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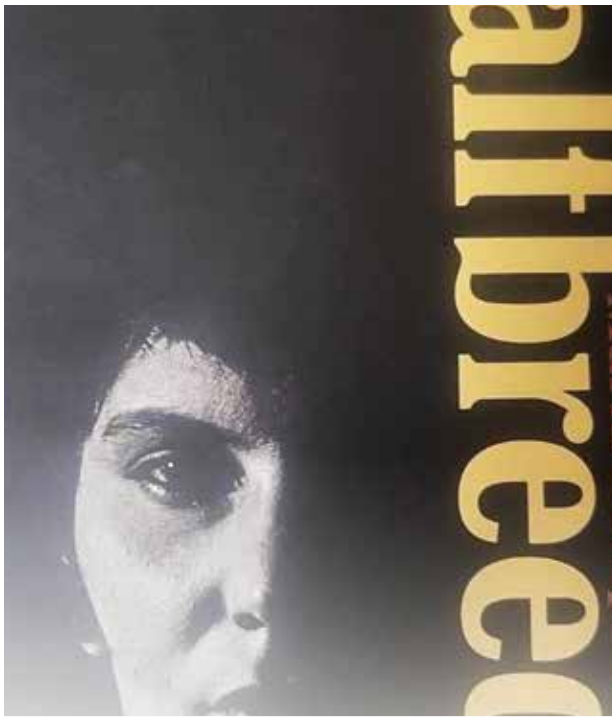
Shirley Sanderson shares her family connection to Treaty 6

By Kerry Benjoe
of Eagle Feather News

On September 9th it will be 147 years since Chief Ahtahkakoop signed Treaty 6. Although Treaty 6 covers the central west portions of present-day Alberta and Saskatchewan, all First Nations have benefited from it because of the medicine chest clause interpreted as the Treaty right to healthcare. According to the Canadian Encyclopedia, other Treaty promises included: an annual cash payment of \$25 per chief; \$15 per headman and \$5 for all other band members; a one-time cash payment of \$12 for each band member; and reserve lands in the amount of one square mile or 2.59 square kilometres per family of

five; \$1,500 worth of twine and ammunition per year; agricultural implements including gardening tools, livestock, horses and wagons; and for the first three years following the signing, First Nation farmers on reserves were entitled to \$1,000 in agricultural provisions. In addition, rations were to be awarded in times of famine or pestilence, and schools were to be built on reserves. However, the tribes retained the right to pursue hunting, trapping and fishing on reserve lands. Chiefs who signed Treaty 6 that day received gifts. Most people are familiar with the Treaty medals, but most are likely not aware of the blankets each chief received.

continued page 2 ...



MARIA CAMPBELL

A CHAT WITH MARIA

"I started writing because I was just so frustrated and angry. I didn't know what to do. I felt so powerless. It was not so much therapy, I just felt like I had to talk, and in my generation, we were silenced...a lot. We had to fight just to speak."

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September 2023 is our
Reconciliation Theme

October 2023 Issue:
Role Models Issue



PROMETAL INDUSTRIES LTD.

Every Child Matters Pin

"We saw an opportunity to raise awareness and a way to leverage our resources towards some kind of assistance to Indigenous students. We focused our energies toward developing a way to support survivors ..."

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LIVING LAB – BRIDGE TO LAND WATER SKY

A Better Saskatchewan

"A lot of what we're working on is really about relationship building," said Finn. "This project is emanating the value of people's connections to the land, and the importance of food sovereignty."

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Shirley Sanderson has dedicated her life to preserving the language, culture and history of Treaty 6

... continued from page 1

Shirley Sanderson from the James Smith Cree Nation has not only seen one of the blankets, which she describes as itchy – she has one in her possession.

“It helps me a lot especially when I am in a place like this,” she said during the Federation of Sovereign Indigenous Nations’ annual Healing Gathering. “It seems like it really helps me bring out the stories. I always feel like they’re there to help me talk. I used to be shy. [The blanket] makes me feel good.”

The 73-year-old is a direct descendant of Chief Ahtahkakoop.

Her father, who has since passed, was Ahtahkakoop’s grandson, he gave Sanderson the blanket to keep in the family.

Along with the blanket she received the oral history of Treaty 6, which is something she cherishes.

“My dad told me, in the future Treaties are going to be mixed up,” said Sanderson.

She believes the old stories, the history, and the Cree language are essential because all three are needed to understand the Treaties and what was said during the negotiations.

Her great-grandfather passed his knowledge to his sons through stories, which were told in the Cree language. Those same stories are what Sanderson now knows, so not only does she possess a Treaty blanket, but the oral history.

