

# Eagle Feather NEWS

FREE

## He's standing up for disabled in North

Gary Tinker has been an advocate for the disabled in the North for several decades. Now the Sixties Scoop is another cause that this justice advocate has undertaken. (Photo by John Lagimodiere)



By Angela Hill  
For Eagle Feather News

Gary Tinker doesn't see barriers and challenges as something to slow him down, but rather they make him fight harder for the people in his community of Pinehouse, and for people in the North with disabilities. "It's about human beings, how can I help to assist these people to make things better in their lives," he said.

"When somebody challenges me, I'm so inspired to fight for people,"

For the past three decades Tinker has headed the Federation for the Disabled and, as a Métis person with cerebral palsy, he has been an outspoken advocate for people with disabilities. He has spoken with political leaders, members of the opposition, and sat as part of countless consultations.

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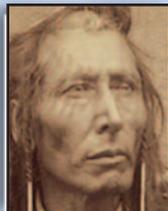
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*Justice Edition*

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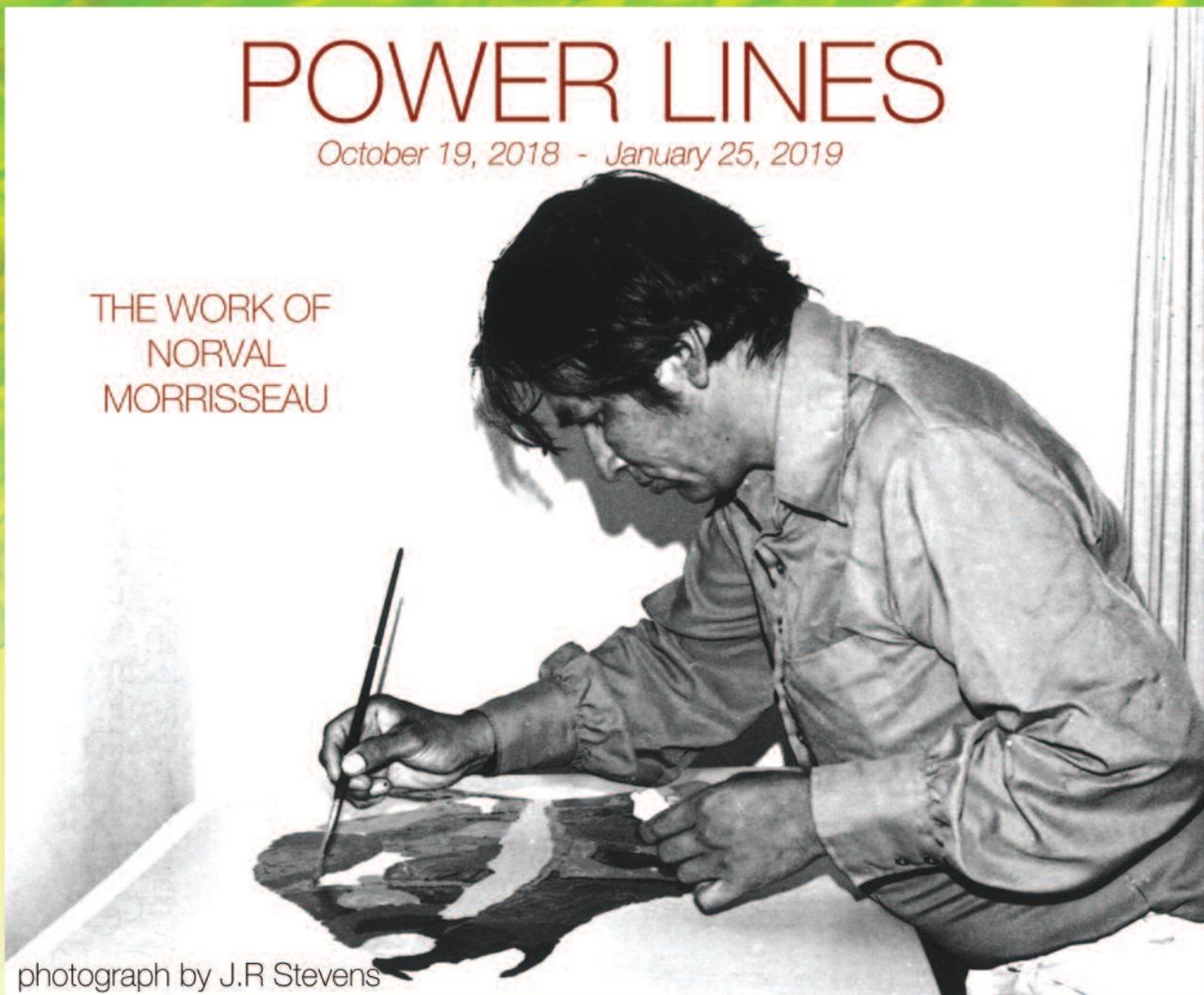
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# Cuts to Legal Aid widely criticized

By NC Raine  
For Eagle Feather News

Legal Aid Saskatchewan, the agency responsible for providing legal representation to vulnerable communities in the province, has laid off six employees from its Saskatoon office, and will be leaving another three lawyer positions unfilled.

The restructuring of Legal Aid will push over 3,300 recent arrest files out to the private bar.

Accused individuals not in custody will now have to phone a call centre in Regina, rather than meet with an eligibility officer face to face.

“It’s doomed to fail. It’s going to have a chilling effect,” said Val Harvey, barrister and solicitor currently on contract with Legal Aid.

“People are reluctant to use the phone a lot of the time, as it is. If you see a phone with a line behind it and think ‘I have to wait in line behind ten people to make a phone application?’ what’s the chances someone is going to stick around?”

The result will mean longer delays on reports, and insufficient representation, with more individuals opting to represent themselves, explained Harvey.

The first point of contact for accused individuals – duty council – will be hollowed out and left to one Legal Aid lawyer in Saskatoon, Deb Hopkins, who also serves as Vice-President of Canadian Union of Public Employees (CUPE) 1949.

“We’re talking about a thousand files a year just for me,” said Hopkins, “It’s completely unrealistic.”

Reported rationale behind the layoffs has been contradictory. Legal Aid CEO Craig Goebel told reporters the aim is to increase staffing “flexibility” during peak times, and “apply as many resources as possible.”

According to Hopkins, the actual motivation behind the layoffs is an internal personnel issue involving former Legal Aid office director George Combe.

Combe was fired from Legal Aid in 2013 after 13 female co-workers complained about his conduct.

“This is not about saving money. This is not about us. This is about (Goebel) trying to short circuit the civil rights of these women,” said Hopkins.

“It’s about getting rid of the problem by getting rid of the people,” said Harvey.

The effect of this decision, said Hopkins, has a significant impact on vulnerable people in Saskatchewan. According to Legal Aid, 90 per cent of those who access their service are Indigenous.

“(Goebel) seems to think he’s not accountable to the people of Saskatchewan,” said Hopkins. “What we need is an expanded, properly resourced plan that would help Indigenous communities.”

Hopkins said Goebel does not acknowledge that Legal Aid is chronically underfunded. The Saskatchewan Legal Aid Commission received \$24.8 M from the provincial government last year.

“We’ve been collapsing for years and years, working 12-hour days,” said Hopkins. “We need resources, instead we’re being told ‘you’re the problem.’”

