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*“I wish there were more
Indigenous athletes
out there.”*

- Dayson Janvier



INDIGENOUS HISTORY QUIZ

TEST YOUR SKILLS

“Welcome to the annual Indigenous trivia quiz. Below you will find a few questions to tease your short- and long-term memory and knowledge of Indigenous people and events in the homeland.”

- page 8-9

June 2023 is our

Indigenous History Edition

July 2023 Issue:
Graduation

By NC Raine
for Eagle Feather News

Like many young athletes, high school football star Dayson Janvier began uploading game clips of himself on Instagram, as well as a sports social media platform called Hudl, simply as a way to share his talents with friends and family. What resulted from those posts has taken Janvier places he never imagined.

Janvier, 16, from English River First Nation, who attends and plays for Carleton Comprehensive High School in Prince Albert, was contacted in 2022 by Jenkins Elite – an invite only development camp in Colorado for promising young football players. Jenkins Elite was founded by



PRINCE ALBERT MULTICULTURAL CENTRE

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“I don’t know what their ancestors went through either, so when we came together we got to know each other’s backgrounds. It’s something that brought a lot of awareness, not just for Prince Albert, but other communities as well.”

- page 7

Tim Jenkins, former NFL and CFL quarterback.

“They found my highlights on (social media), and sent myself, my coach, and my mother an email inviting me to the camp,” said Janvier.

“I don’t think anyone else from Saskatchewan was invited. When I was there, there were only three other Canadians.”

Janvier, who plays Slot Receiver and has been involved in football for about five years, was invited again to the training camp after attending in the summer of 2022. The camp was an intense three days with high school players from all over the continent, who are not only trying to catch footballs but the attention of college recruiters.

continued page 2 ...



RONA PELLETIER

RECONCILIATION ALLY

“I did hear about disabilities, and I wanted to make (school) a little bit more accessible and promoted it little bit so those in our community could access some of our supports.”

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Going Places: Training to reach your dream

... continued from page 1

"I'm very excited to be going back. Last year was an amazing experience. It's very intense, everyone is out there trying to prove themselves in front of the coaches and scouts," he said.

"Being in that atmosphere again will be amazing. I can't believe how far I've made it playing football."

Being one of very few Canadians chosen to attend the camp was certainly an accomplishment, but that is not the only distinction that Janvier is proud of.

"I wish there were more Indigenous athletes out there. But knowing that I'm one of the only Indigenous athletes at the camp, representing who I am and where I'm from, makes me really proud."

Despite the demands of the camp itself, the biggest challenges with the experience are in fact off the field. Janvier's mother, Deanne Janvier, is unable to work due to a visual impairment. And the camps are costly, she said – travel costs, accommodations, and hefty fees for Jenkins Elite.

This year, the training camp could be even more financially taxing, with the camp split into two sessions – the first in Colorado, and the second two-weeks later in Houston. Additionally, in between those two camps, Janvier has been invited to attend a training camp ran by sports educators IMG Academy.

As such, the Janviers have been holding fundraisers, including steak nights, dances, and barbecues. Deanne Janvier said friends, and even some strangers, have been generous, but she is still looking for avenues to help fund the costly trip.

"The financial issue is the one

problem, because I want him to succeed, and as a single parent, I want to help him as much as I can," said Ms. Janvier.

"I'm very proud of him because I know how hard he works. He is constantly pushing himself and expects so much out of himself. Everything he does is with so much passion."

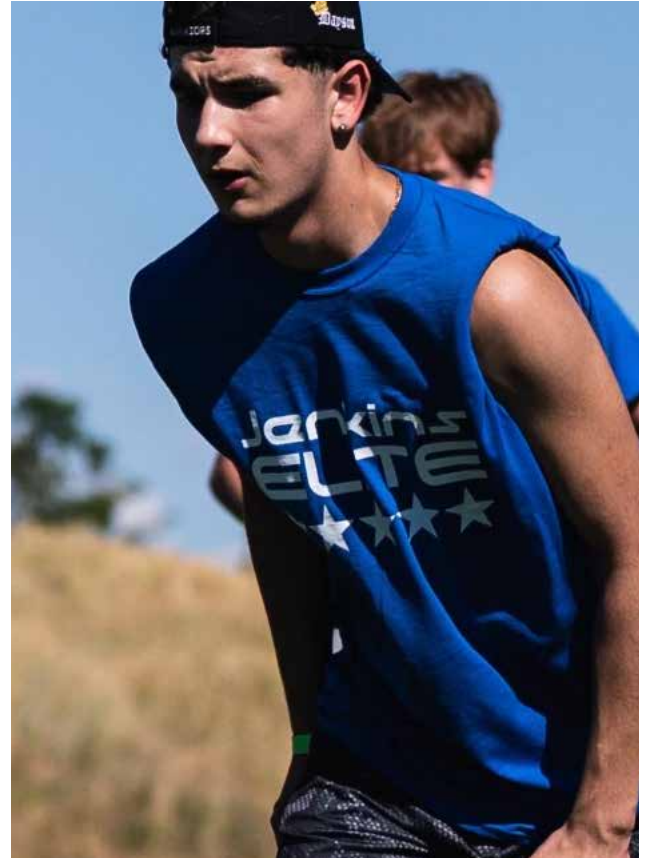
The young student athlete is ensuring he has his priorities in check, stating that "student" comes before "athlete".

"Football will help me physically, but school will help me mentally and set me up for whatever comes after football," he said.

Janvier's dream is to earn a scholarship at a North American school – the University of Saskatchewan preferably, he said – and study kinesiology before eventually playing professional football. After his playing days, he'd like to work at a school and dedicate himself to helping other young athletes reach their dreams.