“My dad shared a lot of stories with us kids,” said Sanderson.

On Sept. 5, 1947 Ahtahkakoop was in Duck Lake to hear what the

Queen’s representatives had to offer. The decision to sign Treaty did not come lightly. After four days of deliberation that included prayers and discussions, Ahtahkakoop and the other chiefs signed Treaty 6.

Sanderson knows that very history is wrapped up in the blanket.

She takes her role as caregiver of the blanket very seriously and the public has seen it only once.



Elder Shirley Sanderson with James Smith chiefs. (Photo supplied)

To Sanderson, the blanket is more than a sacred object, it is the embodiment of her family’s history.

It is proof, the stories passed down through the generations in her family starting with Chief Ahtahkakoop, are indeed true.

Soon Sanderson will also take on the care and safekeeping of her great-grandfather’s Treaty medal.

Ahtahkakoop had two sons, so he split the medal and blanket between them.

“My niece is going to give me the medal to hold on to,” she said, adding it will be the first time the two items will be united in about a century.

Although she is only 73, Sanderson has witnessed many changes in society all of which make her more determined to preserve the culture and the tra-

ditional ways of life.

“I seen how we lived, how we travelled,” she said. “We used to go to ceremonies by horse. To Onion Lake for the sundance, we used to go by horse, and it took us four days to get there. Thunderchild it took about two-and-a-half days.”

Sanderson said it was a beautiful way to live.

When she was around 12 her older sister married a man from James Smith and took Sanderson with her.

When she was around 14, she met Jacob Sanderson and soon the two were married and James Smith became her home.

These days, Sanderson is very busy and travels throughout the province regularly. She is an Elder for the federal correctional centres, so she travels to Nekaneet often. Sanderson provides traditional counseling services and often travels to the far north. While at home, she serves as the Elder at the local schools.

Sanderson practices many of the customs she was raised in and still goes out on the land to gather medicines. She shares her knowledge with others because she doesn’t want the old ways to be lost.

Sanderson is worried about the language. She says there are less and less people who speak and understand Cree.

Any time she can, she encourages others to just try.

“It’s not that hard,” said Sanderson. “Just start speaking it.”

She said it’s never too late to learn your language.



Box 924 Saskatoon, SK S7K 3M4
306-978-8118, 1-866-323-NEWS (6397)

Eagle Feather News

is published monthly by Eagle Feather Media

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Publications Mail Agreement No: 40027204 | OSSN #1492-7497
Return Undeliverable Canadian Addresses to: EFN Circ., P.O. Box 924 Saskatoon SK S7K 3M4

Subscriptions:

The annual Canadian individual subscription rate is \$29.99/year, \$31.49 with GST. Bulk subscriptions are also available. Subscribe online today at <https://eaglefeathernews.com/subscribe> OR use this QR code:



SCAN ME

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Funded by the Government of Canada
Financé par le gouvernement du Canada

Canada

This issue was printed on:

Sept 7, 2023

Next issue to be printed on:

Oct 4, 2023

James Smith Cree Nation is still on its healing path

By Kerry Benjoe
of Eagle Feather News

It's been a year since the James Smith Cree Nation was thrust into the national spotlight after 11 people lost their lives to violence, but the community remains committed to healing.

Every year, the Federation of Sovereign Indigenous Nations hosts a Healing Gathering in different communities and this year they chose James Smith. Chief Wally Burns was happy they did.

He expressed gratitude for the healers, the Elders, the community and for the youth who decided to participate.

"It gives me hope," said Burns. "To me, hope means change. If we grab it right now, I think we have resilience with our young people."



James Smith Cree Nation Chief Wally Burns speaks to reporters during the FSIN Healing gathering. (Photo by Kerry Benjoe plied)

He said the focus remains on the future and reviving the culture.

Chief Robert Head who represents the Peter Chapman band said many of the families are still in mourning.

"We have a lot of work to do in regards to healing and moving forward in a good way and a healthy," he said. "These ceremonies and these gatherings we have here are going to help these families reach out and get some of that support they need."

During the opening ceremonies, the police and first responders were honoured and many community members lined up to shake their hands.

It was clear from opening day the focus was on everything positive.

Hockey enthusiasts had the chance to listen to Brigitte Lacquette and Ethan Bear share the highs and



The James Smith community thanks the police and first responders from last September during the FSIN Healing Gathering. (Photo by Kerry Benjoe)

lows of their careers.

The pair then stayed to sign hundreds of autographs for the fans.

