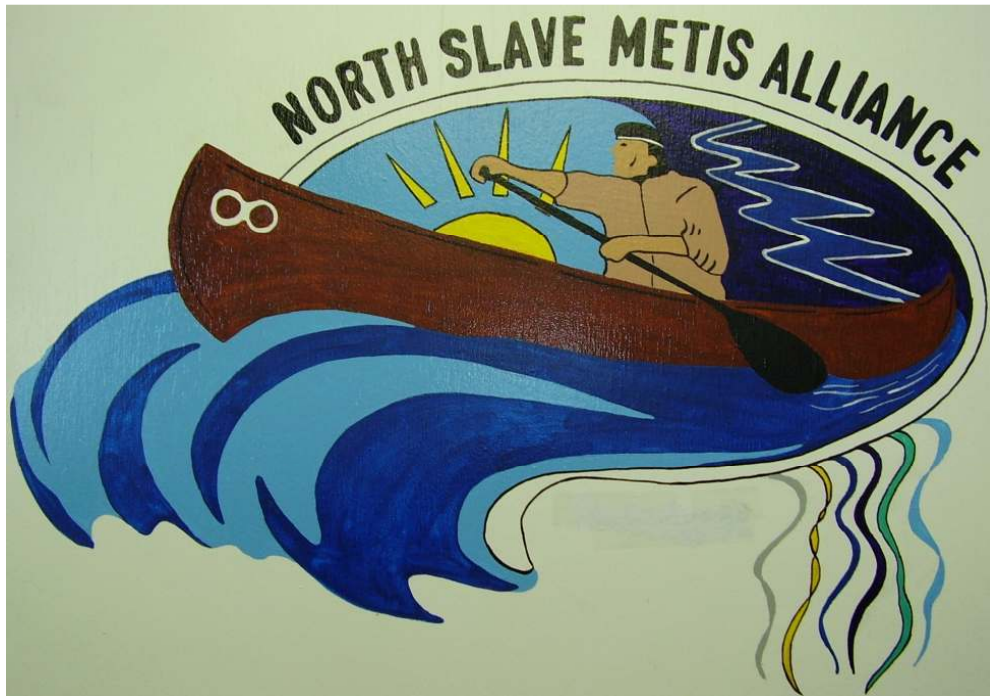


North Slave Métis Alliance

Socio-Economic Baseline



Report for
Environmental Assessment #EA0809-004.
Fortune Minerals' NICO Gold Project.

Funded by Fortune Minerals Limited.

Produced by the North Slave Métis Alliance.

Submitted September 15th, 2012

Disclaimer:

This report represents a strictly limited effort, and must not be taken as an exhaustive or comprehensive study. The respondents are a sample only, and do not represent the views, lifestyles, traditional land users or cultural knowledge holders of the overall North Slave Métis population (hereafter identified as NSM). There is a common misperception that Aboriginal Peoples are experts in all aspects of culture. A survey of fifteen (15) respondents cannot provide a comprehensive view of NSM history or culture. A much wider representation would be needed to obtain a true view of NSM Socio-Economic conditions today; however, this survey completes the parameters of the requested information.

The North Slave Metis Alliance (NSMA) has a large collection of original materials, most of which still need to be inventoried, digitized, filed, and processed for use.

The information contained in this report remains the property of the NSMA, and shall not be used without written permission from the NSMA, for any purpose other than environmental assessment of the Fortune Minerals Ltd. NICO Cobalt-Gold-Bismuth-Copper Project, EA 0809-004, as proposed in January 2009 to the Wek'eezhii Land and Water Board in Type A Land Use Permit application W2008D0016 and Type A Water Licence application W2008L2-0004. Any changes in the project description will require a re-assessment of the adequacy of this report.

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INTRODUCTION

In 2009 Fortune Minerals Limited agreed to provide funding to the North Slave Métis Alliance (NSMA) to assist in the collection of baseline information on the socioeconomic conditions of the NSM in the area where Fortune plans to construct a Cobalt-Gold-Bismuth-Copper mine, called the NICO Project. The funding was used to conduct 15 socio-economic baseline surveys, as well as 15 traditional knowledge surveys, archival research and mapping. The funding also supported two community meetings, one of which included Fortune, and the preparation of this socioeconomic baseline report and the Traditional Land Use, Occupancy and Knowledge report, which has been completed under a separate cover.

METHODS

The survey questionnaires were developed in a collaborative manner between Fortune's consultant, Golder and Associates, and NSMA staff. An NSMA member conducted the surveys, and an independent contractor compiled and analyzed them. Staff consulted with members of the community, including the interviewees and leadership, on the results.

All of the participants in the surveys self-identified as Métis, and were members in good standing with the NSMA. For logistical reasons, interview subjects were all residents of Yellowknife, and selected based on mutual availability with the interviewer.

This report is an analysis of this Socio-Economic Survey completed in February 2011. The mandate of the survey was to interview fifteen (15) NSM on a variety of topics generally addressed to create a Socio-Economic Profile of the NSM community. This report is a compilation of the above-noted survey results. Statistics from an earlier Socio-Economic Survey of the NSM completed in 2005 and from the Statistics Canada website's 2006 Aboriginal Community Profile are also included to show general trends local to Yellowknife as well as nationwide.

PERSONAL DETAILS

The information extrapolated from the survey indicate that the NSM population are long term multi-generational residents of Yellowknife, are generally engaged in wage employment, and participate in a subsistence economy of harvesting from the land. Respondents also rely on the NSMA as their political voice in matters such as the impact of mining on their traditional land use areas.

The members of the NSM community are Métis people of the Great Slave Lake area and most are long time Yellowknife residents. Many have ancestors that followed a nomadic way of life, harvesting animals and plants on the land extensively in the Great Slave Lake area. The majority of respondents of the Socio-Economic Survey form the older NSM population, with the average age in the mid-50s. Of these respondents some were born in Yellowknife while others were born away from Yellowknife. However, those born away from Yellowknife have one parent who was either from Yellowknife, or are descendants of the Métis of the Great Slave Lake area for many generations. Some of the respondents lived in other parts of Western Canada, citing employment opportunities as a reason for moving around. Eventually those that sought employment in the south returned to Yellowknife and have settled and raised families in the northern part of Great Slave Lake. All call Yellowknife their home.

COMMUNITY POPULATION

The 2006 Aboriginal Population Profile identifies a Métis population of 1,385 in the city of Yellowknife. The Canada wide census data relating to Aboriginal populations has been questioned, so this number is an estimate only. There is no specific enumeration census of the Yellowknife Métis population to date. A Socio-Economic Impact survey of the North Slave Métis in 2005 depicted an adult population of approximately 408 members over 19 years of age. There are no statistics for NSM under age 19. There is currently an enumeration project in progress compiling data to develop a more accurate population profile of the North Slave Métis.