"I want to be a coach one day. I'm from the middle of small-town Saskatchewan, and going places I never thought I would go," said Janvier.

"I want other athletes to know it's not impossible. Study, put yourself out there, don't shy away from the light."



Dayson Janvier, English River First Nation.
(Photo supplied)



Dayson Janvier, one of the only Canadians chosen to attend training camp at Jenkins Elite.
(Photo supplied)



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Breaking ground: A new place to live, work, learn, play and grow

By NC Raine
for Eagle Feather News

Groundbreaking has taken place for a new affordable housing unit in the west side of Saskatoon, where the foundation is being laid to create something more than just roofs over people’s heads.

“There’s far more to this commitment than creating a building. This is a commitment to real people,” said Senator David Arnot, who has served as the Chief Commissioner for the Saskatchewan Human Rights Commission since 2009.

“This vision for these homes is to create an accommodation for people who have a commitment, and feel a real responsibility, for every other person living in the complex and surrounding community.”

The housing project is being built by SaskNative Rentals, the largest Indigenous housing entity in Saskatchewan, and their sister company, Camponi Housing, who are calling the project their most “progressive build” in their 50-year history.

When complete, the housing project, located on Hart Road in Blairmore, Saskatoon, will have 164 homes over a total residential space of 142,453 square feet, including mobility accessible residences, retail and office space, and public spaces.

Phase one of the project will provide 73 new homes, including 17 accessible homes, representing a \$40 million investment in the community.

“We are building a community, a place where residents can live, work, learn, play, grow, and thrive. A place where the amenities, including shopping, childcare, and employment opportunities, were paramount in choosing this location,” said Dean Fetch, SaskNative Rentals and Camponi Housing Board Chair.

The community will also have various in-house supports and an on-site daycare to assist the tenants in meeting their basic needs.



Breaking ground for phase one of the new housing project in Saskatoon west. (Photo supplied)

David Kirton, City Councillor for Ward 3, where the housing project is located, spoke on the community-centred approach engrained in the project since its inception.

“The way this community was designed has got to be the most inclusive process I have ever witnessed. It was an amazing effort,” he said.

“They got people from the community, people who might end up living in this community, and they all sat down around tables together and designed this community. The result will be one of the most accessible communities in Saskatoon,” said Kirton.

Camponi Housing and SaskNative Rentals own and maintain 338 homes in Saskatoon through various affordable rental programs. But they report large waiting lists of families searching for adequate housing.

As such, MLA Lisa Lambert said the Government of Saskatchewan is committing \$1.7 million to the project, which she said will help address some of those housing needs.

“This is an important step in achieving our goals of increasing housing supply, improving housing affordability, and supporting individuals and families as they plan for the future and build a life in their community,” said Lambert.

Nora Cummings, who has spent her career supporting women and families, reflected on when she was young, living on the road allowance in tents and shacks, and attending day school, and, ultimately, the significance of where these homes are being built.

“This is a land of our people, it’s sacred land. Our people had to suffer for many years. They worked hard. We didn’t know what social welfare was,” she said.

“And today I stand before you and say thank you.”

The new development is set to be ready for families to move in at the end of 2025.



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PUBLISHER'S NOTES

Ah yes, it's the month of June once again – a month full of celebrations. For me it's a celebration of all my intersecting identities – myself as a member of the 2SLGBTQI+ community and my Indigenous ancestry.

June is pride month – 2SLGBTQI+ everywhere are celebrating the major progress made towards a more inclusive society over the past number of years. That being said, in other places around the world we've taken many steps backwards this past year. There is much to celebrate, but there is still much more work to do.

June is also National Indigenous History Month – with a National Indigenous Peoples Day Celebration on June 21. Over the course of the month, Canadians across will be celebrating and building new understandings of Indigenous history, culture and perspectives. While we've come a long way on the journey of reconciliation – we still have a ways to go.

A wise person recently reflected with me on the work we have to do in reconciliation. She noted that it is not up to Indigenous people to be reconciling – that's the job of settlers. Settlers have to wrestle with their role in the legacies of the treaties, residential schools, Sixties Scoop and the foster care system. For Indigenous people – well our job is to decolonize ourselves. Admittedly I move through the world with a very mainstream, colonized perspective – the process of decolonization is challenging for me. I am constantly reminded that I have my own work to do to unpack my worldview and to understand my culture and where I come from. I realize that this is likely a common experience for many Indigenous people in Canada, but often I feel like I am on an island in my own muddled identity,

and I realize this is the effect of the legacy left for those born from those who came through the Sixties Scoop and foster care system.

This is why I love Eagle Feather News. It makes my island feel a bit more land-locked. This publication is by no means a lucrative business, but it is a vessel for building an understanding of oneself and sharing stories from across the province. It helps me, and hopefully others, build a sense of identity.

For our Indigenous History month edition, we are highlighting inspiring athletes, authors, leaders and organizations who are making a difference in our communities across Saskatchewan. Make sure you take a moment to flip to our Indigenous History Month quiz put together by our good friend John Lagimodiere.

While this is all good and exciting stuff, I want to recognize the tension that comes

with celebrating diverse communities whether it's pride or Indigenous history. There are mixed emotions when celebrating great progress but also facing the reality that to bring further justice and equality for our community members is a daunting task. And for individuals during this time, it can also be a time of celebrating pride in their own identity, but it can also be a challenge for some as they unpack who they are or where they come from and why things are the way they are.

No matter who you are or whether you are celebrating, pushing for change or still figuring out this world we live in – you have a story to tell. And we at Eagle Feather News honour that story this month.