Lacquette said hockey completely changed her life. She was the first First Nations player to be named to Canada's National Hockey Team where she earned an Olympic medal in 2018. Lacquette is currently in her third season of scouting for the Chicago Blackhawks.

Although she does what she loves her journey has not always been easy. Lacquette spoke about the importance of mental health.


"The message to the kids was; one don't be afraid to ask for help, and two was find a passion and do something you love to do," said Lacquette. "Set goals for yourself and do what you can to achieve them."

She shared the low points in her life with the youth because she believes that information is helpful.

"Life is not always going to be sunshine and happiness," said Lacquette. She says the resilience First Nations people never cease to amaze her and was happy to be part of the gathering.

For the adults, Tommy Bird from Southend made the trip to James Smith. He was happy to show the people the tools he uses to tan hides and share some of the techniques he's learned over the years.

Bird said the act of working on hides can be therapeutic, which is why he chose to be part of this year's gathering.



Day Scholars, you have until

October 4, 2023


to submit a claim

Find out if you're eligible using our online tool at

JusticeForDayScholars.com

1-877-877-5786

Day Scholars attended a Federal Indian Residential School during the day only and did not stay overnight



Batter up

I would like to take this time to introduce myself as the newest sports columnist for Eagle Feather News. I am an avid sports lover and hope to visit several sporting events throughout the year and highlight some of our fine athletes and sports teams.

As summer comes to an end, but before it does, I want to talk fastball. August was a busy month for many Saskatchewan teams both provincially and nationally, which was great to see.

Ochapowace First Nation revived an old favourite this summer – the FSIN Treaties fastball tournament and fastball enthusiasts couldn't be happier.

The annual tournament hasn't been held since 2019 because in 2020 the global pandemic shut down all public events.

It's clear by the turnout it was missed by players and spectators alike.

In August, 30 teams took to the field, each battling for provincial fastball supremacy.

This included 14 senior men and nine senior women teams, five men's masters and two master women's teams.

Despite the competition, it was evident the tournament was more about renewed friendships demonstrated by the handshakes, smiles, laughter and sportsmanship exhibited by the teams.

The senior men's final was a dandy to watch with two teams from Treaty 4 battling it out.

It was Wacey Strongeagle at the mound for the Pasqua As versus Louis Redman and the Standing Buffalo Dakotas.

Early in the game the Pasqua led by five runs, but that didn't last long.

At the top of the 4th Redman and the Dakotas scored two runs with two more runs the following inning.

The A's replied in the bottom of the 5th scoring an insurance run by their chief Todd Piegan crossing Homeplate, making it 6-4.

The Dakotas scored a solo homerun in the top of the 6th inning, once again, making it a one run game.

Standing Buffalo made its final attempt to tie it up and with two out bases loaded and a full count, Wacey Strongeagle struck out one of the Dakotas best hitters to win the Provincial championship for Pasqua.

Tourney Results:

Senior women's category: 1st Piapot First Nation, 2nd Standing Buffalo Dakota Nation 3rd Cote First Nation All-star outfield Teresa Wesaquate, Best infielder Billy Laswisse, Catcher Jersey Kaiswatum, All-star Pitcher Zadia Tawiyaka and

MVP Alissa Kaiswatum

Master lady's category: 1st SET4 and 2nd YTC All-star outfield Crystal Bear, All-star infield Sara McKay, Catcher Alissa Favel, Pitcher Myrna Shingoose, and MVP Janine Sparvier

Master men's category: 1st Canoe Lake Cree 2nd Onion Lake Orioles All-star pitcher Darcy Woodstone, All-star outfielder Quincy Wolf, All-star Infield Morris Iron, Allstar Catcher Shawn Opekokew and MVP Darrell Iron.

Senior Men's category: 1st Pasqua A's 2nd Standing Buffalo Dakotas 3rd Gordon Hawks All-star pitcher Louis Redman, All-star infield Randall Kaiswatum, All-star catcher Riley Cyr, All-star outfield Rod Peigan and MVP Wacey Strongeagle,

Shout out to the Ochapowace organizing committee who made sure the fans

players and volunteers were fed and watered with pizza, chicken and the always reliable Tim Hortons coffee. I was happy to get a fresh cup of coffee all weekend long, which was the perfect accompaniment when watching the province's best teams.

During the opening ceremonies held at Bob Van Impe stadium, organizers honoured the ball players who have passed since 2019 made this year's tournament extra special.

People ask me why I spend time and money on managing a fastball team and it does not take me long to reply with an improvement of our mental health and well-being.

When you are outside it's good for one's mental health and overall wellness. Fresh air, exercise and being around others is good as medicine.

We can't talk about fastball without talking about the Canadian Native Fastball Championships.