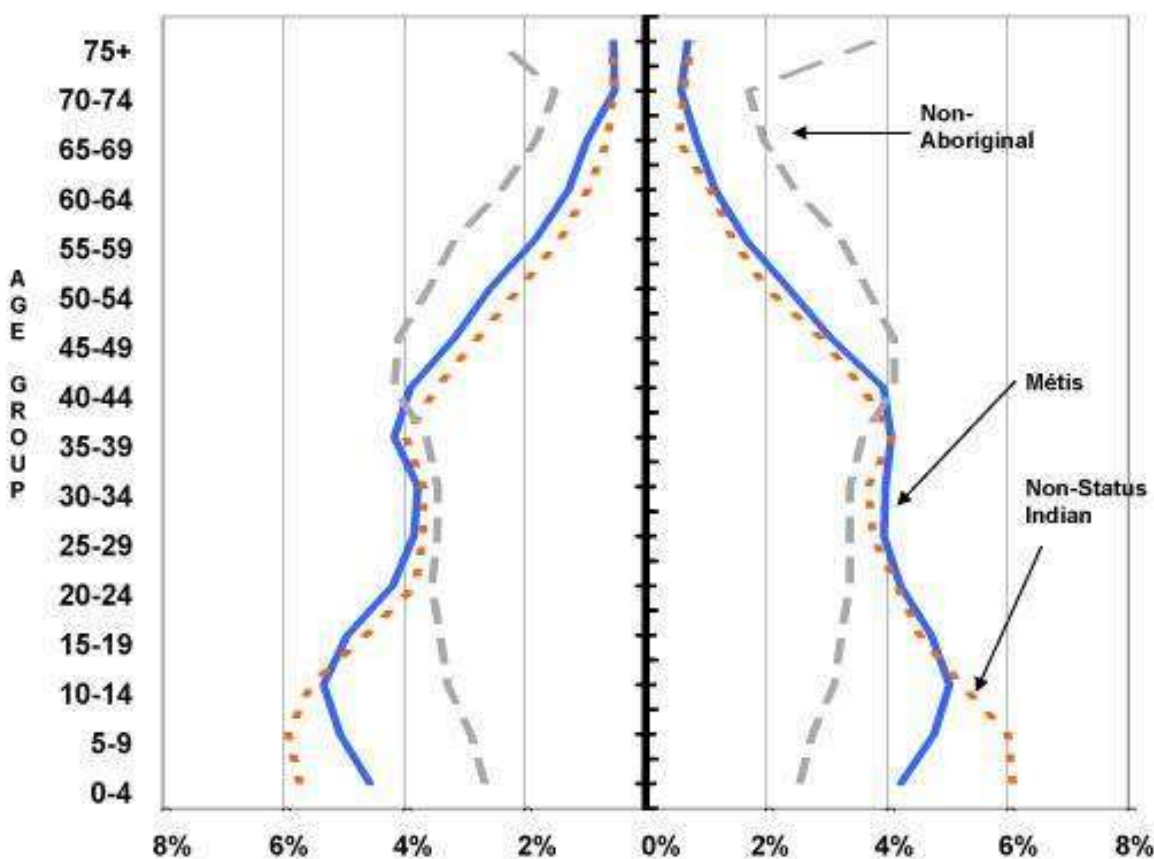
Although the 2006 Aboriginal Population Profile delineates the different population of each distinct Aboriginal group, the remaining information on education, housing, health, etc. does not distinguish one Aboriginal group from another. Thus, the statistics include Status Indian, Métis & Inuit. However, statistics specific to each group show little variation across these groups.

The 2006 Aboriginal Population Profile shows a total Aboriginal identity population in Yellowknife as 4,105 with only 2% of that population being over sixty years of age, and 10% over fifty years of age. This statistic reflects the general trend of low population counts for the Elderly population in Aboriginal communities across Canada. While statistics indicate a decrease in the elderly Métis population, the opposite is true in the younger population.

The 2006 Aboriginal Population Profile shows the population for ages 0 to 24 years as comprising 41% of the total population. For ages 24 to 49 years the population is listed as approximately 45% of the total population. Thus, the population statistics indicate that there is a growing number of Métis in Yellowknife. Respondents attribute the increase in younger generations to the, “economy” and “employment.” There was also indication that better nutritional education factored in to healthier lifestyles that would increase longevity. Respondent answers mirror the general consensus that Aboriginal populations across Canada are increasing at a steady rate.

AGE AND GENDER

The North Slave Métis population mirrors the general characteristics of Aboriginal populations across Canada, with a small number of Elders and the bulk of the population between ages 20-49 years of age. There is also a large population of North Slave Métis less than 20 years of age. Generally respondents felt that the male to female ratio in the NSM population is about equal. The 2006 Aboriginal Population Profile shows 20% more females than males in the overall Aboriginal Population in Yellowknife. The chart below is a fairly accurate depiction of the current NSM population distribution by age.



SOURCES: Statistics Canada, 2006 Population Projections; Statistics Canada, Population Projections for Canada, Provinces and Territories 2005-2031 Table 8.1.

NSM survey respondents strongly agree that the population of Métis Elders is dwindling. Respondents cite a decrease in longevity, “Approx around the time that people were taken from their homes to convents....” This decrease was attributed to North Slave Métis having to eat southern foods as supplied in the convents. After leaving Residential Schools, some North Slave Métis returned to traditional foods while others, “.... [ate] less country foods, [due to] grocery stores [being] more convenient.” Some respondents felt that there continues to be an impact on the current North Slave Métis elderly, “because more seniors are becoming diabetic because of their diet on more store bought foods.” Other respondents indicated that the North Slave Métis population may be decreasing due to, “more disease, new diseases, [and] more midlife deaths.” There were also comments targeting, “The pollutant in the environment [are] making the Métis People sicker in recent years.”

Respondents believe that there will be a reverse in the trend of high mortality rates amongst the Elderly. They indicate that the younger generation of NSM families will live longer due to an increase in understanding “healthier lifestyle” choices. They felt that better “economic situations” factor in to longevity as well, as North Slave Métis have the financial means to access healthier choices. They cite better “health care....from about 15-20 years ago” and changes in “lifestyle” as primary reasons. They state that, “We are living healthier lifestyles, going back to country foods, probably when the economic situation got better.” They speculate that with the increase in healthier lifestyles and “Baby Boomers [are] getting older” the Elderly population will grow in the coming years as well. As with other Aboriginals across Canada, the NSM view a return to harvesting traditional foods as key to reversing the current medical crisis in their community. For these reasons, impacts to Métis harvesting areas are viewed as an essential part of NSM well-being.

FAMILY STRUCTURE

Kinship networks have remained the primary source of support for NSM families, from the time of living on-the-land to moving into settlements. In general, most respondents felt that traditional ties to extended family remain strong, “Aboriginal families have always had strong family ties” and there has been a movement afoot of, “....reaching back to the Elders.” There seems to be a sense of rebuilding the North Slave Métis community and rekindling the Aboriginal sense of community that existed when they lived out on-the-land.

One respondent felt that traditional family ties were weakening because, “families are moving further and further apart, hard to stay in touch.” Another cited the current economic status as a reason for weaker ties stating that, “We use to work together and help one another due to most relying off the land and I would say as Yellowknife grew over the last 40 years and both parents having to work there is less time for families.” These comments are not exclusive to the NSM and reflect the general strains across all Aboriginal populations today.

Contemporary kinship networks are also impacted by changes in family size. The North Slave Métis are having fewer children today than in earlier years. The main reasons cited were, “the cost of living in the

north [making] it difficult, once you own a home, vehicle & when you start to have children, the cost of raising them such [as] daycare & school makes it hard” and “birth control” giving families the ability to determine how many children they could raise versus income. North Slave Métis indicated that, “...these changes have been happening for the last 20 years.” They suggest that, “economics will ultimately dictate today the size of these families.”

Some North Slave Métis suggest that there is a rise in single families, and that these families are faring better than their counterparts from twenty years ago. Respondents cite a “better economy,” higher wages, and “better education, better jobs, [and] various associations to help out.” While overall most respondents felt single families are doing better, there was a general consensus that successful single parenting is dependent on, “...if the parent has an education or not – if not the parent who is raising the children will struggle more without the education.” A few respondents indicated that they felt single parents were not faring any better than in the past because, “the cost of living in the North is very high” and “income isn’t sufficient to sustain a house hold.”