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Ben Borne

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Cultural Advisors/Elders selected will have a working knowledge and/or expertise in the delivery of the following areas: teaching in the area of traditional ceremonies including, but not limited to the sweat lodge and pipe ceremonies, understanding the cultural practices of First Nation and Metis people, provide individual counseling and sharing circles to offenders. You will act as a resource to the Cultural/Community Coordinator and correctional centre staff to increase understanding and sensitivity of the first nation culture, traditions, spirituality, practices and beliefs.

Cultural Advisors/Elders are contracted to provide services to a maximum of 14.5 hours per week at a rate of \$33.00 per hour for a 1 year term. Service agreements can be picked up at the Saskatoon Correctional Centre.

Advisors/Elders must obtain a Criminal Record Check (Vulnerable Sector) prior to being awarded this contract and obey all rules and regulations while employed at the centre.

Send resumes to:
Deputy Director Programs
Saskatoon Provincial Correctional Centre
910 - 60th Street East
Saskatoon, SK S7K 2H6

Resumes will be opened in public at the above address on July 4, 2023.

Parties wishing to view the facility or requiring further clarification to assist in their submission can contact the Deputy Director Programs at 306-956-8803.

saskatchewan.ca

Saskatchewan

Lori Campbell: A leader, trailblazer and ind-spiration

By NC Raine
for Eagle Feather News

At 14 months of age, Lori Campbell was taken from her family as part of the Sixties Scoop. She was raised in a small rural farming community in Saskatchewan, with no Indigenous peers around her, and with little sense of her history, culture, identity, or birth family.

Now, nearly five decades later, Campbell, the University of Regina Associate Vice-President (Indigenous Engagement) has been given a 2023 Indspire Award for her work in education, much of which focuses on culture, identity, and family.

Her family and culture grounds her life and work, she said.

“When I started university, there was an Indigenous community that was so important for me in connecting with who I am,” said Campbell.

“I want to make sure that campus is a place where students feel like they can go not just for an education, but to find community, and to make sure the education system itself is a more welcoming and accepting space for students.”

Campbell is two-spirit, a member of Montreal Lake Cree Nation, and a Sixties Scoop survivor who has made a career of advocating for social justice and working toward a more equitable society. A distinguished academic with a PhD in Social Justice Education and a Masters in Adult Education, Campbell’s post-secondary journey had a rather auspicious start.

“I came to the University of Regina to play basketball. And the Saskatchewan Indian Federated College was there. I wasn’t led to believe that Indigenous people would be at the university, much less teaching classes. So I started taking Indigenous classes and learning about who I was, getting a different perspective on who we were as Indigenous people,” said Campbell.

“I grew up angry and frustrated, but those feelings began to slip away the more I got to know who I was.”

One of the biggest parts of that, she said, was searching for her birth family. She began searching in 1991. It took 25 years, but Campbell managed in that time to locate not only her birth mother but all six living siblings.



Lori Campbell, University of Regina Associate Vice-President (Indigenous Engagement). (Photo supplied)

“Having been able to reconnect with my birth family, as well as having that experience at university, has played a huge role in why I work in a university, and why I’m able to do the things I do,” she said.

Campbell’s career started with helping at-risk youth, later in the area of Indigenous public housing, and then became a victim services resources officer before moving into post-secondary. Throughout her career, Campbell’s work focuses on addressing the uncomfortable truths required for advancing indigenization, decolonization, and reconciliation.

“We often hear that Indigenous people carry intergenerational trauma. But I also remind people, yes, but we also carry the intergenerational knowledge and wisdom of our ancestors,” she said. “We bring all of that with us – the strength and the trauma – all together.”

In recognition of work in education, Campbell was awarded an Indspire Award this spring, an award that has been presented to a great number of Indigenous leaders and trailblazers, including Murray Sinclair, Tristen Durocher, Theo Fleury, and Campbell’s aunt, artist and writer Maria Campbell.

“I was a bit taken aback (when I found out about the award) because it’s such a prestigious award across the Indigenous community. I was surprised and honoured, there’s so many people who have received this award who have been my mentors, teachers, and role models. It feels surreal to know I’m the next recipient,” she said.

Despite an award recognizing the contributions she’s made throughout her career, Campbell said she has lots of career left. She wants to continue creating a better space for Indigenous people, where they can be their “unapologetically Indigenous selves” in an academic setting, and feel encouraged to bring their wealth of traditional knowledge to an academic setting that historically has pushed Indigeneity out the door, she said.

“I want to continue to do the work those before me have done. I want to make sure I’m doing my part,” said Campbell.

“To show others their beauty and strength, so we can be proud of who we are.”

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Affinity celebrates National Indigenous History Month

We’re committed to our reconciliation journey to listen, learn and engage with our Indigenous partners.

We encourage all people to join us as we celebrate the rich history and traditions of our Indigenous communities.



Transforming learning in Saskatchewan’s North

By NC Raine
for Eagle Feather News

Significant changes are taking place at Northlands College as part of their “Year of Transformation”, and leaders from the college believe these changes are just the beginning.

“Over the last five months, the college looks very different,” said Northlands College CEO Karsten Henriksen.

“This is about self-determination in the north, for the north, by the north.”

At the beginning of 2023, Northlands College launched their “Year of Transformation”, a new organizational structure grounded in learning and access. The initiative is guided by the college’s recent operation review, which found a 57 per cent decline in enrolment since 2011.

“From our perspective, that number is concerning. Fifty-seven per cent equates to approximately 1,000 full-time learners at our institution,” said Henriksen.