The action-packed event took place in the beginning of August in Calgary Alta. There were some notable Saskatchewan players in this year's tournament that I got to mention.

The Rez's Derian Bellegarde-Cote pitched his way to victory in the under 23 division defeating my team Browntown in convincing fashion.

Prince Albert's Nick Basaraba representing STK in the Senior men's division helped defeat Treaty 7 River Kings with a mercy in the final.


Matthew Strongeagle was also nominated as All-star left fielder.

Congratulations to everyone and see all you fastball fans at Treaty 4.

For sports tips or upcoming events feel free to send me at email at contact@eaglefeathernews.com – attention: Errol.



Sports Report
Errol Kayseas




Unique people. Powerful future.

Informed dialogue helps forge a path forward.

For more than 40 years, MNP has been invested in helping preserve our First Nations and Metis clients' interests and position them for success.

We stand in solidarity with Indigenous people across Canada and are committed to creating sincere change while supporting efforts towards reconciliation.



Wherever business takes you

MNP.ca

ProMetal Industries Ltd. updates its Every Child Matters metal feather to a small lapel pin

By Memory McLeod
of Eagle Feather News

All those who wear their hearts on their sleeve, have a new way to do just that while simultaneously making a difference in the lives of Indigenous students thanks to ProMetal Industries’ Every-Child-Matters feather lapel pin. It is to commemorate the children who never returned from government and church-run Indian Residential Schools between 1863 and 1998.

“In response to the discovery of the graves at Kamloops, our employees here wanted to demonstrate our support for the people feeling the impact,” said Treena Amyotte director of business development for PFN Group of Companies, the parent corporation of Pasqua First Nation, which owns ProMetal Industries. “In the beginning we wondered what we could bring that would reach the most, whether that was a monument, or an orange shirt design. We came up with something unique that would showcase our metal fabrication abilities.”

The original conception included in-shop fabricated orange feather grave markers.

“We began by developing, selling and donating to the cause, but we wanted the funds raised to stay local,” said Amyotte.

Together the 2021 and 2022 campaigns raised \$225, 000, with proceeds going to fund student bursaries for Indigenous students in the province.

This year, they decided to do something a little different.

While the original feathers meant for display were popular choices, the idea was presented to introduce something wearable. Utilizing the same design as the 2022 display feather by local artist, Jonas Thompson of the Cegakin First Nation, the lapel pin went into production.

“We had a request to make them smaller, and that’s how we came up with an idea for a pin,” said Amyotte. “Making them wearable really enhances their visibility and impact to create dialogue among wearers. We made 3,000 to begin with and were sold out within five days.”

Without much advertising, the demand for the pins has been huge.

“We had pre-orders on a list from our industry partners and supporters who were eager to support our mandate to donate proceeds to programs aimed to help Indigenous students within five provincial post secondary Institutions including the University of Regina, University of Saskatchewan, Saskatchewan Indian Institute of Technologies (SIIT), First Nations University of Canada and Saskatchewan Polytechnic.” Amyotte explained.

For the company, the project created dialogue about residential schools among the company staff, some of whom were hearing about the schools and their impacts for the first time.

“Amongst our supply chain network we began to receive heartfelt condolences and support,” said Amyotte. “We saw an opportunity to raise awareness and a way to leverage our resources towards some kind of assistance to Indigenous students. We focused our energies toward developing a way to support survivors, because we all knew someone who had attended one of the schools, whether that be yourself, parent or grandparent. It was important to us to honour and acknowledge the kids who didn’t make it home. We will continue to do it as long as we can sustain it.”

Despite an almost instant sell-out of the first batch of pins, Amyotte said a new order of five thousand has been made.

To order a feather lapel pin visit www.prometal.ca/feathers-2023.



ProMetals Ltd has revamped its Every Child Matters campaign with orange feather lapel pins. (Photo supplied by Treena Amyotte)




ATHABASCA BASIN
DEVELOPMENT

On the third National Day for Truth and Reconciliation, we remember the truth, history, and harmful legacy of residential schools. We stand in solidarity with the survivors in the seven northern communities in Saskatchewan and across Canada.


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An Affinity for building bridges



Affinity stands in solidarity with Indigenous Peoples while continuing on our journey of reconciliation.



An all-female comedy troupe entertained audiences across Canada this summer

*By Darla Ponace
of Eagle Feather News*

The Deadly Aunties, rolled into Regina and the trio of Indigenous comedians had audiences rolling in the aisles.

Pink lights and banners became their trademark, which worked perfectly with their sugar and spice brand of comedy.