Other respondents felt that single families are on a decline. These respondents cited availability of “birth control” and “better sex education in schools” as the primary factor in this decline. An example provided was that, “women are getting more educated they know they are going to be stuck with the kid while the male will run [and that a] (high percentage young women know in this day & age about safe sex it’s taught in schools) [sic].”

The 2006 Aboriginal Population Profile indicates a single parent rate of approximately 10% for the total Aboriginal population of Yellowknife.

Clearly, the lives of the NSM have undergone drastic changes since the move to settlement. Statistics confirm that NSM have suffered from these changes; however, like their First Nations and Inuit counterparts, the impacts seem to be stabilizing and there is hope that trends will reverse in the future. NSM are counting on their move to self-determination, self-government, and inclusion in the North Slave economy as determinants in changing these statistics for the better.

EDUCATION

NSM recognize that one of the major factors in achieving success for their population in today’s economy is by increasing educational achievement. Most Aboriginals have struggled within the Western education system since its inception in the north. There is consensus that NSM youth today are more engaged in education than in the past, and are more successful in completing high school. There is also more indication that youth are continuing on to post-secondary education upon completion of high school. Respondents indicated that, “there are Scholarships from the 3 Diamond mines/ BHP/DDMI/DEBEERS also gov’t funding” providing incentives to continue on with post-secondary education. They also pointed out that, ... the NSMA also have programs & support the Métis while in school.” In general respondents felt that, “people have more opportunity today than ever before, fund for tuitions, book, lodging, incidentals [sic] fares are all supplied.” Most respondents

cited Aurora College as the option for post-secondary education because it offers everything from upgrading, to trades, to college level programs.

With all of these educational opportunities accessible for youth, the majority of respondents agreed that NSM youth are showing an interest in post-secondary education. Some of the responses include:

- *“More options and help to those who want to go.”*
- *“Students are interested in furthering their education to get better jobs”*
- *“because it is shown to them the differences between being a University Graduate and a high school grad.”*
- *“only chance to get work in the NWT.”*
- *“the better the Education the better the work”*
- *“I think because more students are seeking positions & salaries”*
- *“they realize the importance of education to be successful”*
- *‘this is must know that if they want a job in future they will need a post-secondary education”*
[sic]

However, some respondents indicated that, “it depends on what their priorities are, whether to make money or gain an education.” There was concern that, “....most can’t afford a post-secondary education so they would choose work first.” Those that see post-secondary education as expensive indicated that the goal for youth after high school is, “finding a good job that pays well.” These respondents stated that, “there are many on-the-job training or industry sponsored certificates for trades career [professions] etc.” Other options included students would want to travel before deciding what their next step would be, and that students would move because there is nothing here for them. Should students opt for training rather than education, respondents indicated that, “Mining/Petroleum/Aviation & Public Service opportunities are available.” These opportunities could come in the form of apprenticeships. One respondent said, “my son is apprenticing as an electrician.” Despite the responses to a positive change in youth engaging in education, the 2006 Aboriginal Population Profile for Yellowknife reveals a different picture. This Profile indicates that as of 2006, only twenty percent have a high school diploma, and seven percent have a degree. Of the total Aboriginal population only twelve percent are involved in apprenticeships or have trades certification. Clearly, more work needs to be done in this area as NSM youth continue to lag behind their non-Aboriginal counterparts in the education system. An education-focused intervention is required to ensure an increase in educational success.

Respondents believe that overall, the NSM population has a higher level of education as compared to ten or twenty years ago (in their parent’s lifetime), are better equipped to enter the wage economy, but still struggle with acceptance as Aboriginals.

INCOME & EMPLOYMENT

Along with higher education, NSM cite the “economy” as the other main factor that drives success today. NSM work within all areas of Yellowknife’s economic base including, the Government of the Northwest Territories, in the Private Sector and at different Mine Sites. They work both in Yellowknife and around the Great Slave Lake area, travelling as required for wage employment. They view all sectors of employment as available to NSM, “depending on what kind of Education” one has, including both professional and trades.

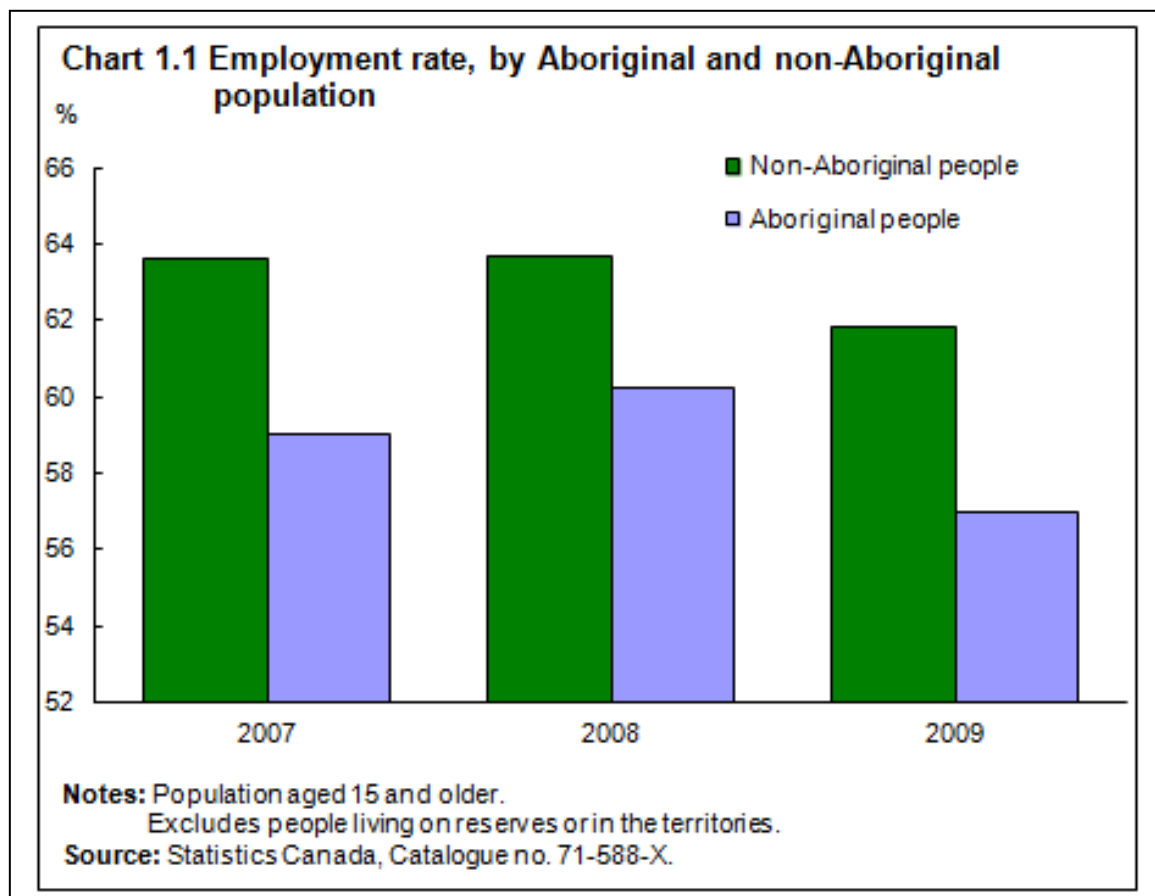
There is a general agreement from respondents that, “more and more companies, [require] Grade 12 with some university” as an essential criteria for employment. NSM view this as a reasonable requirement and state that, “having post-secondary education will always open doors for NSM” and that, “you now need a higher education to compete with a southern work force that are coming here to work but not live.” Some respondents felt that, “many people are employed whether they are educated or not. However those that are educated may have higher paying jobs.” So success was attributed to higher education. Some respondents though, felt that, “even Métis with a University Degree” are overlooked for positions in favour of non-Aboriginals. In particular it was felt that, “senior management and management positions within government” are not always accessible to Métis regardless of the priority hiring incentives that are in place. A few respondents said that, “they are working [but he’s] not [too] sure if it is higher paying but most of them have good jobs.” There was also some sense that, “Southerners are getting more and more positions that should be set aside for Northerners.”