There are numerous reasons for the decline, said Henriksen, among them being the college’s focus on centralizing operations around La Ronge for the past decade.

Now, Northlands College is taking a more proactive approach to Indigenizing their campus and curriculum by engaging with the community directly.

“The overarching goal is responsiveness in our cultures and communities. It’s about meeting our learners on their pathway to learning.”

Northlands College has created a Sector Advisory Council, as well engaging their Elders’ council, knowledge keepers, and communities around Saskatchewan to help better understand what communities want from their college, said Henriksen. From there, Northlands College will form a five-year strategic plan laying out where they are going as an educational institution.

“It’s an exciting time for us in terms of re-engaging communities. For me, it’s been heartwarming and reaffirming,” said Henriksen. “The communities know what their needs are, they understand regional issues. Everyone has been willing to come together and find solutions for real-world problems.”

Thus far, Northlands College announced the creation of several directors to lead the college’s portfolios in the areas of: Heath & Wellness, including Nursing, Dental Therapy, and new programming in addictions, childhood education, and long-term care; who will lead programs in Nursing and Dental Therapy while introducing new programming in addictions, childhood education, and long term care; Trades & Technology, including planning for Environment Management Programming; Flexible Learning, including the development of a new Adult Education Model; and a new University Studies director with the goal of increasing access

to business, social, and informational studies.

“We’re putting faith in our leaders and empowering them to make decisions,” said Henriksen.

“Success in this plan would mean we’re meeting the diverse, divergent needs of northern Saskatchewan. That, to me, is the benchmark. Are the learners of the north seeing themselves reflected in the curriculum and programs.”

In efforts to meet those divergent needs, Northlands College has appointed Colleen Charles this May as the new Director of Indigenous Initiatives.

Charles, from Lac La Ronge Indian Band, not only brings a personal connection to the north, but has experience teaching Indigenous studies at the post-secondary level. In her role, Charles will be responsible for the development, implementation, monitoring, and updating of Northlands College’s comprehensive Indigenous strategy.

“It’s important to bring direction to the college. To really understand what Indigenization means, what it looks like, and how we can proceed with it in the future,” said Charles.

Charles also plans to implement her Colonialism on Campus art workshop, which weaves through the five stages of colonialism and helps students understand the history of race and racism in Canada. Learners then paint pictures based on the history they’ve learned while infusing their own history and identity into the work.

“Students love it. It brings up a lot of emotions, often things they’ve never thought about before in regards to their past,” said Charles.

“Throughout my work, I remind students that now that you have this knowledge of Indigenous people and history, it’s up to you to go out and share that knowledge.”



Community members participate in an engagement session in Creighton, SK to help inform Northlands College’s next five-year strategic plan. Pictured (back): Elder Barbara Johnstone was present to start the session off in a good way.. (Photo supplied)

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EMERGENCIES HAPPEN
START THE CONVERSATION



Building a cross-cultural understanding of truth, reconciliation and decolonization

By Marjorie D.L. Roden
for Eagle Feather News

Sixteen youth at the Prince Albert Multicultural Centre (PAMC) got a crash course in Canada’s historical colonization – in order to begin their decolonization process.

“The all-day workshop was facilitated between the Multicultural Association of Saskatchewan, in partnership with the Prince Albert Multicultural Council,” said Michelle Hassler, Executive Director and Program Manager of the PAMC.

In the evening, the youth taught a group of roughly 50 people from across the community using the knowledge they gained earlier in the day.

“The evening event was open to all in the community ... it was led by the youth participants who were trained in the afternoon.” Hassler added.

“We had newcomers, mainstream Canadians, and the First Nations peoples,” said Jonah Awowo from the PAMC.

Christina Waditaka was one of the youth taking part in the workshop. As a descendent of residential school survivors, she was in a unique position to transfer the knowledge of the hidden history of Canada.

“It was very interesting,” Waditaka recalled, adding “I felt a little sad because both of my parents were in the Residential School ... I just wasn’t sure if

I was strong enough to do it because they talk about everything that went on with the Europeans.”

The experience brought up deep reflection on her life, her parents and how they would have been treated as students. Her mom and dad were able to leave school, which she attributes to the reason why she is here today.

PAMC Youth Coordinator Komal Saxena had many revelations during the course of the program.

“When the buffalo were shot, their food resources were finished. I mean, who does that?” she asked. “I could just imagine what people would have gone through at that time, and it would have made a terrible situation worse.”

Even with the evening activity, not all of the injustices the First Nations people had to live through during early colonial days could possibly be covered.

For Waditaka there were positive aspects of the event such as meeting people from different cultures.

“I don’t know what their ancestors went through either, so when we came together, we got to know each other’s backgrounds. It’s something that brought a lot of awareness, not just for Prince Albert, but other communities as well. It feels nice being able to invite people from other regions and cultures. We all bleed in the same colour.”



Students at the Prince Albert Multicultural Centre (PAMC) for a workshop on Canada’s history in order to move towards decolonization. (Photo supplied)



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A portion of the proceeds support cultural education programs at Wanuskewin Heritage Park.





National Indigenous

By John Lagimoiere
for Eagle Feather News

Welcome to the annual Indigenous trivia quiz. Below you will find a few questions to tease your short- and long-term memory and knowledge of Indigenous people and events in the homeland. If you get 15 or more correct, consider yourself a trivia whiz sensai. 10-15 correct and you are close but still a grasshopper. 5 to 10 correct and you show a bit of promise. Less than 5 and it is time for you to get off the TikTok and into some real-life learning. Good luck and enjoy!



ai image created by Eagle Feather News.