Although each brought their own flavour to the stage, the one thing they did have in common was the ability to keep the audience engaged.

Local comedian Annie Brass opened for the Deadly Aunties at the Exchange in Regina on August 17.

Throughout the show laughter could be heard coming from every direction in the room.

Stephanie Pangowish from Wikwemikong First Nation and Sagamok, Ont. formed the group after the pandemic to promote body positivity through self-love and self-care. She also promotes mental health wellness and believes everyone should be positive about their sexuality, which was the foundation for much of the Deadly Auntie's comedy.

Cheyenne Sapp from Little Pine First Nation, said for her, the experience was all about bringing awareness to how Indigenous women have been underrepresented in many spaces, especially in the comedy industry.

"We were really trying to empower Indigenous people, empower women to get out there and tell their own stories authentically," she said during the Regina stop. "We would like to inspire other Indigenous people to do stuff like this and get into industries where we are allowed to share our own narratives from our own perspectives".

Sherry McKay from Sagkeeng First Nation, Man. said the group's comedy focuses on relatable topics such as motherhood, dating and everyday life.

"We are celebrating ourselves and we want everybody to know that," she said.

Although it sounds easy, it's something that takes a lot of work to accomplish.



The Deadly Aunties at the Exchange in Regina from left to right Sherry McKay, Stephanie Pangowish and Cheyanne Sapp. (Photo by Darla Ponace)

"There is lateral violence in the industry and though we haven't really experienced it to the point where it has impacted us in our journey we know it exists,"

said McKay. "The good thing about us is that the three of us have a variety of gifts... we really work together in such a way that we complement one another. We haven't really run into that, but we're ready for when it happens."

Her sentiments were echoed by Pangowish.

"We stay ready," she said.

All three of the women are also mothers, which is sometimes tough, said Pangowish.

They have all gone through those moments where they miss their children but have leaned on one another to help combat the loneliness of life on the road.

"I am already planning to start a U.S. tour, and to the east coast of Canada," said Pangowish.

There were also plans to take the group further north but those plans may be on hold until the Deadly Aunties figure out the next phase for the

group.

At the time of print Cheyanne Sapp is no longer a part of the Deadly Aunties comedy troupe.

NATIONAL DAY FOR TRUTH AND RECONCILIATION SEPTEMBER 30TH

On September 30th, all
Canadians are encouraged
to wear orange to remember
the legacy of residential schools.

\$100M

invested since 2020 in
Indigenous-owned business
and suppliers in Canada.



Piapot Cree Nation celebrated some of its graduates in September

By Kerry Benjoe
of Eagle Feather News

Zachary Carrier says he has found a new recipe for success thanks to a unique summer construction program on his First Nation.

The 30-year-old cook never thought he would enjoy working outside until he signed up for a special project the Piapot Cree Nation was offering this summer.



Piapot Cree Nation construction project even in front of completed project. (Photo by Darla Ponace)

Having recently left the cooking trade, Carrier was eager to try something new and didn't expect such an opportunity to fall into his lap.

"This is a totally different scenery for me," he said. "Waking up early was something new for me and is something I had to get used to. I always worked nights when I cooked, so I would be up super late and getting up in the afternoon."

Although it was a tough adjustment at first, the hands-on and outdoor work is something Carrier really enjoys.

He now has plans to pursue further training in the trades. Carrier said the best parts of the summer was working on the roof. Evan Crowe, the learning and development coordinator for Piapot, is the brainchild behind the Residential Renovation and Construction (RRAC) project. He said it's his job to find programs that would be the most beneficial to the membership and through networking he discovered the Saskatchewan

Indian Institute for Technologies (SIIT) and its many programs.

"The RRAC is a good program to teach them the entry-level skills to get onto any job site and it's an apprenticeship initiative, so this gives them the hours to put towards an apprenticeship," said Crowe. "They also get all the tools they need to get started."

Crowe then approached Naomi Wesaquate Piapot's housing manager with his idea.

"One of the things they needed was a project," she said. "So when the RRAC was selected as the program they were going to do, we came up with the project for them to do the renovation on. We found a unit that needed quite a bit of work."

The house was inspected and all the areas needing work were identified. It was an exterior renovation, so housing provided the funds for the materials, and the program supplied the labour.

"It worked out really great for us because a renovation of that nature could cost over \$70,000, so we were able to get this project done at a fraction of the cost," said Wesaquate.

Both Crowe and Wesaquate say it was win-win for everyone involved. The students received training, the housing department received an exterior renovation but most importantly the family living in the unit has an updated home complete with a new deck, siding, roof doors and windows. They both appreciated the support from leadership on the pilot project.