The majority of NSM view the current economic situation in a more positive light than the previous twenty or thirty years. They say that there is, “Better employment opportunities/recognition & acceptance of aboriginal heritage in all aspects of employment.” They feel that “through education & training” they are further ahead than their parent’s generation. They state that, “compared to their parents [there are] more opportunities now available....[and Employer’s] such as the diamond mines, GNWT, and private businesses.” They state that with the number of mines in the north there are, “many [opportunities] for those to pursue professions in those areas” and that, “the mines seem to respect having more [A]boriginals on staff.” Along with employment opportunities, respondents indicated that, “more people are going back to school to further [their] education for better & higher paying jobs.”

In terms of gender, most respondents felt that women and men are treated equal in some areas of the workforce and not others. Although it was generally felt that, “women can do the same job as men,” there was the sense that, “....there are more men in the trades and these are general [sic] higher paying jobs.” Some respondents said that in a, “....wage economy, with both men and women working the same job, men will always be paid more.” There were also indications that men felt, “men prefer outside work & the women are accustomed to inside work (house or office).” It appears that Métis women continue to struggle with job parity.

Respondents indicated that even the younger population have the ability to enter the work force successfully. Respondents indicated that there are, “more opportunities for employment because education qualifies them for better jobs.” Respondents felt that the younger generation, “are better educated;” however, it was also felt that “they need more Education, College, University” to succeed in the work force as compared to twenty or thirty years ago. The survey revealed some discrepancy on access to employment for youth. On the one hand, respondents indicated that, “Aboriginal recognition is now in the forefront vs 10 yrs ago,” which gives NSM youth advantage in the workplace. However, other respondents stated that “southerners are getting all the jobs” so that even with higher education, Métis youth are disadvantaged. Respondents did indicate that with the, “3 Diamond mines currently operating in North....[and] possibly more mines to come, creating more jobs” there should be opportunity for youth to gain employment.

The 2005 NSM Socio-Economic Survey indicates an unemployment rate that is 25% higher than the national average of 6.3% for that year. The unemployment rate for the total Yellowknife population was 5%. As well, the NSM employment rate increased from 21% to 25% between 2002 and 2005. NSM employment at the mines decreased from 6% to 3% between 2002 and 2005. So, despite the perception that NSM view their economic conditions as improving, statistics indicate that NSM are still struggling for parity with their non-Aboriginal counterparts both locally and on a national level. The 2011 Canada Yearbook shows a similar picture of Aboriginals with a University level education nationwide, as indicated by the chart below.



Respondents also indicate that, “economic prospects in North Slave is [sic] good so [that] opportunities for prosperity are greater here than anywhere.” They see a difference in career paths now as compared to twenty or thirty years ago. Respondents say that, “more people are staying in the north” as compared to the past, where after leaving school many Métis moved south to find work.” Overall, respondents speculate that the NSM population will continue to increase because “economic growth in standards of living”, determine family size.

LOCAL BUSINESS

Few NSM have entered into personal business ventures. NSM view local businesses as valuable contributors to the mining and government sectors. Businesses tend to focus on, “support services” to these sectors. Types of businesses that NSM could get into, or are a part of include, “trucking,” “cement business,” and “welding.” This has changed significantly from the past when, “fishing, guiding, trapping, woodcutting” were the primary business ventures that NSM engaged in. NSM did indicate that they felt there are still opportunities in, “fur trade & eco-tourism;” however, the more successful business ventures are those who cater to the mining industry and the Government of the Northwest Territories.

Respondents believe that opportunities for engaging in support businesses have changed significantly over the past twenty to thirty years. Some of the reasons provided for this change include:

- *“Government has list hiring priorities for Aboriginals as well as giving incentives for higher education”*
- *“Opportunities for NSM have increased with government grants, to start and operate businesses.”*
- *“We are more involved in Mining than in the past due to opportunity and leadership, I also believe that the Métis are better educated than in the past”*
- *“....NSMA has worked hard to build a corporation & grow business opportunities”*

RELATED TO THE NICO PROJECT

Although most of the respondents either work in a mine, or had previous experience working in a mine, there was mixed responses to familiarity with the NICO project. Most responded that they were, “not very familiar,” except for, “what’s in the paper, radio, and t.v.” The respondents who do know about NICO identified it as a mining company that discovered, ““gold, copper, cobalt, bismuth deposit is largest in Canada.” A few NSM, “went on the tour” of the area and were able to explain that, “the project is in the development stage. An all-weather road requires approval before it can be built. Without a road, it would not be economical to mine.” They also described the mine as, “presently in permitting process,” and is, “suppose to [have] very little impact on the environment.” They indicated that it is, “still in the environmental assessment stage” and that once in operation, “the ore will be concentrated & transported by truck to the south, somewhere in Saskatchewan for final processing,” thus were told that, “the mine will have a very small footprint on the land....”

There was also mixed review of how NICO will affect NSM individuals, family and community. On the one hand respondents said that, “NICO will bring more jobs to Yellowknife increasing our economy [however on the other hand] with that comes wage increases and higher cost of living.” While most cited an increase in employment opportunities, they also had concerns about the, “[closeness] to caribou harvesting grounds,” along with how it might affect the water. Respondents stated that, “any mining project affects a community and the people who reside, close proximity to the mine.”

Respondents also indicated that NICO will affect NSM in terms of Aboriginal title, Treaty Rights, Aboriginal Rights and Devolution. As well there will be an overall impact to the NWT in regards to: Cost of living, Demographic changes, Pollution, Fish & wildlife, and Transportation. These concerns were documented in list format and respondents did not provide specifics for these concerns. The 2005 Socio-Economic Survey indicated that 48% of participants felt that the mine industry lead to an increase in alcohol and drug use, gambling and family/community violence.

NSMA members view the NICO Project as having both negative and positive impacts to Métis Culture as well. On the one hand NSM recognize that NICO is “good for the economy” and will provide more “trades training” and “trades people”, but on the other hand, there is also consensus that this project will have a negative impact on Aboriginal Title, Treaty Rights, Aboriginal Rights, Cost of Living, Demographic Changes, Pollution, Fish and Wildlife, Transportation, Habitat Fragmentation and Invasive Species. One of the central concerns identified as an essential component to mining development is consultation. The majority of respondents indicated that it is imperative that the NICO Project have full consultation with the NSMA to ensure this project is 1) beneficial to the NSM population and 2) will not have any impacts detrimental to the lifestyle of the NSM and their descendants. Beneficial mechanisms include compensation, training, employment and ongoing consultation of mining operations.