Reaction from the justice system and Saskatchewan leadership regarding the layoffs have been critical. Saskatoon Judge Barry Singer said there’s a dire shortage of Legal Aid lawyers, while NDP justice critic Nicole Sarauer said Legal Aid “needs to be strengthened, not weakened.”

Saskatoon Tribal Council (STC) Chief Mark Arcand also voiced concern over the Legal Aid restructure.

“Those six people we’re losing have had a really positive impact on helping our First Nations people,” said Arcand. “Because it’s largely our people in the system.”

Arcand said he understands how valuable Legal Aid is through first-hand experience with his family, and fears first timers now may not have their needs met. He wishes consultation had occurred prior to the decision.

“We want to sit down and have a positive discussion with (Goebel) to see what the impacts will be. There might be some negative feedback that this decision might cause more problems for vulnerable people, and unfortunately the majority of those vulnerable people are First Nations people.”

Justice Minister Don Morgan did not respond to a request for an interview, but said in a statement:

“The CEO of Saskatchewan Legal Aid is responsible for the general supervision and operation of the Commission, subject to the direction of the Saskatchewan Legal Aid Commission. As Minister of Justice and Attorney General, it is my duty to maintain and respect this independence, and as such I do not determine operating decisions made by the Commission.”

The Saskatchewan NDP is calling Morgan to take action or to step down. CUPE and the Saskatoon Trial Lawyers Association confirmed that Goebel’s decision came without consultation, knowing it would be an unpopular decision.

“They didn’t want to tip their hand,” added Harvey. “They just wanted to present it as if it were complete.”

The layoffs to the six Legal Aid employees will occur this September.



Cuts to Legal Aid offices in Saskatoon are causing concern for First Nation leaders and advocates and lawyers working in the system. (Photo by NC Raine)

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# Everyone paid attention to Walter

On Sunday, August 5, around 2:20 in the morning, the Creator called home Elder Walter Linklater.

He was surrounded by family who sang him off on his journey, just how he wanted it. The community is less because of our loss, but better because of his work and legacy.

It was rare to be at an event in Saskatoon without Walter and Mariea praying for us. The husband and wife team have been spiritual and cultural leaders in the city for several decades. Walter started out as a school teacher and eventually taught at the Saskatchewan Indian Federated College in the social work department. He also led numerous cultural camps.

He and Mariea were Elders at several schools and post secondary institutions. They ran weekly sweats and annual culture camps. They have fostered over 300 children. Walter was the Elder that helped swear in many Saskatoon City Councils and Police Chiefs. It was through policing that I really got to know Walter.

Back in the year 2000, the Saskatoon Police Service was under the microscope after the "Starlight tours" became public. During this time the Washington Post called Saskatchewan "The Mississippi of the North" and Amnesty International had a watch on our Police Service. There were confrontations over race in the streets, rage and anger everywhere. Times were dark.

I was retained to lead two-day Aboriginal awareness seminars at Wanuskewin for the entire Police Service following this incident. Walter was asked to be the Elder for the process. I was lucky. He took me as his helper for his session. I handled his smudge. He guided me. Taught me the process and trusted me to help him in this important ceremony that opened his sharing. He showed me so much patience.

Walter spent a full morning with each class. He talked to them about his

personal journey from down in the dumps street drunk to his revelation and embracing of his culture and spirituality. Walter talked about the residential schools. He shared his story. What he saw. The impacts on him and how it led to his alcoholism.

those officers like nothing I had ever seen. His story gave many of those officers a perspective of the First Nations history community they had never considered.

His story telling skills and what I learned from them has had a profound



**The community lost a true justice champion with the passing of Elder Walter Linklater in August. Water and his wife Mariea have been spiritual and cultural leaders in Saskatoon for several decades.**  
(Photo by John Lagimodiere)

He shared how he was so caught in the cycle that his get rich scheme was plotting to corner the market on vanilla extract to sell to all the other bums in North Battleford. That story always got a laugh.

When he talked about how his culture and spirituality turned around his life, the officers paid attention.

His gentle way of speaking, his sideways jokes to lighten the mood or make a point and his ability to talk about issues without laying blame engaged

influence on how I present delicate information in our Aboriginal awareness seminars to this day.

Walter and Mariea and several other local Elders helped create the Chief's Elders Advisory committee. Working closely with the Saskatoon Police Chief, the Elders provide cultural guidance and invaluable community input on crucial issues.

They meet quarterly and also participate in cultural events and ceremonies.



They even went through ceremony for the Police Service to earn an Eagle Staff.

The work of Walter, Mariea and all those Elders has changed that Police service to be almost unrecognizable from the one in the year 2000. Job well done.

Beyond policing, Walter and Mariea went into jails and offered care and prayer for the inmates and guidance for the staff. Our jails are under resourced.

Inmates are grateful for any sort of offering, whether it is free copies of Eagle Feather News (You would not believe the letters we get thanking us for giving them the paper because it is all that they have inside) or the patient ear of an Elder like Walter.

We have lost a justice champion but the work that Walter has put in will reverberate for decades. Mariea will still be that strong voice in the community. Walter and Mariea's children are community leaders, storytellers and role models in their own right.

Walter has impacted thousands of lives in his work. How many hundreds of people attended one of his Saturday sweats?

Think of those that Walter has mentored by praying at events and the lessons they learned from working with him during projects.

City of Saskatoon employees and political leaders. Countless educational staff and students. Corrections staff and inmates. His students.

All of us who have been impacted by Walter will remember his teachings on the importance of culture, spirituality, patience and mutual respect and hopefully we will emulate that.

Thank you, Walter, for what you have given us.

**Eagle Feather NEWS**

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# Tinker an advocate for disabled people in the North

## • Continued from Page One

Currently he is raising awareness on the impact that the end of Saskatchewan's bus system had on people in the North.

"There is no transportation in the North," he said.

"I can't even go anywhere, anymore. Busses were the cheapest to travel with. A lot of disabled people don't have wheels in the province in the North."

By Tinker's estimate, there are about 1,500 people with disabilities in the North – many of them have interacted with Federation for the Disabled.

"I'm able to do something. I am able to fight for my people. I am able to get services for my people. That is my goal. I am so honoured to be alive today,"

He is expanding his advocacy to tackle 60s scoop settlements for Métis people.

The government acknowledged First Nations and Inuit people, Tinker said, but they forgot about Métis citizens who had the same experiences. He says there are 20 people in Pinehouse alone that were scooped from the community. He was one of them.

"They put me on a yellow plane and flew me out of here," Tinker said.



NDP MLA Buckley Belanger, Gary Tinker and his mother Alice Tinker at a Disabilities Conference in 2005, one of Gary's many efforts to improve services for disabled people in the North.

"I remembered I cried all the way to La Ronge when they took me from this place ... I remember every

little detail."

Tinker said he wants to see settlements in place, with Elders first

on the list. He says many Elders don't have medical coverage, and that something like the cost of a medical taxi can be prohibitive.

"With the 60s scoop I hope something will be done. I hope they listen to us because we are the ones that suffered," he said.

As well as the day-to-day fight for change in Saskatchewan, Tinker is thinking big. Next year marks the 30th anniversary since he walked the 650 kilometres from La Ronge to Regina on crutches to raise awareness of the needs of people with disabilities.