This Kinistin Saulteaux Nation citizen is the opposition critic for First Nations and Métis Relations, Truth and Reconciliation, and the Public Service Commission for the NDP and the only First Nation woman in the Saskatchewan legislature.

A. Joan Beatty B. Kim Jonathan C. Betty Nippi-Allbright D. Hanna Barbera

This Okanese First Nation journalist recently won a Pulitzer Prize and a Peabody award for her podcast “Stolen: Surviving St. Michael’s,” a riveting story of her relationship with her father and his experiences at St Michael’s Indian Residential School at Duck Lake.

This legend made the song “Indian Car” a First Nation anthem and recently performed at the Fred Sasakamoose “Chief Thunderstick” National Hockey Championship.

A. Chester Knight B. Ernest Moonias C. Tom Jackson D. Keith Secola

The Florida Panthers have a deadly defence-man on their team from Six Nations of the Grand River. What’s his name?



ai image created by Eagle Feather News.

This author penned the go to book on the Gabriel Dumont Institute and also a best selling novel, *Probably Ruby*.

A. Rita Bouvier B. Lisa Bird-Wilson C. Nancy Drew D. Jean Teillet

Treaty Promises, Indian Reality: Life on a Reserve by Harold Lerat tells the story of which First Nation in southern Saskatchewan?

A. Cowessess B. Muscowpetung C. Pasqua D. Piapot

This former director of RTSIS recently replaced Chief Cadmus Delorme as the Chief of Cowessess First Nation. What’s her name?

“Free Cheese” was a campaign created by characters on which wicked deadly TV based out of Oklahoma.

A. MASH B. North of Sixty C. Rezervation Dogs D. Mohawk Girls

According to author James Daschuk in the book *Clearing the Plains*, approximately how many First Nation people starved to death or died from tuberculosis on the plains between 1880 and 1885 due to government policies denying medicine and rations that were promised at Treaty?

A. 12,000 B. 20,000 C. 5,000 D. 1000

Who was the evil Commissioner of the Northwest who promoted and enforced that genocidal starvation policy?

A. John A MacDonald B. Edgar Dewdney C. Duncan Campbell Scott D. Wilfred Laurier

Once a lawyer, this woman is the current Vice-President of the Métis-Nation Saskatchewan.

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ITEP 50

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Culture, Language, Traditional Teaching and Learning Gathering & Banquet (July 7)

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Is People's Day Quiz

Chief John Smith signed Treaty on behalf of which First Nation?
A. James Smith B. Red Pheasant C. Muskoday D. One Arrow

This songstress wrote and starred in the Velvet Devil and has stayed busy since then on TV and in movies.
A. Andrea Menard B. Buffy St. Marie C. Tantoo Cardinal D. Michelle Wright

This Vegas Golden Knights' defenseman is hoping to bring the Stanley Cup to his home, the Sioux Valley Dakota Nation in Manitoba.
A. Louis Gardiner B. Zach Whitecloud C. Theo Fleury D. Dallas Goldtooth

The largest First Nation reserve by area in Canada covers 1,342.9 km² and is located southwest of the city of Lethbridge.
A. Kainai Nation B. Siksika Nation C. Ermineskin Cree Nation D. Suncild First Nation

According to the Indian Status registry, as of August 13, 2021, there are how many registered First Nation people in Saskatchewan?
A. 130,110 B. 190,762 C. 146,888 D. 165,394

According to the Canadian Encyclopedia, in 1885, the NWT (now Alberta and Saskatchewan) had a population of 32,097, of which about half were Indigenous and half were European. By 1911, the population had risen to 492,432, of which, what percent were Indigenous?
A. 5% B. 27% C 2.4 % D. 15%

The first post-Confederation treaty was signed at this fort in 1871, between the Crown and the Ojibwe and Swampy Cree Nations.
A. Fort Qu'Appelle, SK B. Lower Fort Garry C. Fort McKenzie D Fort Pitt

This Métis dynamo from Val Marie once scored four goals and had two assists in one period. This has stood as the most points in one period in the NHL since 1978. Who is he?
A. Bryan Trottier B. Derek King C. Rich Pilon D. Ray Bourque

Earth Day, April 22, 2020, what significant event took place at Wanuskewin Heritage Park?
A. Prince Charles visited B. The Olympic Torch came C. They welcomed the first bison calf born there since before 1876 D. An eclipse of the sun



ai image created by Eagle Feather News.

Answer key

1. B Betty Nippi-Allbright 2. Connie Walker (check out her podcast free on Spotify) 3. D Keith Secola 4. Brandon Montour 5. B Lisa Bird-Wilson 6. A Cowessess 7. Erica Beaudin 8. C Rezervation Dogs 9. A. 12,000 10. B Edgar Dewdney. 11. Michelle LeClair 12. C Muskoday 13. A Andrea Menard 14. B Zach Whitecloud 15. A Kainai Nation 16. D. 165,394 17. C 2.4% 18. A. Fort Qu'Appelle B. Lower Fort Garry C. Fort McLeod D. Fort Pembina 19. A. Bryan Trottier 20. C The first bison born in that area since before 1876



The Advocate for Children & Youth recognizes and celebrates **National Indigenous Peoples Day** **June 21st** and **National Indigenous History Month**


We acknowledge and support the right of young people to know and speak their own language and follow their family's culture and traditional way of life.

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National Indigenous Peoples Day

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Transcending barriers with the beat of a drum

By Marjorie D.L. Roden
for Eagle Feather News

Prince Albert's Pride Week kicked off on Sunday, May 28 with a drumming circle that gathered together Indigenous and non-Indigenous 2SLGBTQI+ community members at Riverbank Park.