Piapot Cree Nation construction project, Evan, Zachary, Darren. (Photo by Darla Ponace)



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saskatoonlibrary.ca/events

The Beauval Indian Residential School is the site of at least 93 unmarked graves

By NC Raine
for Eagle Feather News

More unmarked graves have been uncovered at the former Beauval Indian Residential School than previously announced.

“What we found is heartbreaking and devastating,” said Jenny Wolverine, Chief of English River First Nation. “This is not a final number. It breaks my heart that there are likely more. And that there is even one [more discovery]. The experience of residential school is horrific.”

Based on the measurements of the soil disturbances using ground penetrating radar (GPR), it is believed that all the unmarked graves are those of children – 79 children and 14 infants. It was initially thought there were 83 unmarked graves, but the latest number is 93.

The two-year search included help from GPR experts, archaeologists, Elders, and members of the community.

“The discovery of the graves was just the first step in what will be a long and difficult journey,” said Wolverine. “We have heard ‘I am sorry’. Now we need to see action. That means continuing to bring home the children we lost at the hands of residential school.”

She said the discoveries impact 16 communities in northwest Saskatchewan, including Métis communities.

Dawn McIntyre, GPR coordinator, contextualized the impact and reach of these findings.

“We are all living within an imposed cycle of trauma handed down by our



English River Dene Nation holds news conference to announce the discovery of more unmarked graves at the Beauval Indian Residential School. (Photo supplied)

parents, grandparents, and great-grandparents,” she said. “This is because in our Indigenous culture we experience our lives collectively.”

The residential school at Beauval became a government-funded boarding school in 1897 and operated until 1995. McIntyre said the search was conducted in a known cemetery used by the school until the early 1980s.

In attendance at the announcement in a show of solidarity were Elders and members of the Meadow Lake Tribal Council, Federation of Sovereign Indigenous Nations, Métis Nation-Saskatchewan, and the Office of the Treaty Commissioner.

“Thou shall not kill – it’s a commandment in any law, no matter your race, colour or religion,” said FSIN Bobby Cameron.

“Those people [responsible for these lives] should not be walking freely,” he said.

Cameron called on the federal government to release the records and archives so the affected communities and families can begin identifying their lost family members.

“Justin Trudeau – step up,” said Cameron. “Be a man. Take direction of the English River First Nation and so many other residential school sites across this country. Do the right thing. Do the honourable thing.”

Leaders from the aforementioned First Nations and Métis communities stood together to make a unified call to action to address the long-standing injustices suffered by residential school survivors:

Putting words into action – have the political will to implement the Calls to Action;

- Install culturally appropriate memorials in our communities;
- Erect a meaningful and respectful monument to acknowledge all residential schools;
- Healing centres to address the continued harms of residential school;
- Provide complete records that list ALL students who attended residential school;
- And embark on a national educational journey that properly reflects the effects residential schools have had on First Nations and Métis families.

“Although we don’t know we don’t know who these children are yet today, it is our destiny,” said Meadow Lake Tribal Council vice-Chief Richard Durocher.

“At this time, mental wellness is priority. Mental wellness of our survivors and our Elders, and all the people affected by the residential school era,” he said.

ECONOMIC PARTNERSHIP
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WEDNESDAY, SEPTEMBER 27, 2023 | 8:30 AM - 4:30 PM

KEYNOTE SPEAKER
Ashley Callingbull

The Economic Partnership Summit works to develop Indigenous partnerships with industry opportunities. The summit brings together businesses, leaders and Indigenous people primarily in Treaty 6 Territory to look at best practices and models that work to build partnerships!

economicpartnership.ca | 780-875-9013 | epsummit@lloydminsterchamber.com

NOTICE OF CERTIFICATION AND SETTLEMENT APPROVAL HEARING (SHORT FORM)

Indian Boarding Homes Class Action

Were you placed in a private home by Canada for the purpose of attending school? If yes, please read this notice carefully because it affects your legal rights.

WHAT IS THE CLASS ACTION ABOUT?

The Indian Boarding Home Program was an educational program in which the Government of Canada placed children from First Nations communities and Inuit villages in other communities (usually non-Indigenous) to stay with private families for the purpose of attending school. The class action alleges that Canada's actions in creating, operating, and maintaining the Indian Boarding Home Program were wrong. These actions created an environment where children were abused, harassed, and suffered other harms. The prolonged absence from family and community also caused loss of culture, language, and community bonding.

WHO IS INCLUDED IN THE PROPOSED SETTLEMENT?