"I want to inspire people with disabilities," he said

Twenty years later he marked the anniversary of the walk by sky diving.

"I want to celebrate big. My goal is to bring it home to Pinehouse. This is where it started, this is where they support me," he said.

Tinker is planning an event and inviting everyone, including the current and past prime ministers. He is also thinking about how to mark the 30 years in an international way.

"I want to go to the (United Nations). I want to go speak on behalf of all Aboriginal People with disabilities," he said.



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For more information, please contact:

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## Day of Mourning honours memories of sex trade victims in Saskatoon

By NC Raine  
For Eagle Feather News

Nineteen years ago, a group of at-risk youth in Saskatoon wanted to honour the life and memory of a woman who tragically lost her life in the sex trade.

Little did they realize that their small act of remembrance would grow to the annual Day of Mourning; an EGADZ youth-led honouring of those who lost their lives to the sex trade.

Since its inaugural year, EGADZ youth have celebrated the lives of 125 individuals who lost their lives to murder, suicide, overdose, and disease related to the sex trade.

This year's Day of Mourning, on August 14, will honour four more individuals who lost their lives.

"It's a way of showing that these people were loved. We need to mourn them – they are human beings, these beautiful men and women who unfortunately struggled in life," said Jackie Schell, Operation Help committee at EGADZ.

"It is important to both mourn and celebrate their lives," she said.

The Day of Mourning has been officially recognized by the Government of Saskatchewan. The event includes memorials, prayers, music, and a candlelight walk through the area where sex trade is most prolific.

The direct impact the Day of Mourning has on the sex industry is unclear, but organizers say that numbers are dropping, as last year eight lives were lost, in comparison to this year's four.

The decline in deaths is more than likely tied to Operation Help, an EGADZ program which work with men, women, and children in the sex industry or at risk of becoming involved. Schell says that the ultimate goal of Operation Help is to put individuals in positions where they are able to leave the sex trade.

"A lot of it has to do with family involvement and cycles. The abuse, addic-



Jackie Schell, Ashley Simpson, and Shelby La Rose of Operation Help in EGADZ. (Photo by NC Raine)

tions, and all the social issues that are there really plague the community. There are so many root causes explaining why someone ended up there," said Schell.

Operation Help typically works with individuals aged 14 and up, helping them find secure housing, deal with substance issues, and even listen, judgement free, to those who want to share their story.

"We let our clients know that we're there to provide them with whatever they may need," said Schell.

"Helping them exit can be difficult – this is often something they've done for a long time. But we set them up with a strong support system to ensure they have housing and are safe."

Schell says that common misconceptions of the sex trade in Saskatchewan include that it only effects women, that everyone involved is necessarily an addict, and that it only takes place on the streets. One of Operation Help's biggest

challenges is finding ways to connect with sex workers who primarily use the internet.

"Our success rate with the girls we are able to work with is actually quite high – whether they exited the industry

or became sober," said Schell.

"We measure by the little step's that are important to us."

The Day of Mourning takes place on Tuesday August 14 at 6:30 p.m. at Pleasant Hill School.

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# Okihtcitawak keeping streets safe for young girls and women

*Saskatoon Police Service supportive of initiative aimed at keeping female members of community safe from predators*

**Jeanelle Mandes  
Of Eagle Feather News**

A group is patrolling Saskatoon's core neighbourhoods to protect young Indigenous girls and women from predators that stalk the streets.

"The Okihtcitawak Initiative is here in Saskatoon and we're patrolling the inner-city schools," said group member, Lanny McDonald.

"Every day, we chase people out when we do go out. Sometimes five or six guys in one (evening). We don't make a move unless we see an actual attempt."

Okihtcitawak (Warrior's) Initiative was formed in June after an attempted abduction of a young girl that prompted the group members to act. Group members consist of founding members Colin Naytowhow, McDonald and Kayla Ironstar-Murray. Various volunteers fluctuate every other week.

"From there, the (Okihtcitawak Initiative) started going out to patrol," said McDonald. "It started to take off from there."

McDonald said the group gained attention from many people which led to forming partnerships. They recently met with the Saskatoon Police Service (SPS) Chief Troy Cooper to collaborate and share ideas.

"(SPS) asked us 'how can we help you guys?' They offered every single resource they had," said McDonald. "They trained us how police take reports down on the notepads they have and some (other) things to help us be better and more effective."

The Okihtcitawak Initiative patrol from six to 11p.m. every day. If they see suspicious behaviour targeted towards young Indigenous girls and women, they write down what the incident is, describe the person's appearance, the location of the occurrence and description of the vehicle including the license plate.

The data is then shared with the SPS to investigate the matter further. It is a daily task that does not pay but it gives the volunteers some peace of mind knowing their actions are helping make their community a better place.

The Okihtcitawak Initiative hopes



**Lanny McDonald and Kayla Ironstar-Murray are part of the Okihtcitawak (Warrior's) Initiative where they volunteer to make inner-city parks safe for Indigenous women and girls and the community as a whole. (Photo by John Lagimodiere)**

to replicate the Bear Clan patrol from Winnipeg that is also a community-based solution to crime prevention and providing safety for Indigenous girls and women. The group members will soon be meeting with the Bear Clan patrol group and the police department on joining forces.

"They will be talking tactics, initiatives, task forces and the guidelines they can (share) for Okihtcitawak Initiative," said Ironstar-Murray.

"Because Saskatoon is smaller than Winnipeg, they have a different game plan but they want to do a partnership across the city so we can coordinate somehow."

Ironstar-Murray's role with Okihtcitawak is capacity building by finding organizations and associations that are willing to fund and partner with their group. So far, they have failed to gain the attention of community associations such as Pleasant Hill and Meadowgreen, with both associations not supportive of the group's voluntary services. The lack of support is an upsetting gesture to Ironstar-Murray.

"I've sent emails and called around but so far, I haven't heard back from any of them," she said. "If they get involved with volunteering, coming to meetings or helping to patrol a night, anything helps."

Even with the lack of support from the community associations, the Okihtcitawak Initiative insists they will continue to patrol the streets to protect the city's Indigenous girls and women.

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# Poundmaker exoneration lifts spirits of community

By NC Raine  
For Eagle Feather News

In 1885, Chief Poundmaker was wrongfully convicted of treason.

The Plains Cree chief, for which Poundmaker Cree Nation is named, participated in peaceful negotiations during the signing of Treaty 6, however, when a small militant faction of his band took up arms in the North West Resistance, resulting in bloodshed, Chief Poundmaker was arrested and imprisoned for treason.

Now, over 100 years later, Chief Poundmaker is finally being exonerated of those charges, and the First Nation which bears his name is proudly celebrating the correcting of history.



Chief Poundmaker is going to be officially pardoned by the Government of Canada before the end of 2018. (Photo supplied)

“For a lot of us, the events of 1885 remained a scar upon our collective souls. We never spoke much about it because of the pain it caused,” said Floyd Favel, museum curator and festival organizer at Poundmaker Cree Nation.

“It remained like a dark cloud over our history. I think by exonerating Chief Poundmaker, this opens that dark cloud and lets sunlight into our past and history.”

