutually reinforcing and are also recognized in international law;

And whereas measures to implement the Declaration in Canada must take into account the diversity of Indigenous peoples and, in particular, the diversity of the identities, cultures, languages, customs, practices, rights and legal traditions of First Nations, Inuit and the Métis and of their institutions and governance structures, their relationships to the land and Indigenous knowledge;

Now, therefore, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

Short Title

Short title

1 This Act may be cited as the *United Nations Declaration on the Rights of Indigenous Peoples Act*.

Interpretation

Definitions

- 2 (1) The following definitions apply in this Act.

Declaration means the United Nations Declaration on the Rights of Indigenous Peoples that was adopted by the General Assembly of the United Nations as General Assembly Resolution 61/295 on September 13, 2007 and that is set out in the schedule.
(*Déclaration*)

Indigenous peoples has the meaning assigned by the definition *aboriginal peoples of Canada* in subsection 35(2) of the *Constitution Act, 1982*. (*peuples autochtones*)

Minister, for the purposes of any provision of this Act, means the federal minister designated as the Minister for the purposes of that provision under section 3. (*ministre*)

- **Rights of Indigenous peoples**

(2) This Act is to be construed as upholding the rights of Indigenous peoples recognized and affirmed by section 35 of the *Constitution Act, 1982*, and not as abrogating or derogating from them.

- **Clarification**

(3) Nothing in this Act is to be construed as delaying the application of the Declaration in Canadian law.

Designation of Minister

Order designating Minister

3 The Governor in Council may, by order, designate any federal minister to be the Minister for the purposes of any provision of this Act.

Purposes of Act

Purposes

4 The purposes of this Act are to

- **(a)** affirm the Declaration as a universal international human rights instrument with application in Canadian law; and
- **(b)** provide a framework for the Government of Canada's implementation of the Declaration.

Measures for Consistency of Laws and Achieving the Objectives of the Declaration

Consistency

5 The Government of Canada must, in consultation and cooperation with Indigenous peoples, take all measures necessary to ensure that the laws of Canada are consistent with the Declaration.

Action plan

- **6 (1)** The Minister must, in consultation and cooperation with Indigenous peoples and with other federal ministers, prepare and implement an action plan to achieve the objectives of the Declaration.
- **Content**
 - (2)** The action plan must include
 - **(a)** measures to
 - **(i)** address injustices, combat prejudice and eliminate all forms of violence, racism and discrimination, including systemic racism and discrimination, against Indigenous peoples and Indigenous elders, youth, children, women, men, persons with disabilities and gender-diverse persons and two-spirit persons, and
 - **(ii)** promote mutual respect and understanding as well as good relations, including through human rights education; and
 - **(b)** measures related to monitoring, oversight, recourse or remedy or other accountability measures with respect to the implementation of the Declaration.
- **Other elements**
 - (3)** The action plan must also include measures related to monitoring the implementation of the plan and reviewing and amending the plan.
- **Time limit**
 - (4)** The preparation of the action plan must be completed as soon as practicable, but no later than two years after the day on which this section comes into force.
- **Tabling in Parliament**

(5) The Minister must cause the action plan to be tabled in each House of Parliament as soon as practicable after it has been prepared.

- **Action plan made public**

(6) After the action plan is tabled, the Minister must make it public.

Report to Parliament

Annual report

- **7 (1)** Within 90 days after the end of each fiscal year, the Minister must, in consultation and cooperation with Indigenous peoples, prepare a report for the previous fiscal year on the measures taken under section 5 and the preparation and implementation of the action plan referred to in section 6.

- **Tabling in Parliament**

(2) The Minister must cause the report to be tabled in each House of Parliament on any of the first 15 days on which that House is sitting after the report is completed.

- **Referral to committee**

(3) The report stands permanently referred to the committee of each House of Parliament that is designated or established to review matters relating to Indigenous peoples.

- **Report made public**

(4) After the report is tabled, the Minister must make it public.

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UNDRIP :

UNDA: <https://laws-lois.justice.gc.ca/eng/acts/U-2.2/page-1.html>

Canada's National Action Plan - <https://www.justice.gc.ca/eng/declaration/ap-pa/ah/index.html>

Federal UNDA landing page: <https://www.canada.ca/en/departement-justice/news/2023/03/implementing-united-nations-declaration-on-the-rights-of-indigenous-peoples-act-next-phase-of-co-development.html>

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