This was the first time since the pandemic that an event like this was held. Organizers and participants felt the event was a success with strong support from the community.

My first time doing a community drumming circle like this was 2018 or 2019, and we didn't know what to expect, or who would join us," said Alex Powalinski. "We were overwhelmed by the amount of support and new faces and spirits that were able to connect with. Today was another example of that," they said.

Jennifer Lenny led the drumming and singing in their traditional language. They are grateful for all those who attended – noting a mix of children, adults and people from different organizations bringing their clients to the event.

"That's what I think these circles are about, is just about the healing, and about connecting, it was lovely," Lenny said.

Chelsea Bleau, the chairperson of Pride Prince Albert was also pleased to see the multi-generational aspect of the participation.

"When youth show up to these events, I feel like it heals my inner child in a way. I never got to go to events like this as a kid," they said.

Powalinski agreed that it's great to see the excitement from the youth.

"We talk a lot about the importance of our culture, cultural continuity, and the resurgence of Indigenous culture. It's opportunities like this where we're able to plant the seeds for the next generation, but also, within the context of inclusion of two spirit identity," they said.

The event was primarily a women-led and two-spirit drum circle, centered around two-spirit leadership because of the marginalization that two-spirit face within Indigenous spaces and mainstream society.

"To see so many kids from so many different backgrounds here today, sharing space with us, really gives us hope for that next generation and how they're going to continue to go along and relate to other two-spirit people," Powalinski said.

Although there were close to 50 people at the event, there were some parts of the community absent from the celebration.

"It would be cool to see people from all spaces and positions within our community joining in events like this because what it does, it breaks down the barriers," Powalinski said. "It would be so cool to have police sitting here drumming with us, and maybe some of our community leaders, our educators, to share that space where we're all equal and are connecting through music, through sound, through vibrations, through culture."



Prince Albert's Pride Week opens with a drumming circle at Riverbank Park. (Photo supplied)

ONE DAY

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Walk the Line or Dance the Circle?

Popular legends tell us the west was won by conquest. It wasn't. It was controlled via a cultural war. The more Indigenous cultures were denied, dehumanized, and suppressed, the more Western values were allowed to thrive, and become the normalized story for Canadian society. Everything was influenced by these Western values: cinema, art, dress, communities, language, history, governing systems, legislation, economics, business systems, etc. These became the societal norms, everything outside of them was insignificant.

If we want to win the west back, we need to know our Indigenous roots. We need to get in touch with our story to challenge the mainstream narrative.

It all starts with a philosophy, the circle. Indigenous worldviews start with the foundational principle of the circle. Well, what does that shape mean? It's not about a shape as much as it is about a way of being.

The concept showed us we are equals with all things around us, and all things around us are interconnected with us. Things are seamless, from one thing to the next, we all share the same existence. To quote Chief Seattle we're all part of the 'web of life'. However, we are one strand in it, not the web itself. Let's keep our ego in check.

Animals, plants, land, water, air, and the universe are interconnected, if one thing in that web of life is affected, the rest will feel those consequences. As with the circle, things are reciprocal, both positive and negative,

and feed back into one another, like a loop. If you poison the water, you poison yourself. You kill off one species of being, it allows another species to affect the ecosystem in an adverse way, the balance is lost. We have an eco-spirituality that outlines our existence.

Humans have this design built into them. We are physical, mental, emotional and spiritual beings. We are holistic, the whole person is connected, and you cannot compartmentalize one piece and pretend it won't affect another. Just like the world around us, everything functions as one, consciously this idea lives in us, because we are part of the unity of the planet.

First step in recovery from the Western approach is to challenge their values with ours. Our values make sense on this land, they have been practiced here and worked for eons, we must pursue their use. Why? Because we are invested by the lives of our ancestors, to care for their legacy. We are invested by the Cre-

ator, to sustain this place and define our experience. We also must consider what we leave for future generations.

Theoretically, it's a circle versus a line? Is reality linear (compartmentalized) or is reality circular (interconnected)? We have lived with this compartmentalization theory for some time and it's failing society. It's taking the relationality out of our lives, isolating pieces of our existence, and creating an artificial reality. The Western worldview functions in a fallacy. We need to bring it back to authenticity, to sensibility.



In perspective
Jay Bird

Celebrate

National Indigenous Peoples Day

June 21

SIGA is proud to be a First Nation owned and operated organization and to recognize and celebrate the diverse cultures and contributions of Indigenous peoples.

Office of the Treaty Commissioner recognizes the anniversary of the Cypress Hills Massacre

By Mary Musqua-Culbertson
for Eagle Feather News

The Office of the Treaty Commissioner recently recognized 150 years since the Cypress Hills Massacre and the history of this historical and tragic day.

On June 1, 1873 accusations of thievery lead to the massacre of Assiniboine (Nakoda) Elders, warriors, women, and children staying in camps near two trading posts in the Cypress Hills. American wolf hunters and whiskey traders surrounded the camp shooting. The exact number of people killed that night has been lost to time. Some historians peg it around 20 people killed, or slightly more, where survivors of the massacre said it's closer to 300. Only one of the wolfers was killed, a French-Canadian man.

This event was the reason North West Mounted Police marched from Winnipeg that year to try to bring order to what was seen as the lawless west.

There was no burial for the Nakoda people, their bones lay on the ground for years. The survivors reached safety with some Métis a few kilometers away. The Montana traders packed their belongings and returned south, escorted by the wolfers. News of the massacre spread slowly. Reports reached Ottawa by the end of August 1873.