Fittingly, a month-long Storyteller’s Festival hosted by Miyawata Culture Inc has been taking place at Poundmaker Cree Nation, celebrating both re-written history, traditions, and contemporary culture. The festival reflects the approach of Chief Poundmaker himself – to share culture and a worldview in a constructive way.

“The goal is, by grounding our art and contemporary culture in our traditions and homelands, contemporary art becomes a vehicle, a medium to express our Indigenous worldview and beliefs to the world,” said Favel.

The festival, which began in early July, featured an art show at Chief Poundmaker Museum, story-

telling, dramatic performances, traditional and contemporary music, a youth conference, and guest speakers. Favel said the festival aims to represent hope through education.

“We have to remain hopeful that society remains educated and that all peoples are informed properly about the history of Indigenous people in this country,” he said.

Chief Poundmaker’s exoneration signifies progress and openness in this area from the federal government, says Favel. Publicity of residential school apologies, and continued attention to missing and murdered women has created more sensitivity within the federal government, according to Favel.

“Perhaps by correcting one of history’s mistakes, the wrongful conviction of treason on Chief Poundmaker, perhaps it can set the positive future for Indigenous people,” he said.

“Misinformation and lack of education about Indigenous peoples has been allowed to continue by the education system and society in general. So, by correcting the wrongful convictions of Chief Poundmaker, we are literally correcting history. We are rewriting history.”

The federal government has yet set a date for the formal exoneration ceremony but has stated in January that it will in fact take place this year. For both members of Poundmaker Cree Nation, and for Canadians at large, this is a long-awaited step in the right direction.

“We need to recognize the role that Indigenous people played in this country and to acknowledge the injustice that happened,” said Favel.

“It’s only now by correcting history that we can start to feel the freedom and create hope for not only Indigenous people but all people of this country.”



Chief Poundmaker now has a museum named after him on his First Nation. The museum recently hosted a storytelling festival. (Photo supplied)

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# Kevin Lerat hangs up his badge after distinguished career with RPS

**Jeanelle Mandes  
Of Eagle Feather News**

After 25 years, Kevin Lerat recently retired as a Sergeant Officer from the Regina Police Service (RPS).

Lerat, from the Cowessess First Nation, was surprised when his former colleagues, Const. Claudia Jones and Staff Sgt. Michelle Jarocki put together a farewell presentation for him to honour his service as an officer.

“I got a phone call from Cpl. Tracey Dunnigan and indicated they put something together for me,” he said.

“I was gifted with an eagle feather and a star quilt. You don’t realize how much you made an impact on the members that are around you. Twenty-five years and that opened my eyes to a few people who banded together to put that ceremony for me. Totally surprised me and caught me off guard.”

It was his dream as a child to become a police officer. When he finished university, the opportunity came up and he went for it. The thrill of the job for Lerat was not knowing what each day brought and that kept the excitement going for him.

“You never knew what was going to happen,” he said.

His presence at the RPS will be



**Regina Police Chief Evan Bray and recently retired Regina Police Service Sergeant Kevin Lerat at his going away celebration.** (Photo supplied)

missed by his colleagues including Sgt. Jarocki. She said she learned a lot as an officer from Lerat.

“I just love him. He’s got a good sense of humour. We’ve always gotten along,” said Sgt. Jarocki who has been with RPS for 23 years.

“I just miss hanging out with him and visiting with him at work. I always had a good time at work. I’ll miss that.”

Lerat was Jarocki’s sergeant when she was a watch commander for two and a half years in that capacity but she has known Lerat and his family for a long

time. She said Lerat is such a great person who made an excellent cop.

“I do look up to Kevin. He had a unique way of managing people but he was fair. He really cared about his members and he went out of his way to make sure that they were successful,” said Sgt. Jarocki.

“That impacted me. He’s a very compassionate and stand-up person. Anyone I needed in my corner to be there, would be Kevin.”

After 25 years, Lerat decided it was time to hang up the hat. Now that he’s

enjoying retirement, he said he can relax and spend quality time with his family.

“I’m going to enjoy life as much as I can (because) tomorrow isn’t guaranteed,” he said. “I’m focusing on my grandkids and spending time with them.”

Lerat’s advice to others who want to pursue a career with the police service is to work hard to achieve the status of helping and serving the public.

“Live right and work on your dreams and work on your education to get yourself to a level that will be an asset to the service,” he said.

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# Victim of police discrimination reaches settlement with RPS

By NC Raine  
For Eagle Feather News

Nearly four years after an incident involving two Regina police officers, Simon Ash-Moccasin and the Regina Police Service (RPS) have reached “a mutually agreeable resolution”.

The Saskatchewan Human Rights Commission (SHRC) announced on July 27 they had mediated a settlement between the two parties in regards to Ash-Moccasin’s complaint of discrimination.

On December 10, 2014, two officers used force to detain Ash-Moccasin while responding to a call, despite Ash-Moccasin not matching the suspect’s description. After receiving injuries to his face and shoulders, Ash-Moccasin went on to file a public complaint of discrimination based on ancestry and race.

Ash-Moccasin, a school teacher and father of four, said he’s relieved the mediation has concluded, and hopes his story signals continued positive change.

“I feel that because of this, I’ve held them accountable. I hope this serves for the better and for the good of what happened,” said Ash-Moccasin.

The RPS issued a formal apology to Ash-Moccasin. In a joint statement by Ash-Moccasin and the police service, officers will now receive cultural competency training, focusing on Indigenous history, the impact of residential schools, and the Truth and Re-

conciliation Commission’s Calls to Action.

“When something like this happens, it’s an injustice to both my well-being and to my people,” said Ash-Moccasin. “If more people (speak out against injustices) then they’ll be forced to make change in society, to be more inclusive. I didn’t expect any money out of it, I wanted to change everything for the better.”

Ash-Moccasin said he hopes announcement of a monetary settlement does not negate everything he’s fought for. He said he’s since built a relationship with the RPS Chief Evan Bray, and wishes to continue in this process.

“This all helped me to see what I’m capable of. Going the distance. I think this is just the beginning because when you get a sweet victory like that, and when you get those who are supposed to protect you to listen, it propels you to do more,” said Ash-Moccasin.

In a statement, the SHRC said that the mediated settlement ensures that the RPS will continue to train and educate its personnel in improve inter-cultural competency and prevent discrimination and bias in policing.

“Indigenous people in Saskatchewan are subject to racism in public services, including policing. Police serves throughout the province need to take steps to counteract bias and discrimination and improve their relationships with Indigenous people,” said SHRC Chief Commissioner David Arnot.



**Simon Ash-Mocasin is going to use his experience to advocate for victims of injustice.**

Ash-Moccasin says that going forward he will continue to advocate for victims of injustice, including giving talks on the Sixties Scoop and Indigenization.

# New legislation a threat to First Nations people: Angus

By J. Albert Angus  
For Eagle Feather News

A new federal law was passed by Parliament on December 14, 2014. It may seem that it is not affecting us but it will.

It can be very problematic for reserve residents when more and more First Nations become aware of their new rights upon a break-up of a family union, when there is family violence in the home or when there is a death of one spouse.

This new federal legislation is called Family Homes on Reserves Matrimonial Interests or Rights Act (FHRMIRA) and it has come into force which means that the Canadian courts are enforcing it now.