The classes are defined as follows:

a) Primary Class: Individuals who were placed in private homes, during the period of September 1, 1951 and June 30, 1992, for the purpose of attending school, not including placements for post-secondary education. Individuals placed after June 30, 1992, are also included if Canada was responsible for their placement.

b) Family Class: Members of the individual's family who lost the guidance, care, or companionship they could expect from the individual. To be eligible for compensation, Class Members must have been alive on July 24, 2016.

WHAT BENEFITS DOES THE PROPOSED SETTLEMENT PROVIDE?

The proposed settlement must be approved by the Federal Court before compensation will be available to class members. If approved, every Primary Class Member will be eligible for a Category 1 payment of \$10,000: a single payment to anyone who was in the Indian Boarding Homes Program.

You may also apply for Category 2 compensation ranging from \$10,000 to \$200,000 based on the harms that you suffered, such as physical or sexual abuse. You may hire your own lawyer to help prepare your application for Category 2 compensation. In that case, Canada will pay the lawyer an amount equal to 5% (plus tax) of the Category 2 payment you receive.

A foundation will be created to support commemoration, healing, and preserving languages and culture. Canada will pay \$50 million to be administered by the Foundation.

Family Class Members will not receive direct compensation. Their claims will be recognized and addressed by the indirect compensation available through the Foundation's reconciliation projects. More information on compensation can be found in the settlement agreement which is available at www.boardinghomesclassaction.com / www.foyersfamiliauxfederaux.com.

WHAT ARE YOUR LEGAL RIGHTS AND OPTIONS?

1. Do nothing – If you agree with the proposed settlement, you do not have to take any action now.

2. Show your support – If you agree with the proposed settlement and would like the court to consider your support, you must write to either of the lawyers listed below. You must write no later than **August 25, 2023**.

3. File an objection – If you disagree with the proposed settlement and would like the court to consider your objection, you must write to one of the law firms listed below. You must send your objection no later than **August 25, 2023**.

4. Participate in the hearing – If you would like to talk to the court in person or by video, you must write to one of the law firms listed below. You must send your request no later than **August 25, 2023**.

5. Watch the hearing – If you would like to watch the hearing, you can attend in Federal Court, 701 W Georgia St., Vancouver, BC, or use the attendee link (public) https://cas-satj.zoom.us/join?register=WN_c0z5Gf02-bgs_p3JB_KQ. The hearing will be on September 12, 13, and 14, 2023, starting at 9:30 am PST (later in time zones further east).

WHAT IF I DO NOT WANT TO PARTICIPATE IN THE CLASS ACTION?

If the Settlement Agreement is approved, you will be able to exclude yourself ("opt-out") if you do not want to receive compensation under the settlement and wish to keep your right to bring your own lawsuit regarding your participation in the Boarding Homes Program. To exclude yourself, you must submit an Opt Out form before expiry of the Opt Out period. To submit an opt out, please visit www.boardinghomesclassaction.com / www.foyersfamiliauxfederaux.com to obtain an Opt Out form and submit the completed form to one of the law firms listed below. The Opt Out period will be set by the Court and will be at least sixty (60) days from the date on which the Court issues an order regarding approval of the settlement.

WHO ARE THE LAWYERS FOR THE CLASS?

Klein Lawyers LLP
1385 W 8th Avenue #400
Vancouver, BC V6H 3V9
1-604-874-7171
ibhclassaction@callkleinlawyers.com

Dionne Schulze
507 Place d'Armes, Suite 502
Montreal, QC H2Y 2W8
1-514-842-0748
percival@dionneschulze.ca

HOW DO I GET MORE INFORMATION?

If you want more information about your rights and options, information about the settlement and details about the settlement approval process in the Indian Boarding Homes Class Action, and see the settlement agreement, please visit the following website at www.boardinghomesclassaction.com / www.foyersfamiliauxfederaux.com.

This notice has been authorized by the Federal Court of Canada

First Nations University of Canada did well at the Indigenous Journalist Association Conference

By Memory McLeod
for Eagle Feather News

In August, I, an Eagle Feather News freelancer, had the opportunity to attend the 40th annual Native American Journalists (NAJA) Conference in Winnipeg as part of a team of student journalists and alumni from the First Nations University of Canada's Indigenous Communications Arts (INCA) program.

During the event, NAJA members voted in favour of changing its name to the Indigenous Journalists Association (IJA).

What a tremendous feeling of pride and inspiration it was to see so many beautiful brown faces among the attendees at the event.

It was hosted in downtown Winnipeg's RBC Convention Centre, the first time in 30 years the event took place on Canadian soil.

There were several topics of interest and professional development opportunities over the three days for both aspiring writers to seasoned vets.