Most respondents felt that the NICO project will inevitably proceed. If that is the case, NSM respondents strongly felt that NICO must include the NSM in this project in a variety of ways. Some of the comments on how NSM would like to be involved are listed below:

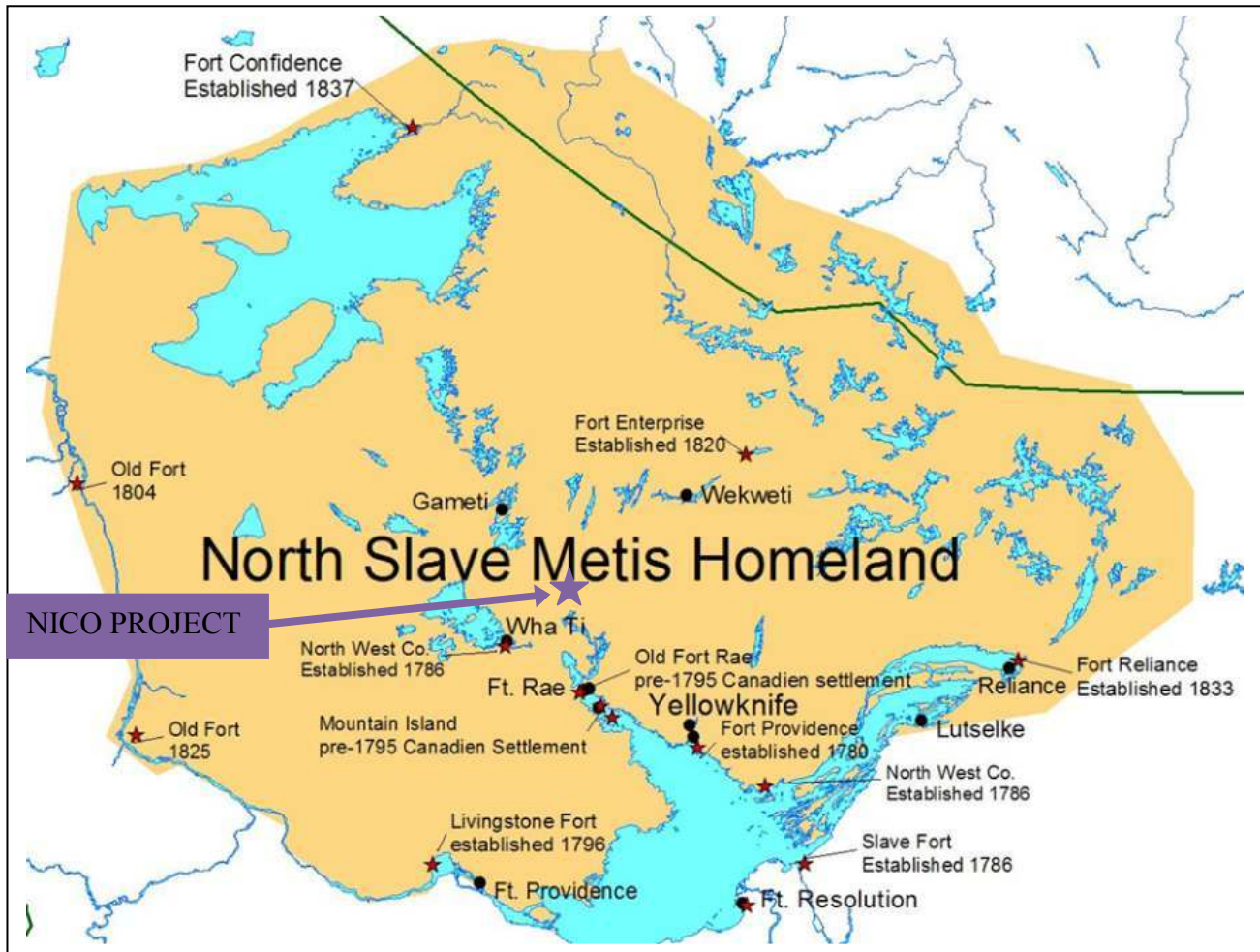
- *“Involve NSM as partners in the project”*
- *“Better consultation and recognition of the Métis”*
- *“An IBA that is profitable for NSM”*
- *“Hopefully the Métis will get contracts and have an influx of money to the Métis”*
- *“give NSM members jobs & training”*
- *“More consultations, personally would like to see some royalties come back to us.”*
- *“maybe a tour once in awhile [sic]” “information on tonnage removed” “royalties?”*
“Information on structure of the mine (depth of decline, drifts, raises, lengths & size)”
- *“Fortune Minerals should provide a newsletter to keep interested with a monthly report on development & mining activities. NSMA should receive an Impact Benefits Package equal to other Aboriginal parties.”*
- *“Include NSM youth in training”*

TRADITIONAL LIVELIHOOD

NSM have long been harvesting from the land around the Great Slave Lake. Trapping was done mainly for personal consumption or to share with family. Very few NSM respondents indicated that they trap to sell in the fur market. They cite this activity as one from the past, as most NSM are engaged in the wage economy and harvest for personal sustenance. They did indicate that furs and hides are, “...possibly traded/given or sold to [E]lders to make clothing or mocassins [sic] with.” They also said that, “some meat from trapped animals is used for food such as lynx, beaver & muskrat. Other trapped animals such as fox, marten, wolf, & bear meat can be used to bait traps. The fur from all trapped animals can be used for clothing or sold to people or sent to auction.” The majority of meat used for consumption is caribou and moose. Thus the importance of monitoring development in areas of migration routes, feeding areas and calving grounds.

The GNWT report on fur sales indicated a 47% increase in the Genuine Mackenzie Valley Fur Sales with total revenue of \$815,000. The GNWT Minister of Industry Tourism & Investment also reported an increase in demand of northern furs from Russia and China. Fur sales are increasing from earlier downturns in the market, so Métis have the opportunity to engage in a renewed focus on the fur market as an economic endeavor. Statistics from the 2005 North Slave Métis Socio-Economic survey indicate 76% of the respondents engaged in on-the-land activities, with 44% including hunting as a part of those activities. On-the-land activities included: hunting, fishing, trapping, harvesting firewood, and harvesting plants for consumption or medicine.

NSM youth generally learn how to trap, “Mostly by elders or workshop. Some skills are also taught by some of the schools & there is also at certain times classes done by wildlife [officers].” As well, youth gain trapping knowledge through, “hands on experience.” Those youth who do not engage in trapping are more linked to, “video game’s hanging out with their friends.”



The Government of the Northwest Territories (GNWT), Department of Industry Tourism and Investment delivers an NWT wide Take-a-Kid Trapping program through the schools, focusing on GNWT reports an interest in trapping through their “Take a Kid Trapping” program. The Yellowknife Catholic Schools and the YK1 District Schools had a combined total of 450 students participate in this program during the 2011 trapping season. Both Dene and Métis GNWT Wildlife Officers facilitated a number of camps for these different grade levels. This initiative will, no doubt, foster the development of an interest in trapping for NSM youth.

Along with trapping, NSM also participate in hunting. Harvested meat is used primarily for personal consumption and to share with extended family. Respondents indicated that, “some meats are dried canned or frozen for personal consumption or traded to individuals or if there is a country food store within a community it can be sold to them.” Many NSM also harvest, “for dry meat,” one of the most popular and age-old methods of preserving and eating large game.

The majority of respondents felt that younger generations are interested in hunting. They see that, “there has been a renewed interest in the past few years by the younger generation to hunt & also to learn the art of trapping.” Respondents said that youth appear to think, “It’s fun for them to go out on the land and learn new experiences and survival skills.” Respondents also think that the youth now, “.... are realizing country foods are healthier than processed foods,” Like with trapping, NSM youth are taught hunting skills by, “going with a parent or grandparent to learn the skills.” Hunting is something that a person

learns experientially so it is only, “by getting them out on the land and showing them,” that youth will develop the skills needed.