On lands occupied by a spousal union, the court has special powers to award certain rights to one spouse to remain while the other is ordered to vacate the spousal home and lands they occupy whether or not they are band members or First Nation individuals.

There are similar rules upon the death of one spouse and where there is family violence in the home. This is where it can become complicated.

In this new federal law, the court can rule on lands that are held by a “certificate of possession” or a “certificate of occupation” and the courts can also rule on custom held lands such as what we have on our Treaty reserves.

In the numbered Treaty reserves in

Canada, most First Nations have never purposely subscribed to certificates of possession or certificates of occupation under the Indian Act.

To complicate matters further, the courts in the past have not recognized or enforced custom holdings of reserve lands as legal. Yet, we are being included as part of the jurisdiction of the courts to rule on who occupies reserve houses and custom lands held by certain families on our Reserves.

How is the court going to award portions of reserve lands when most of our family holdings are not surveyed? The federal government literature admits that this legislation was mainly designed for many of the First Nations in the East who have been under the certificate of possession system lands that were surveyed decades ago.

Legal issues will likely arise as to whether the family law courts will have jurisdiction to rule on Treaty lands.

In 1876, Treaty Commissioner, Alexander Morris, promised Treaty No. 6 saying “But understand me, once the reserve is set aside ... no one can take their homes.”

The question is: Can the court take away a Treaty band member’s home and lands held by band custom in favour of a non-band member or a non-First Nation person? This potential legal issue, in part, takes away the Band’s jurisdiction to

regulate land. This will need to be debated by our band members and First Nations leaders.

There are foreseeable problems for Treaty First Nations. For example, no consideration is given for lack of housing for spouses ordered to vacate; complainants applying for court action will presumably have to pay for their own lawyers and costs and to valuation of spousal property (vacating spouses on a split-up are entitled to half the value of the home); many of our band members do not have sufficient education to marshal their way through courts or be able to afford to attend court in Regina, Saskatoon or Prince Albert (locations of Saskatchewan family courts) and it will be especially problematic for the northern reserves.

There are inadequate provisions for the effects of the Canadian Charter of Rights and Freedoms where there is no consideration for band member children who are entitled to security of having one parent to live in their family home and family lands (a non-First Nation individual could possibly occupy private reserve farm lands until the band member children reach age of majority prolonging occupation of a non-band member beyond the limits stated in the Act); and there is no consideration for First Nations’ culture, belief systems, traditions; and, finally, this new law may ad-

versely affect the social integrity of traditional family way of life.

These “Provisional Laws” in this new Act apply to us unless we develop and pass our own laws that will occupy the sphere of such jurisdiction and will effectively oust this new federal law. That is allowed under Section 7 of this new FHRMIRA.

Our own Matrimonial Real Property Law can be enacted by referendum or we can have an all-encompassing “land use code” to regulate lands and all our homes and structures on the reserve. Such overall land use code can include Matrimonial Real Property laws; estate laws upon death of a spouse; and land zoning.

Without enacting our own culturally and traditionally sensitive based laws, many will face fines for non-compliance of \$2,000 and/or imprisonment of three months, and on second offence, \$5,000 and/or imprisonment of one year in jail under this existing law.

Editors note: Funding is available through the federal government for the development of community matrimonial real property law and land use code initiatives.

*J. Albert Angus has returned to the practice of law and is an associate partner to Dwayne Stonechild of Stonechild Racine Aboriginal Law Group of Saskatoon and can also be reached on his cell phone 1-306-480-7749.*

# 'Fun' at the Exhibition runs in our family

My son is three years old and it is now time for his first Exhibition or fair as you may also know it.

The fair, as in, "you better stop hitting your sister or you won't be going to the fair this year!"

Three years old is a bit old, I know, for a "first" fair.

Normally, in my family, kids are hauled around the fair grounds as early as a week old. But I am cheap and I knew that I wouldn't get any points for bringing my son before his soft spot hardened and he retained the ability to develop long term memories. Now that he's older, he can fully appreciate how awesome a mom I am.

We went to the fair each summer with my mom and dad. We would get a number of tickets and then some money for snacks and then my mom would disappear into the kids land with our baby sister and my dad would melt into the crowd with the other dads, all clad in western shirts and jeans no matter how hot it got outside.

The fair was the most exciting thing in our lives. Before the fair, our opportunities for fun were two channels on the T.V., a fire pit and a treehouse that we kept falling out of.

So, you can imagine the fair literally blew our minds. We would wander around, our heads craned back taking in the full height of the rides. Our eyes would blink in concert with the blinking lights. Our stomachs would growl and flip over the cacophony of smells – fried chicken, fried potatoes, fried mars bars – the variety of food was endless.

The rides ranged from mildly interesting to "I'm either gonna die or shit my pants and neither will help my chances at popularity."

I learned early how to disconnect the part of my brain that tells you when you get dizzy and so I would push my siblings towards the spinning



rides, in order to avoid rides like the Zipper.

When we ran out of money, we knew where to find mom. But it was never a good idea to go look for her. Because by the time you found her, she would be red-faced and tired and ready to go park herself at the bingo tent and then you'd be stuck looking after the toddler.

Or worse, she would have misplaced her youngest and you'd spend the next four hours looking for her.

How many times did we lose our youngest sister at the fair? I would estimate about five times. We always found her in the same place, at the security lost and found eating an ice cream cone.

It was better to go looking for dad. So, we would walk over to the fair casino and stand in the foyer marking the barrier between dads and kids.

After being thrown out of the casino thousands of times, we knew better than to cross it.

We became wily and learned that getting dad's attention was a two kid-job. We'd eye up the security guard who would be eyeing us up. We would have to wait until dad made the mistake of walking past the foyer door. Then both of us would lunge through the door. The security guard could only catch one of us, before the other would make it to dad.

This little adventure usually scored us about ten bucks which was enough for fries and a drink.

Evenings at the fair were spent in front of the grandstand listening to whatever band was playing. We would sit in the grass while mom would announce for the thousandth time: "Next time I'm bringing a blanket!"

We would leave the fair around midnight: sunburnt with stomach aches from the bad food but fully sated on the fair experience.

My family has already feverishly begun their plans for the fair. Meeting places have been selected and they've already figured out which days will maximize their fun/wallets.

To have the perfect fair experience, I have been told do the following: buy an unlimited ride pass, find a way to sneak water in the fair (baby bottles!) and of course, pack a blanket.

Unlike my practised siblings, I have no illusions that I'll last longer than a couple hours before dragging my toddler back to the car. But it's nice to know that our family tradition is not only continuing, its getting stronger.

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# Outcome of inquest disappoints family of Jordan Lafond

**Jeanelle Mandes  
Of Eagle Feather News**

Brailee Lafond was the light and the biggest love in her father's life.

The two were inseparable. A daughter and father bond that no one could take away – up until three years ago.

Her father, Jordan Lafond, died on October 23, 2016 after the vehicle he was a passenger in crashed as it was being pursued by the Saskatoon Police Service (SPS). Two SPS officers used force as they arrested Lafond and he was taken into custody. He had appeared to be in medical distress and was taken to Royal University Hospital, where he died the next day.

A Coroner's Inquest into the death of Lafond was held this past June to determine if he died from injuries in result of the crash or if the police had a role in this incident. The inquest held in Saskatoon at the Court Queen's Bench concluded Lafond's death was an accident.