For three years the federal government tried to bring the murderers to justice. In July 1875, officers of the new North West Mounted Police (NWMP) traveled to Montana, but failed to extradite seven men. Another three, captured in Canada, were tried and acquitted in Winnipeg in June 1876. All charges were dropped in 1882. While the US government cooperated, public

opinion in Montana favoured the accused; in Winnipeg it was divided. Parliament passed the needed legislation even before the massacre. Cabinet discussed the whisky trade early in August and on the 28th the Ottawa Citizen announced that the NWMP would be organized immediately. The next day saw the first published report in eastern Canada about the Cypress Hills Massacre while the first 150 members of the NWMP were already training in Manitoba.

Government thought the pursuit would strengthen Canadian authority by showing to First Nations that the justice system was impartial and as part of Treaty, provide them a life free of interference from settlers and whiskey traders. We see today that this is not the case and the NWMP and, subsequently, the RCMP have been part of the genocidal practices used to build Canada.

Although the Cypress Hills Massacre has faded from many modern memories, it is still remembered every spring with commemoration through the descendants of Ceg-A-Kin, the ancestors of the modern "Carry the Kettle" First Nations. They signed adhesion to Treaty 4 at Fort Walsh on September 25, 1877. Ochankugehe (Dan Kennedy) published a moving account by an Assiniboine survivor in 1972. The incident remains important to Nakoda in the area, where some are working to obtain protection for the site of the 1873 camp.

The Cypress Hills massacre shows the racism and oppression faced by Indigenous people, and in so many ways we see how this has continued today. The Office of the Treaty Commissioner urges people to learn the true history of this land as they begin their reconciliation journey, because without Truth there is no reconciliation.



Mary Culbertson, Saskatchewan's first woman Treaty Commissioner, is from the Keeseekoose First Nation. (Photo supplied)

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Reconciliation Ally

Rona Pelletier

By Marjorie D.L. Roden
for Eagle Feather News

When entering the Learning Disabilities of Saskatchewan (LDAS) Prince Albert branch, you will see a wall of nameplates engraved with individual names celebrating those who received their General Equivalency Degree for Grade 12 through their program.

Just to the right of the entrance sits Rona Pelletier, Regional Director for the LDAS Prince Albert branch. She is a coach, friend and, most importantly, an ally to all of her students.

Pelletier has had her own long educational journey and understands the role education plays in enriching the lives of students and their communities.

“I dropped out (of school) after grade 11 and then I upgraded when I was 24. I attempted university, and was told I couldn’t go in,” she shared. “I tried again, appealed it, and then I got in but I was on the kick-out list because my grades were so low, but then I figured it out.”

“I did hear about disabilities, and I wanted to make (school) a little bit more accessible and promoted it little bit so those in our community could access some of our supports.”

It was smooth sailing for Pelletier when she figured it out. She was nominated for the President’s Medal at the end of her degree.

While getting her bachelors’ degree in Social Work, Pelletier worked at the Weyerhaeuser in the pulp mill and, at the time, was the only female on that side out of about 140 staff.

When she finished school, Pelletier left Weyerhaeuser and started working in the school system as a social worker. She did that for 15 years before leav-



Rona Pelletier, Regional Director for the Learning Disabilities of Saskatchewan (LDAS) Prince Albert branch. (Photo supplied)

ing to complete her master’s degree in social work.

After graduating, Pelletier worked at Ranch Ehrlo Society, and taught at First Nations University of Canada in the Indigenous Social Work program. Her career path then took her to SaskPolytech, where she worked as an educational counselor. However, one particular set of challenges kept presenting itself to her in her work.

“I did hear about disabilities, and I wanted to make (school) a little bit more accessible and promoted it little bit so those in our community could access some of our supports,” said Pelletier.

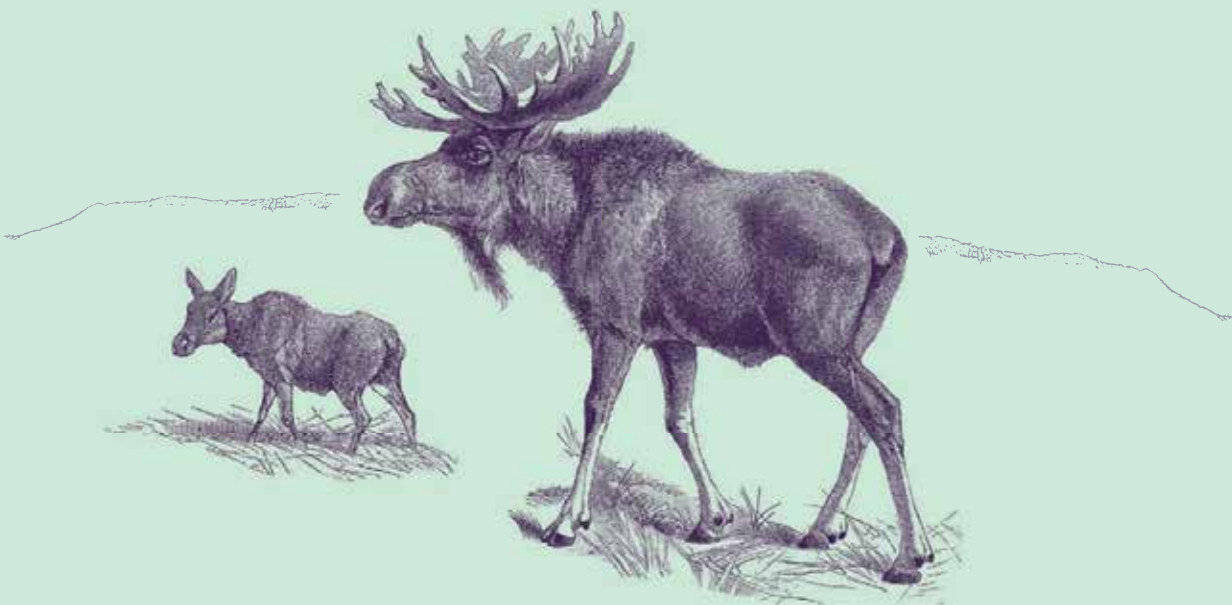
This led Pelletier to her current role today where she supports primarily Indigenous students in completing their education.