Fishing is another major food source for NSM. Many NSM consume fish as a staple food. As with other Traditional foods, fish is also shared with family. Fish is also a popular sale item, and is sold locally in Yellowknife to restaurants, local residents or, “the local chain stores Extra Foods or Co-Op will also buy fish.” Fish were also used as the main source of dog food, during earlier years, when dogs were the primary mode of transportation on-the-land. There are not many NSM who maintain dog teams, but for those that do, fish continues to be the staple food.

The younger generations like to fish, primarily for food or sport. Youth are taught the skills required to be successful fishers by, “hands on experience with older generations,” such as parents, extended family or Elders.

Respondents indicated that there is a distinction between roles for men, women and youth when on-the-land. Some said the, “man shoots & skins caribou women will cut up devide[sic] into portion, & cook, & store food on the land in the home the women does 90% of the work inside while the men will do outside work.” There was a sense that, “men are more predominant on the land,” but, “when on-the-land everyone pitches in, be it for firewood, water, cooking [whereas] in the wage economy, [this] may differ [depending on] what education, or skills you have.” It was viewed that youth were to observe and learn from their Elders, akin to an apprenticeship role.

NSM indicate that culture is transmitted primarily through family members, with very little cultural inclusion indicated coming through school curriculum or from any other community source. All respondents answered that English is the language used in the home. Although most North Slave Métis utilize English as their dominant home language, youth are able to learn some of the languages of their ancestors, such as French, Chipewyan and Dogrib in some schools, from Elders and in some cases in their home from extended family who still speak the language.

Métis were significant contributors to early exploration, transportation and as middlemen in intercultural relationships in the early years of development of the north. Any history book about the Northwest Territories highlights Métis as playing major roles in travel, communication and the mapping of the north. The role of the Métis changed significantly after settlement, so much so that, “Hardley [sic] any Métis prospect anymore they are however still in the transportation business [sic] to some degree but methods have changed instead of boats & sleighs they now use trucks & tractor trailer units.” Métis still continue activities such as, “hunting on the land [using] skidoo’s, dog mushing, boating, fishing.” However, being engaged in the wage economy on-the-land activities are relegated to after hours, weekends and holidays. As well, “....the NSMA has become very involved in the mining/exploration sector in the past 10 years.” Métis view their engagement in the mining sector as a continued involvement in industrial exploration and use of their traditional territories.

The traditional Métis roles in trade and provisioning remain, albeit in a minor capacity today. The trade and provisioning are in forms of fresh/dry fish and fresh/dry meat. However, NSM operate on a smaller scale in comparison to provisioning with the Hudson’s Bay Company during the fur trade era. NSM say that the traditional role of traders and provisioners are more likely to be learned through curriculum content, text material, and museum displays than an everyday event in their personal lives.

NSM see a decrease in adult members engaging in traditional activities; however, there is an increase in culture camps being delivered in the school systems that, in turn, is increasing the numbers of young members learning traditional activities. It is felt that cultural inclusion in the education system will increase the number of traditional land users in years to come. In the sample surveyed there is significant evidence that North Slave Métis do participate in on-the-land activities; however, “Métis don’t live in tents, log cabins or dugouts anymore they live in trailers, houses, condominiums or apartments. Not many trap or fish or hunt for a living. They work in offices, mines, Diamond drills, oil rigs, or the trades, or some other non-Traditional type of work.”

Like their First Nations contemporaries, Métis must schedule in traditional activities/harvesting/on-the-land around their work schedules. This likely means that most Métis engage in traditional activities in the evenings, on weekends, during statutory holidays, and during scheduled vacation times. For Métis that work in mine sites, traditional activities would be scheduled in during their rotation home.

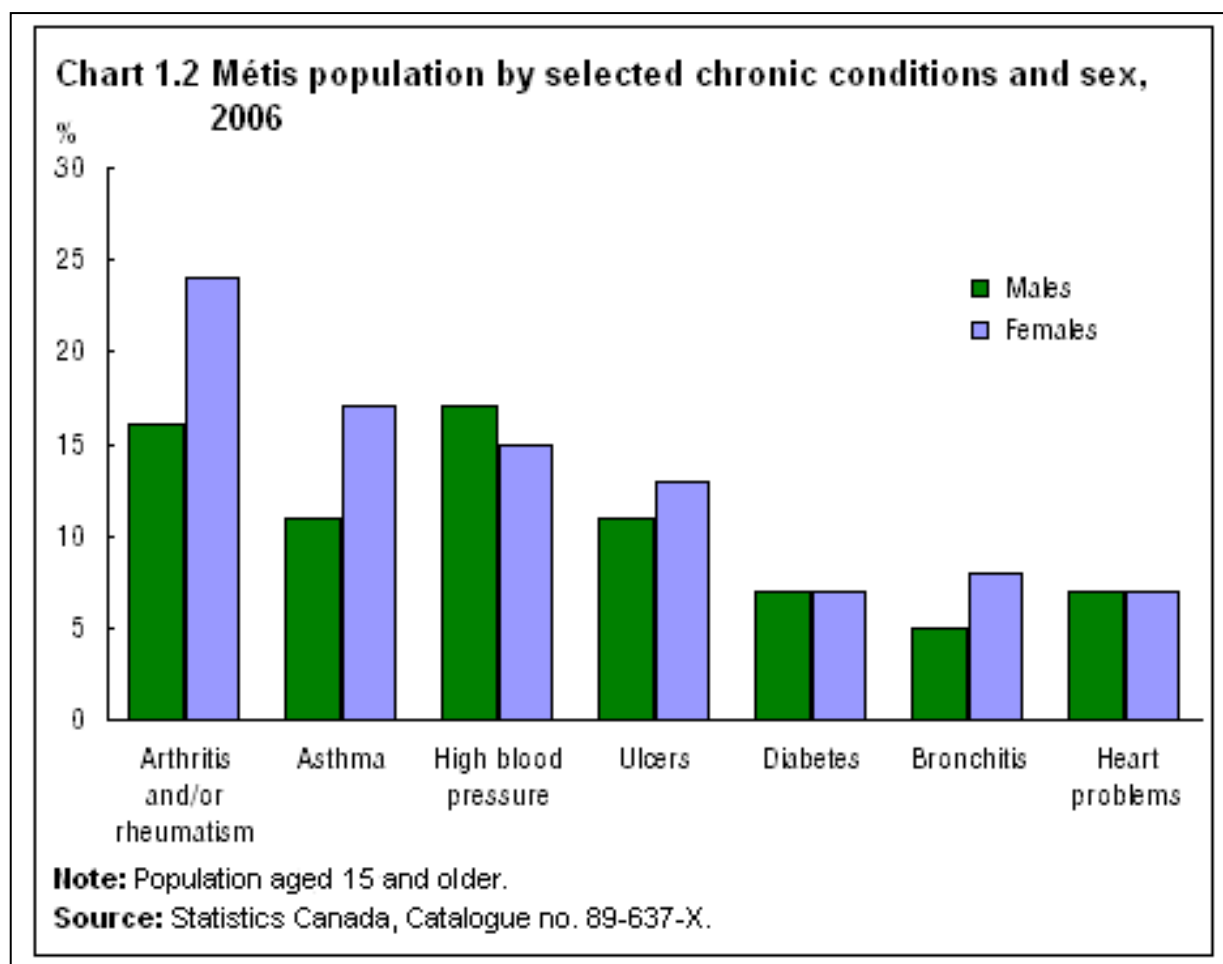
Overall, the majority of North Slave Métis participate in the wage economy, very few, if any NSM make a living solely on Traditional Land Use; however, the land is still considered important and the NSM want to ensure that they can harvest from the land for many generations to come. Despite these changes to traditional NSM lifestyle;