It was something that Lafond's mother, Charmaine Dreaver, was not prepared to hear.

"I was in complete shock. It was very hard to hear what my son went through and the pain he endured in the last moments of his life," she said.

"I am happy that I brought the truth out. (The officers) gave their sworn testimonies. I'm not happy that it's 'accidental' and that there were jurors. They did not know who he was as a person, as a son, as a father."

Lafond left behind his four-year-old daughter, his mother and his two younger siblings. Dreaver remembers her son as someone who was very family oriented, fun to be around, well-liked, and a hard worker. She reminisced of the day her son revealed to her that she was going to be a grandmother.

"The smile he had on his face, he was so proud," Dreaver said. "He said 'I'm going to be a dad, mom'. I was like 'Wow!' That made me very happy because I loved Jordan so much."

Lafond now cares for her late son's daughter, Brailee. Although the biggest love in her son's life is now in her care, Dreaver said her and her family are still dealing with the tragic loss of Lafond.

"It's put a real big impact on everybody at home," she said. "It's been really tough for us. We're all really broken about losing Jordan."

"He was with us day in and day out. He was a big part of our family."

Dreaver was not prepared to face the men who assaulted her son. She prayed for strength the week of the inquest and hoped for justice would be served for Jordan.

At the inquest, SPS Sgt. Kelly Olafson and Sgt. Thomas Gresty gave their sworn testimonies and Lafond heard the trauma her son endured. Sgt.

Gresty admitted to giving two or three knee strikes to Lafond's head and upper body. People at the inquest viewed a video from the police cruiser's dashcam and witnessed the kicking and kneeling motions from the officer.

According to Lafond, at the end of the video, the cops were heard yelling 'stop resisting' and Jordan screamed in agony.

As the inquest found Lafond's death as 'accidental', there were some recommendations that were made to prevent similar deaths.

1. Municipal and provincial officials facilitate a public awareness campaign in educating the general public in relation to the importance of individuals taking all prudent steps to properly store and secure their firearms.

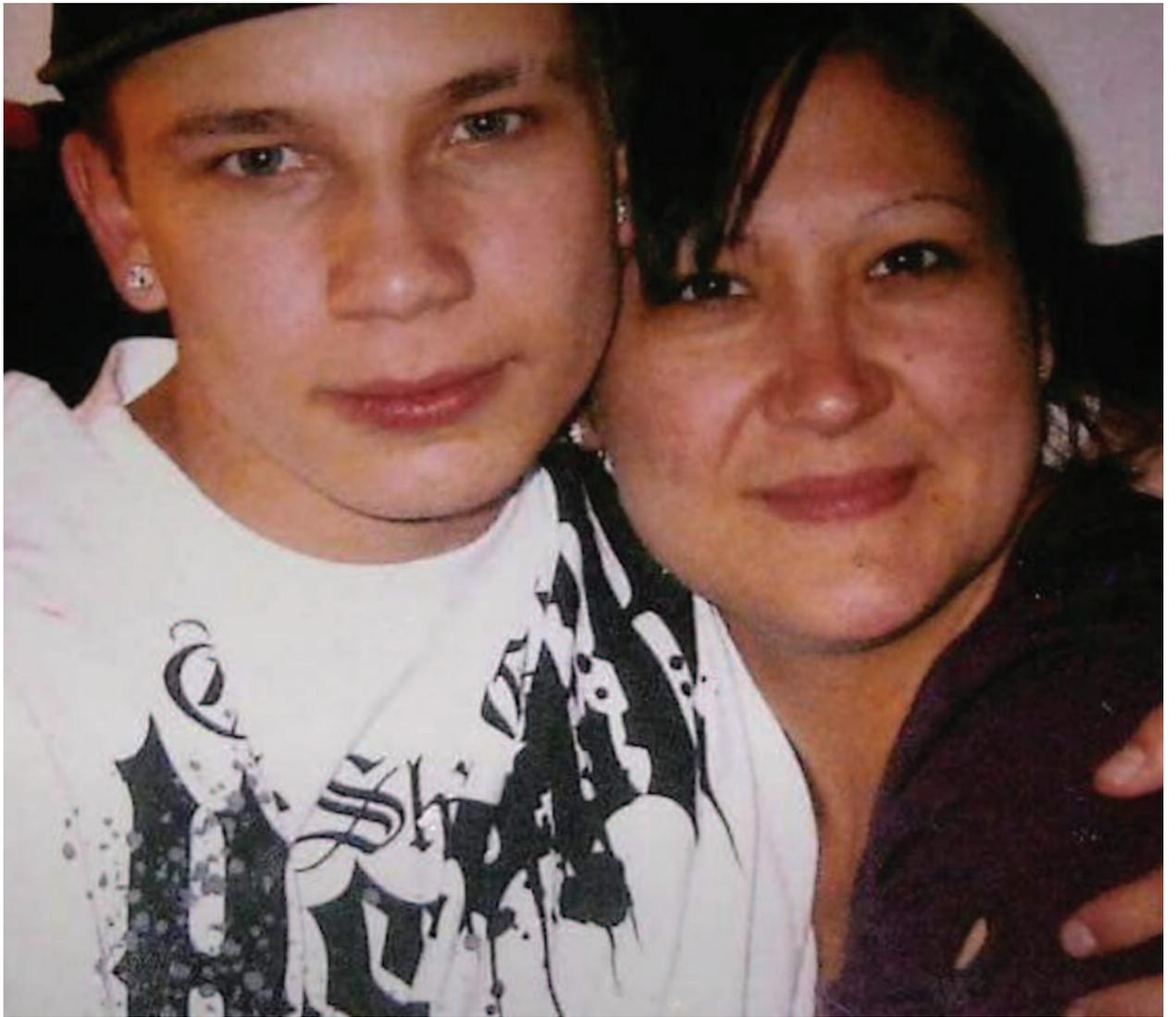
2. The provincial Ministry of Justice seek increased penalties, which might include but not be limited to supplemental firearms storage and handling education/training for individuals convicted of offences related to the unsafe storage of firearms.

SPS Chief Troy Cooper said in a statement, "I want to acknowledge the loss of life that occurred and the grief the family is feeling. Our Service recognizes the importance of the inquest and the juror recommendations as part of a larger process to examine the incident. As I have said before, this is not the first step or the last step in the process, but it is a significant one."

Although the inquest is over, Dreaver said she's not going to stop fighting for justice for her son.

"It's not right what they did to Jordan. They took him away from us. I feel those officers are completely responsible for ending his life," she said. "He didn't deserve to die. My fight doesn't stop at the inquest."

For now, Dreaver will continue looking after her two children and Brailee – the daughter that meant the whole world to Dreaver's son, Jordan.



Jordan Lafond died in 2016 in which an inquest into his death was deemed as 'accidental'. His mother, Charmaine Dreaver, believes the inquest did not do enough justice. (Photo supplied)

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# Leaders are not being honest with us

First of all, I want to acknowledge that what I write comes from my own perspective as a Dakota Winyan in a modern-day world just trying to figure out the meaning of life.

Sometimes this world has me feeling insane, what's the point when nothing and no one appears to be what they seem?

The point is that my children are at the heart of everything I do.

Let me say it how it is before I decide to change my mind and bite my tongue on matters that are prevalent today.