“If I’m not mistaken, we are 100% Indigenous students. Some have history with the residential school system, while others have dropped out because the way of learning (being presented in public school) was not conducive to their strengths or their way of learning.”

Despite barriers, such as having learning disability, ADHD, or mental health struggles – LDAS students are determined to succeed and are well supported by Rona and her team.

“My students have strength to overcome their barriers because they’re focused. That’s the best thing about my job, is to see them achieve what they worked so damned hard to achieve,” Pelletier says.

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First Nation communities celebrate infrastructure investment

By NC Raine
for Eagle Feather News

Several First Nations across Saskatchewan are seeing ambitious projects come to life thanks to a new infrastructure investment program from the federal government.

Kahkewistahaw First Nation (KFN), English River First Nation (ERFN), and Cowessess First Nation (CFN) have all launched unique developments as a result of a partnership with the Canada Infrastructure Bank (CIB).

CIB’s purpose is to invest in revenue-generating infrastructure which benefits Canadians, with priorities in green infrastructure, clean power, public transit, trade and transportation, and broadband infrastructure. When CIB was



Image of CIB team, including Ehren Cory CEO, of the Canada Infrastructure Bank, Hillary Thatcher, managing director of Indigenous Investments and Stephen Scott, Director of Indigenous investments with the First Nation Bank of Canada team, including new CEO Bill Lomax. (Photo supplied)

created five years ago, the federal government put \$35 billion into the fund, with a minimum of \$1 billion to be invested in Indigenous communities.

“The idea is that there are so many good infrastructure projects in our country – clean power, broadband access, water and wastewater access – all of these projects that have good economic stability and the ability to pay for themselves. But it takes a long time, and for a community to finance them on their own would mean decades of saving,” CIB CEO Ehren Cory told Eagle Feather News.

“Our loans are long-term with low interest rates, and we’re willing to share risk. We have the same long-term perspective that Indigenous communities have.”

One such project is a \$15.4 million investment into Kahkewistahaw Landing Infrastructure at the KFN urban reserve in Saskatoon. The project will house a medical centre, commercial units, an office centre, hotel, conference centre, industrial bays, and headquarters of the Federation of Sovereign Indigenous Nations (FSIN).

The CIB loan will mainly help water and sewer infrastructure, and roads and sidewalks, said Chris Sicotte, Chairman of the Kahkewistahaw Economic Management Corporation.

“If we didn’t have CIB coming in to support us, it would’ve been very difficult for us to move ahead with any developments,” he said.

“They offered us a very attractive financing package that will allow the nation to do this project over a period of years, and not have to worry about debt or a big repayment off the top.”

The project spans 60 acres near the airport in Saskatoon, and is estimated to take three to four years to complete, said Sicotte. KFN is the first First Nation in Saskatchewan, and the second in Canada, to receive funding through the CIB infrastructure fund.

Sicotte said he believes the project will have long-term benefits. “Hopefully we’ll have Indigenous tradespeople during the construction phase. There will be a significant number of jobs. Then, once that is complete,

there will be a lot of opportunities for employment – office spaces, the hotel and conference centre. The economic potential will be quite vast,” said Sicotte.

In another significant project in the province, CIB is partnering with ERFN and their Des Nedhe Group. A \$27.3 million investment will enable a new Indigenous-owned and -operated wastewater treatment facility, as well as critical infrastructure on ERFN’s Grasswood urban reserve. The 135 acre reserve will also be home to commercial space, community gathering space, and a hotel.

CIB is lending ERFN the money to get the land ready for economic development, including the wastewater facility, street building and paving,” said Cory.

“We don’t replace other forms of funding. We don’t replace treaty obligations. We don’t replace existing infrastructure, but we’re a new tool for communities for communities to borrow money in order to get things started faster, and repay us over time,” said Cory.

Additionally, CIB is partnering with Cowessess First Nation on their wind farm – a project Cory calls “incredibly ambitious and visionary”.

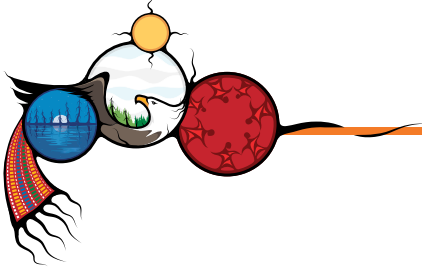
A recent trip to Saskatchewan from Cory and his team led to discussions with other communities and leaders about potential opportunities and investments. He said there’s a lot of interest in green power and green energy projects.

“We would love to spread the word of what we’re doing so every First Nation has the chance to think about their infrastructure needs,” he said. “And we would love to meet with as many Indigenous communities and First Nations as possible to talk about their projects.”



HONOURING NATIONAL INDIGENOUS HISTORY MONTH

As we recognize National Indigenous History Month and June 21 National Indigenous Peoples Day, SaskPower acknowledges the history and significance of First Nations, Inuit and Métis people and communities across Saskatchewan. We proudly honour and celebrate the rich cultural heritage and contributions of Indigenous Peoples in Canada.



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