- There is already a perception that the mining industry has negatively impacted the lives of North Slave Métis due to an increase in alcoholism, drug use and family violence. The IBA will benefit programming to address effects of further development.
- The NSM have been indoctrinated into the Western lifestyle through the education system, the Yellowknife business sector and GNWT services.
- Like all other Aboriginal groups across North America, the NSM have not had the opportunity to develop a framework for decolonizing its members.
- Section 35(2) of the Canada Constitution recognizes that Métis have rights across Canada. The simple fact is that the NSM are asserting their rights to harvesting the lands they grew up on and around.
- There is ample historic evidence of ancestors to the NSM population travelling and harvesting from the lands in question.
- There is more of an emphasis on the importance of Elders. Most Elders had a higher percentage of time spent on the land, so many Aboriginal communities are turning to Elders to help reconnect to traditional activities.
- Metis rights are protected under section 35(1) of the Constitution Act, 1982 just like the Aboriginal and Treaty rights of other indigenous peoples in Canada.
- Generally NSM people have more pride than before because, “....people are accepting what it is to be an Aboriginal”

INDIVIDUAL & COMMUNITY WELL-BEING

The overall health of the NSM community is indicative of what all Aboriginals experienced countrywide after contact and following the move from bush life to settlement. It is widely recognized that Aboriginals have the highest percentage of physical and emotional health issues in Canada's population. Statistics for Socio-Economic conditions are comparatively equal across all three Aboriginal groups, showing high rates of alcohol abuse, smoking, suicide, teen pregnancy, family violence, depression, STD's, lateral violence and family violence when compared with their non-Aboriginal counterparts. Respondents indicated these same concerns as national statistics highlight as contributing to health and well-being of NSM. Other major health problems include: heart disease, obesity and diabetes, which are all linked to nutrition and physical fitness.

The 2011 Canada Yearbook cites, "In most age groups, a higher proportion of Métis than the Canadian population reported they had been diagnosed with a chronic condition. In most cases, the proportion of Métis with a chronic condition was double that of the Canadian population."



<http://www.statcan.gc.ca/pub/11-402-x/2010000/chap/ap-pa/ap-pa-eng.htm>

Along with the above listed health concerns, NSM also indicate there is an increase in crime rates as well. Respondents attribute the rise in crime to:

- ∞ “due to more drugs in Yellowknife”
- ∞ “drinking & drugs have a lot to do with it”
- ∞ “harder to earn a living, so searching elsewhere for income”
- ∞ “I feel due to the Residential School experience the children has suffered through neglect, parents have no idea on how to parents [sic].”

Respondents in the 2005 Socio-Economic Survey indicated that they would like to see the NSMA develop programming for drug and alcohol abuse, promotion of healthy lifestyles, and support services for families such as: health clinics, life skills training, addictions prevention and counseling, prenatal education, and personal counseling.

Despite the higher than average health conditions NSM experience, they feel overall that they have more control over their future as compared to the past. Some of the reasons respondents attribute to their view that they have more control over their lives are:

- ∞ “I believe that education, staying in school has made the difference”
- ∞ “more Métis are getting educated to the extent that it seems much better choices for their futures are being made”
- ∞ “I would say we have more control now due to being a recognized Native group by the Feds and others and we now have a say in what is done on our land.”
- ∞ “....by the formation of NSMA to champion of Métis issues.”
- ∞ “More control as people today are more in control of themselves”
- ∞ “mining company’s[sic] have to consult with Aboriginals before using land. That has been used for year’s [sic] by us for hunting, trapping, fishing, etc.”

However, respondents did express concern that they have less control because, “more and more people [are] coming from the south pushing there [sic] views on the Natives.” Clearly, there are still problems with discrimination and racism on a personal and systemic level that need to be addressed. Along with having more sense of control, NSM indicate that they feel there they exhibit more pride in their identity. Many indicate they are, “no longer ashamed of being [A]boriginal.” They said that, “....in the past we were just half breeds and we were not considered a people.” They indicate that the general public, “are accepting what it is to be an Aboriginal.” These thoughts also translate to self-identity as well as, “people want to know, who they are, where their ancestors resided, etc.”

Part of accepting oneself and being accepted by others has also translated into a resurgence of learning Métis traditions and culture despite the fact that, “there were way more traditional activities in the past then [sic] now.” Although NSM are not full time harvester and land users, they state that going on-the-land is, “better today as transportation to traditional harvesting grounds is better & more reliable thereby more efficient.” They say that, “....truck, ski-doo’s,[and] sleds....” assist in ensuring they can participate in both the wage economy and harvesting traditions. They also indicate that, “....more [E]lders are willing to teach and more [A]boriginals are willing to learn.” All of these cultural activities feed into an increase in self-reliance, self-esteem, self-worth, and self-determination. Responses from

the 2005 Socio-Economic Survey indicated that 84% of those participants wanted NSMA to develop more cultural programming for North Slave Métis. The demand for more cultural programming remains an important component of NSMA responsibilities.

While most respondents felt that harvesting is experiencing a resurgence, some respondents stated, “it is harder now with everyone working an [sic] not having time left or half are out of town working.” Others felt that, “hunting has been restricted so the tradition of going out to hunt caribou for the family is not being carried out” as in past years. So, although NSM are “not following nomadic ways [and] they’ve moved into settlements & towns,” they, “can harvest from the land... and still can run a trap line” when not at work. Respondents specified that it is their personal initiative to harvest and that, “as a Métis person, I feel I can practice traditional activities when or if I want.” Not all NSM available as respondents go on-the-land; however, those who do not provided information on land use from the NSM community level that they hear about through family/community interaction.

While there is a cultural resurgence of harvesting and community events, the same cannot be said about the Michiff language. All respondents indicated that they, “....never hear [Michiff] spoken by anyone” and, “....It’s going to be a lost language.” Widespread comments such as these attest to the impacts that prevent NSM from maintaining their language, such as Residential and public schools, ridicule for speaking an Aboriginal language, and the dominant use of English in services provided to the population.

CONCLUSION

The overall Socio-Economic Profile of the North Slave Métis population is analogous to other Aboriginal populations nationwide. North Slave Métis suffer from higher than average statistics in social issues relating to the areas of physical, emotional, and mental health. NSM have a higher than average unemployment rate and lower than average education level. Although NSM are entrenched in the wage economy, their average income is lower than the non-Aboriginal population. Undoubtedly, the elderly population has endured the highest impact with only 15% of the total population reaching to over 50 years of age. Conversely, statistics are in favour of the NSM youth who embracing 40% of the population, are faring better in education than their parent’s generation.

Like their First Nations and Inuit counterparts, Métis culture waned for several years. However, as with their counterparts, the NSM are now experiencing a resurgence of cultural interest and an urgency to ensure cultural survival for future generations. The renewal of land-based activity is enhanced by the inclusion of Aboriginal content, specifically culture camps, in the education system. NSM show interest in the development of the economy and look forward to a continued building of their Nationhood. Hence, NSM members are experiencing a growth in both their traditional and the contemporary economies. NSM view new mining ventures as viable economic endeavours; however, would like to ensure that this development does not compromise traditional land use or impair NSM culture in any way. NSM believe it is vital to be consulted and included in the intricate development of mines on their home territory as a means of safeguarding the continuity of Métis culture for the generations to come.