If the shoe fits, the shoe fits:

Hello, Patriarchy we, meet again, every single day in some way shape or form.

You call yourself a leader yet you have no respect for women.

You call yourself a leader yet you have no respect for yourself.

That is not a definition of a true leader.

One who is selfless and does not cause the people to self-destruct.

That is a leader.

Why do you lie to your people?

Why do you lie to yourself?

Why do you lie to your family?

You're only fooling yourself.

When the truth is suppressed it does

not die, it just goes underground to resurface at a different time.

As a woman in today's society, as a Dakota Winyan I have a vision for what this world could be if people made that extra effort.

It seems as though we're all hurting so we're all hurting one another.

Isn't that the plan, to stick us all against each other while they suck our

Mother Earth dry of her natural beauty, all her and our resources of her soul and spirit.

Isn't that what is happening to us?

Distractions everywhere can you see it?

The more fake this world is getting the less spirit and soul I am seeing.

Everything has a price, isn't this the root to all evil.

There is no price on this land, on our four-legged relatives, on our winged family, on each other as our people are stolen and sold for profit in someone's pocket.

They put a price on our heads, try to exile us from our own land, we fought, we prayed, we died and were continuing to stand up to these illusions causing us to act

in ways that hurt ourselves and our families.

Bounty systems were a real thing, society hunted and killed "Indians" making \$200 a scalp at times. Scalping never came from native "savages", scalping came from white people.

I am not making things up when I say they put a price on our heads.

It is the loss of our culture and our souls that feeds this economy.

I see many of my people walking around lost in this world.

We adopted so much of their ways we don't even recognize who we are when we look in the mirror anymore.

This was real and you can deny it all you want but the truth will continue to surface no matter how bad you want to disbelieve it.

Here is our situation: is turning this fast-paced world heading steady fast straight to self-destruction back into a world we can all live in and leave our future generations with peace instead of war.

Is this possible? I believe in power in numbers but we cannot do it without everyone being more aware of the choices

they make, and the energy they put out every day.

So, my question for you is where are our leaders?

The ones not living in denial.

This system isn't real, this money isn't even real, but we will kill, lie, cheat and do whatever nasty things to each other to achieve it.

Can we speak the truth without having people looking at you like you're crazy.

I am sorry but for some people it isn't that easy to live in denial and hide.

I have a sober mind so please do not call me crazy. I was meant to see the world for what it is, it is my blessing, it is my curse.

I have something deep inside that can see it all and wants to scream at the top of my lungs that this isn't okay.

I cannot leave my girls with a bigger mess to clean up.

The truth you suppress will continue to resurface in different ways until you learn to accept it, deal with it, and then heal from it and make you better from it.

The truth will never go away.

It will eat away at you just like this capitalistic consumerism world is eating away all of us.

I pray for you, I pray for me. I want what's best for everybody.



Comment

Alyson Bear

## U of S's Native Law Centre honoured with new name

By Angela Hill  
For Eagle Feather News

The Native Law Centre at the University of Saskatchewan's law school is entering a new era, as staff work to reflect the changes in Aboriginal law since the Centre's 1975 opening.

"It's kind of like the stars aligning themselves. Changes have occurred in the field of law and reconciliation and the centre should change accordingly and be more proactive with respect to promoting reconciliation," said Larry Chartrand, the Centre's academic director.

This September, a new mandatory course for first-year law students will run, a direct response to the Truth and Reconciliation Commission's Call to Action for law schools to be more inclusive



of Indigenous Peoples, said Chartrand.

Kwayeskastasowin Law acts to introduce students to Aboriginal law, the history and legacy of colonialism, Indigenous treaties and Aboriginal rights, Indigenous laws and traditions, human rights and anti-racism, and cultural competencies.

"The importance of lawyers to be culturally competent about who Indigenous peoples are in order to be able to represent their interests adequately," Chartrand said.

Chartrand describes Aboriginal law as Canadian law as it relates to Indigenous people, whereas Indigenous law is the traditional laws of Indigenous Peoples themselves.

This course is just one of the many changes the Native Law Centre is undergoing.

In May there was a Cree naming ceremony where the Centre became the Wiyasiwewin Mikiwahp Native Law Centre, which means law making tipi/lodge, said Chartrand. The naming coincided with the release of the new mission, vision and 70-page strategic plan.

"The name of the Native Law Centre is significant, it represents the vision of (founder and former College of Law dean) Roger Carter and his belief in the

intellectual capabilities and resiliency of Aboriginal students to succeed in law school," Sákéj Henderson, research fellow at the College of Law said in a release.

"The Centre has been gifted many honours by the Aboriginal elders, knowledge keepers and community, but none was more important than earning an Indigenous name."

A lot has happened since the opening of the college, said Chartrand, listing the expansion of the field of Aboriginal Law, the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, and the release of the Truth and Reconciliation Commission's Calls to Action.

The Centre has always been strong, he said, "we are building on some of these strengths."

The document, which received feedback from Elders, the Indigenous Bar Association, law professors and other stakeholders, charts a way forward for the centre. Community involvement and capacity building around Aboriginal law plays a central role, including the Gladue Awareness project, which is holding sessions around the province this summer.

There is a lack of venues for specialized Indigenous law commentaries,



Larry Chartrand, Executive Director of the Wiyasiwewin Mikiwahp Native Law Centre at the University of Saskatchewan. (Photo supplied)

articles and papers, Chartrand said.

"We thought we could fill a niche there by expanding (the Native Law Centre's) publications and creating a new law journal," he said.

These changes are already receiving positive feedback, Chartrand said.

"We're starting a new direction and it's generating more and more interest."



MN-S President Glen McCallum, Minister Carolyn Bennett, and MN-S Vice President Gerald Morin celebrate the Framework Agreement at Batoche.

## MN-S signs historic reconciliation agreement with federal government

By NC Raine  
For Eagle Feather News

The Métis Nation-Saskatchewan (MN-S) have signed a historic Framework Agreement for Advanced Reconciliation with the Government of Canada.

Carolyn Bennett, Minister of Crown-Indigenous Relations was joined by Glen McCallum, President of the MN-S on July 20 in Batoche, for the agreement signing.

The agreement is being called “a starting point”, in which the MN-S and the Government of Canada are to work together in solving many long-standing issues pertaining to Métis inherent Indigenous rights (recognized in Section 35 of The Constitution Act of Canada).

“It is really important that we are able to put our signatures to this kind of promise, that holds us to account in terms of the progress in – not only what we will do together – but how we will do it together as true partners. Government to government. Nation to nation,” said Minister Bennett at the signing.

“We have an opportunity now to make the recognition of Indigenous rights as important as Medicare in the identity of every Canadian.”

Reconciliation efforts in areas such as rights to land and resources, self-governance, self-determination, education, and preservation of culture are some of the key priorities and topics in the agreement. The Framework Agreement will also work to clarify Section 35 rights, as well as broader inherent rights for Métis people.

“There’s no doubt about it – this is historic. It represents a significant starting point for the Métis Nation–Saskatchewan and the Government of Canada to begin to resolve many longstanding, outstanding issues,” said Thomas Isaac, who served as the Minister’s special representative for providing independent legal advice on how the government should treat Section 35.

“The Métis have shown, through actions, that you can preserve your identity, your culture, and you can protect your rights, and still be a proud Canadian.”

This agreement comes less than six months after the MN-S and the government of Canada signed a memorandum of understanding for exploratory talks on reconciliation.

Under the agreement, the federal government will provide funds specifically designated to provide a forum for nation-to-nation discussion. The MN-S says these funds are key, as their government is currently in a state of rebuilding. The Métis will receive \$1.5 billion over the next 10 years from the federal government.

“We can move forward together to address the issues that affect Métis people and Canada,” said McCallum.

“Specifically, to advance outstanding Métis claims, support our government, and ensuring our people are supported properly.”

This marks the first time a federal government in Canada has committed to deal with the Métis on a nation-to-nation basis.

“All the years that the Métis have been left on the sidelines, for the first time, the federal government and ourselves have come to the point where real progress is

being made,” said McCallum.

Métis Nation governments in Manitoba, Alberta, and Ontario have already signed similar framework agreements.



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# Self-defence training builds confidence for hearing impaired women

**Jeanelle Mandes  
Of Eagle Feather News**

A self-defence training session will be available for Indigenous girls and women who are deaf/hearing impaired in Saskatoon.

Jordan Watson, from the Ochapowace Cree Nation, lost her hearing due to high fever when she was a baby. She communicates through sign language and has learned how to lip read well.

Watson finds comfort in beading, travelling and being around her family and friends. Being an Indigenous hearing-impaired woman, Watson felt it was necessary to learn self-defence.

“As a survivor of domestic violence, I would like to defend myself from dangerous situations,” she wrote in an email statement.

“Few of my deaf friends were also survivors too. I’m proud of them but there are issues such as what if we don’t have a voice to call for help? What if the police arrive too late? It’s up to us to decide if we have to defend ourselves and our homes.”

Watson partnered with Power Our Women (POW) founder, Shana Pasapa, by making a video of different self-defence techniques instructed by Watson. Pasapa heard Watson tell a story about one of her deaf friends who was attacked and she felt the service of POW was needed.

“She talked about one of her friends who was attacked because they knew she was deaf,” said Pasapa.

“They broke into her home and attacked her (but she) wasn’t aware of them being there. That impacts me when I hear stories that are serious like that. Sometimes we don’t think about that because we have our hearing. If POW can assist in that way, we’re going to make it



**POW founder Shana Pasapa and Jordan Watson are working together to teach self-defence to Indigenous girls and women who are deaf and hard of hearing.**

(Photo by Jeanelle Mandes)

happen.”

Watson, 29, hopes the video and training session will help the Indigenous girls and women who are deaf and hard of hearing learn to defend themselves in vulnerable situations.

“I hope that the (women) will feel empowered as they walk away from the sessions to know they can do

it,” said Watson.

“My dream is to give back to the deaf/hard of hearing community with this tool I was gifted with.”

Watson was exposed to domestic abuse growing up and it instilled fear in her as she grew older as she also became a victim of domestic abuse.

“No child should watch their mother getting beaten up and (feeling) helpless. I found myself in the situation as my mother was in so I left,” she said. “He shoved me to the ground in front of my kokum. It was embarrassing because I thought I would spend the rest of my life with this man but no. My kokum told me I’m worth more than that (abuse).”

Now that Watson obtained the skills on how to defend herself, she hopes that it inspires other girls and women to follow suit.

“I know you can do it especially with this tool to support yourself and your family,” said Watson.

“You can live without any fear and able to trust others. Self-defense moves taught me that I can be powerful and empower others.”

Pasapa and Watson will be coordinating the two-hour session to take place this month in Saskatoon. Watson will be interpreting Pasapa’s self-defence instructions to the participants so they can understand how to perform the techniques.

There won’t be a cost for this session for interested participants but donations can be accepted as Pasapa and Watson will be volunteering their time and traveling 258 km one-way.

There is no set date yet for the session to take place.

For more information on the training sessions email [info@powerourwomen.com](mailto:info@powerourwomen.com).

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SINGING CONTEST \$10,000 PAYOUT

TINY TOTS PAID DAILY

COMMITTEE & FDFN ELDERS SPECIALS

Junior 6 - 12

Teen 13 - 17

ADULTS 18 - 35

SR ADULTS 36 - 54

GOLDEN AGE 55+

## EVERYONE WELCOME

ABSOLUTELY NO ALCOHOL OR DRUGS PERMITTED

Flying Dust First Nation is not responsible for any lost, stolen or damage items & injuries

## 1st Annual Oskana Cup Golf Tournament

This is a fundraising golf tournament to help support and promote Aboriginal Youth Involved in Competitive Hockey.

Organization: Oskana Minor Hockey Development Inc. NP# 101080137

### Friday, August 31<sup>st</sup>, 2018

Location: Dakota Dunes Golf Links

Format: Texas Scramble - 4 Players per Team (Min. 1 Woman /Team)

Hole Prizes: Closest to the Pin (CP), Longest Drive, Super Drive & Putting Contest.

\$10,000 for a Hole in One

- Raffles and Other Games on Site •

REGISTRATION: 10 AM

SHOT GUN START 11 AM, with Snack to Go

- BBQ 5:30 PM •

Deadline to Register: August 15th, contact Emery Lavallee at 306-551-5349

\$1000.00 per team of 4: Includes cart, snack, 18 holes and BBQ

Sponsorships for Event, Carts, Holes & Specials contact: Shelley Lavallee at 306-581-5903

Please make Cheque Payable to:  
Oskana Minor Hockey Development Inc.  
P.O. Box 3737, LCD Main  
Regina, SK S4P 3N8

Other Options:  
Cash, Direct Deposit, E-transfer to [oskanacup@gmail.com](mailto:oskanacup@gmail.com)

@OskanaCup



PRESENTS  
 SEPTEMBER 28, 29, 30

# MÉTIS CULTURAL DAYS

**MÉTIS HISTORY | SASK TALENT | STORYTELLING  
 FIDDLE, JIGGING, SQUARE DANCE DEMOS AND MORE!**

AT THE WESTERN DEVELOPMENT MUSEUM

TRADITIONAL GAMES TOWN SQUARE STAGE  
 MÉTIS MARKET CHILDREN'S ACTIVITIES



*"In the Spirit of Reconciliation"*

INTERFAITH SERVICE & GOSPEL JAMBOREE FEATURING: DONNY PARENTEAU  
 FIND US ON FACEBOOK & TWITTER OR CUMFI.ORG

**#MÉTISDAYS**

ADMISSION IS FREE

OPENS AT 10:30 AM DAILY

SUNDAY AT 9:00 AM FOR ORANGE SHIRT DAY & FREE PANCAKE BREAKFAST

**THANK YOU TO OUR INVESTORS**

CITY OF SASKATOON  
 RECONCILIATION SASKATOON  
 SASKATOON COMMUNITY FOUNDATION  
 SIGA  
 SASKCULTURE

MBC RADIO  
 DAKOTA DUNES DEV CORP  
 GABRIEL DUMONT INSTITUTE  
 TRAVELODGE

SASKATCHEWAN FRIENDSHIP CENTRES  
 SASKPOLYTEC  
 UNIVERSITY OF SASKATCHEWAN  
 NUTRIEN  
 MÉTIS NATIONAL COUNCIL