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NORTH SLAVE METIS ALLIANCE

PO Box 2301 Yellowknife, NT X1A 2P7



2010 Socio-Economic Interview

Interview Date: _____ Location : Yellowknife, NT

Interviewer: _____ Interview #:

INDIVIDUAL PERSONAL DETAILS:

Name (first, last) : _____

Gender = Male or Female. (circle one)

Birthdate = _____

Place of birth = _____

Community of current primary residence: _____

Other places you have lived, and approximate time periods:

Mother's Cultural background = Métis - Dene' - Inuit - Other (circle one)

Mothers' birthplace _____

Mother's first name _____ maiden name _____

Father's Cultural background = Métis - Dene' - Inuit - Other (circle one)

Father's birthplace _____

Father's first name _____ last name _____

Interview #:

COMMUNITY SIZE – POPULATION:

1. Where do most North Slave Métis currently live, _____

2. Is this different than in the past? _____ If so, why?

3. Is there a seasonal variation in the location where North Slave Métis live?

YES OR NO (CIRCLE ONE) If so, why?

4. How would you describe population growth among the North Slave Métis community in recent years? = growing steadily, stable, declining.(circle one)

What do you think affects MÉTIS population growth?

5. Do you expect the North Slave Métis community's population to grow in the next 10 years? _____ By how much? _____

Why do you think so? _____

AGE AND GENDER:

1. Among the North Slave Métis, do you think there are:

_____ more males than females?

_____ more females than males?

_____ about the same?

What do you think is the reason for any difference?

2. Is there a growing senior (elder) population among the North Slave Métis compared to the past decade or so? _____ What do you think is the reason?

3. Are North Slave Métis living longer, the same, or shorter lives than in the past? _____ Why do you think so, and when did it start?

FAMILY STRUCTURE:

1. Are North Slave Métis families having more or fewer children, or about the same as in the past? _____ What do you think caused changes in family size, and when did these changes happen?

2. Do you think the number of single-parent families is staying the same, decreasing or increasing? _____ Is there a difference between males and females? _____ and why?

3. Are single-parent families among the North Slave Métis doing better financially today than in the past? _____ Why or why not?

Does it make a difference if the parent is male or female?

4. Do you think the traditional ties between extended family are as strong, stronger, or weaker than ever? _____ Please explain any changes, the time of the change, and what you think the reasons are.

Interview #:

INCOME AND EMPLOYMENT:

1. Are more North Slave Métis working in higher paying jobs than before? _____

Please explain : _____

Do you work full-time, _____ part-time, _____ or seasonal? _____ Do you work as much as you want to? _____ Do you earn as much as you think you should, given your experience and training? _____

What kind of work is it, and do you like it?

2. Have you ever worked in the mining sector? _____

- please explain what you did, and how you liked it.

What kind of work **is** available to North Slave Métis community members?

Are there any kinds of work that are **not** available to community members – and why?

Interview #:

3. Where do North Slave Métis go to seek employment? (e.g., in town, outside of town, Yellowknife, mine sites, south, etc.)

4. Do North Slave Métis men and women do the same kinds of work in the home _____ on the land _____ or in the wage economy? _____ Please explain:

Do younger people among the North Slave Métis have a harder time finding work in the wage economy now than say 10 years ago? _____ Why or why not?

5. Do unemployed individuals among the North Slave Métis seek rotational work? _____ Why or why not? _____

How about underground work? _____ Why or why not?

6. Are North Slave Métis men more likely to be unemployed than women?

_____ Why or why not? _____

7. Has education level influenced employment opportunities for North Slave Métis?

_____ How? _____

8. Is monthly income support for the North Slave Métis as important as it was 10 years ago? _____ Why or why not?

LOCAL BUSINESS:

1. What are the local businesses engaged in by the North Slave Métis community? List the most common types – current, and past.

2. Have opportunities for local business among the North Slave Métis changed over time? _____ If so, how and why have they changed?

Interview #:

EDUCATION:

1. Are more North Slave Métis youth graduating from high school?

2. What options exist for upgrading high school education or continuing on to post-secondary education for North Slave Métis?

3. Are more North Slave Métis students showing an interest in post-secondary education? _____ Why or why not?

4. What do North Slave Métis students want to do after high school?

_____How do they view their options?

5. Are there options for on-the-job training or industry sponsored skills certificates?

INDIVIDUAL AND COMMUNITY WELL-BEING:

1. What are the most important health and safety concerns for North Slave Métis community residents? (e.g. teen pregnancy, alcoholism, smoking, problem gambling, drug use, sexually transmitted diseases, TB, suicide, depression, family violence, assault, etc.)

for youth?

for women?

for men?

for elders?

2. Are crime rates in the past 10 years among the North Slave Métis, increasing, decreasing, or staying the same. Why?

3. Do the North Slave Métis have more or less control over their future, including resource management, exploration, transportation, trade, education, social services, and so on, now compared to the past? Please explain.

Interview #:

4. Do the North Slave Métis have more or less pride in identity now, compared to the past? Please explain.

5. How well is the Michiff language being passed on to the next generation?

6. How close is the North Slave Métis community compared to the past, and why?

7. How well is the North Slave Métis community able to practice its traditional activities now, compared to in the past, and why?

RELATED TO THE AVALON PROJECT:

1. How familiar are you with the **Fortune Minerals NICO Project**?

2. Can you tell me what you know about the **NICO Project**?

3. Do you think the NICO Project may affect you, your family, or your community? If so, how..... Please be as specific as possible.

4. What other effects might the NICO Project have on:

- North Slave Métis?
 - Aboriginal Title
 - Treaty rights
 - Aboriginal Rights
 - Taxation
 - Devolution
 - Language and culture
- the NWT?
 - Cost of living
 - Demographic changes
 - Pollution
 - Fish and wildlife effects
 - Justice and equity
 - Transportation

Interview #:

- Habitat fragmentation
- Invasive species

5. Is there anything else you would like to comment on?

6. Do you support the NICO Project? (yes/no) Why or why not?

7. Is there anything you think that the NICO Project should do for the North Slave Métis community?

Interview #:

TRADITIONAL LIVELIHOOD:

1. How is the fur and meat of trapped animals used? (e.g., for personal consumption and use, for trade or sale with local residents, for sale to larger markets?)

2. Have younger generations expressed an interest in trapping?

3. How are fur harvesting skills passed on to younger generations?

4. How is meat used? (e.g., for personal consumption and use, for trade or sale with local residents, for sale to larger markets?)

5. Have younger generations expressed an interest in hunting?

Interview #:

6. How are hunting skills passed on to younger generations?

7. How is fish used? (e.g., for personal consumption and use, for trade or sale with local residents, for sale to larger markets?)

8. Have younger generations expressed an interest in fishing?

9. How are fishing skills passed on to younger generations?

10. How would you describe the availability and adequacy of recreational opportunities among the North Slave Métis community?

11. What language is most commonly spoken in the home?

12. How are Aboriginal languages taught to youth? (e.g., at home, at school, by elders, etc?)

Interview #:

13. How is the traditional Métis role in exploration, transportation and communication being revived/preserved?

14. How is the traditional Métis role in trade and provisioning being revived/preserved?

15. How is the traditional Métis role as go-between for First Nations – Colonial relations being respected, revived and preserved?

16. Any other comments about traditional livelihood changes / trends?