Like any good gathering, it was not all business.

It was punctuated with a variety of great food, good laughs, song, dance and ample time to network with like-minded journalists.

To cap off the conference, journalists received recognition for their hard work with a gala awards night.

Lindell Haywahe, an INCA alumni and host of FNUUniv's streaming radio station CFNU, said the conference was a definite 2023 highlight.

"Experiencing the camaraderie of being in the hub of Native American Journalists... was amazing because it really allowed me to open my eyes to a larger world, full of so many opportunities," she said.

During the tradeshow she made some good contacts.

"Also, I was able to realize and articulate new aspirations and goals to look forward to," said Haywahe. "My favorite presentation was the screening of "Bad Press", mostly because I could relate to the concept of freedom of speech, freedom of the press and the jurisdiction issue. I got some good ideas from the conference. It showed

me how much could be done, still, when it comes to news coverage and scope of information that communities can share as a part of a bigger collective,"

During the gala INCA received an honourable mention in the category of Best Multi-Media Production. for FNUUniv's Píkiskwêwin Community of Producers, an Indigenous-led and community-based podcast aimed to preserve Indigenous languages.

Haywahe along with others who worked on Píkiskwêwin were on hand to accept the award.

The nod is no small accomplishment.

Others in the category were professional journalists representing major mainstream news networks such as MSNBC, Associated Press, CBC, APTN, ABC News among others.

It was quite the feather in the cap for Píkiskwêwin.

Not too shabby for the INCA alumni many of whom gained much of their experience through the INCA summer institute offered every other year.

It is happening this summer for those who are interested in taking a crash-course in journalism.

While the program provides a wide range of training in various mediums such as print, radio, podcasting, and television.

Many INCA summer institute graduates have utilized their skills in interviewing, editing, producing, directing and collaborating on tight deadlines in a variety of fields.

Gaining those skills and applying them to a podcast is something Haywahe is most proud.

"NAJA had awards for different stories and coverage types was encouraging because just being acknowledged creates a sense of pride," she said. "Sometimes, we, as journalists, podcasters, radio producers, just need someone to say, 'Hey! Good job out there, we really appreciate what you are doing for the community.' "

I also believe the difference Indigenous Journalist make in society cannot be quantified.

I am so grateful to IJA and to INCA for helping to awaken my passion for storytelling.



(L-R) Píkiskwêwin team from l-r: Shannon Avison, Darla Ponace, Lindell Haywahe, Felicia Dewar, and Campbell Stevenson. (Photo supplied)



We acknowledge Canada's history and the ongoing impacts of residential schools. As we reflect on the importance of National Day for Truth and Reconciliation, we commit to actively engaging in building a better, more inclusive Canada through meaningful acts of reconciliation.

NATIONAL DAY FOR
TRUTH & RECONCILIATION
SATURDAY, SEPTEMBER 30



Intercultural Management and Indigenous Values

Companies should look at a term called inter-cultural management when examining how Indigenous values can fit into their corporate culture.

Inter-cultural management is when two companies merge, become one company, and there are cultural differences to manage, usually because there are two countries involved with varying cultural ethics. The idea is to work on integrating the cultures, so the workforce runs effortlessly.

Combining cultures is not an easy process, but long overdue in Canada.

In this country we have numerous Indigenous worldviews and value systems, none of which are being incorporated into corporate cultures. We live in a society that has historically pushed Indigenous cultures out of the mainstream and asked they be forgotten, devaluing them.

I think it's time we address it.

Intercultural management in a Canadian context is about incorporating Indigenous values into corporate value systems, which are the underlying moral principles the company will build on. Outside the mission and vision of a company, the values hold the most influence in how a business reaches its goals.

I will examine a few Indigenous values and how they could fall at the heart of changing the foundations of businesses.

The whole universe is interconnected. Life is about understanding these connections and seeing the meaning behind them.

This is a circle, and all things flow from one to another, each needing the next as much as the one before to find wholeness.

For companies, the idea of interconnectedness can influence

company initiatives. The key one would be seeing how all departments, projects, and staff attach one to another – a web of connections that make the business function.

This allows staff to see their place within the day-to-day operations of the company, from front end staff to executives. It recognizes the reality that everyone in the company matters, and even as individuals, we function in a communal reality.

Life is about subsistence, not taking more than we need, and allowing the environment we exist in to support itself.

This concept is known as sustainability.

Whatever we take, we give back in equal measure to ensure the ecosystem continues to thrive. The reason we do this is because the land is not ours, for a time we have stewardship of it, others will inherit this same environment.

Greed need not be an unspoken value in corporate structures, it can be contested.

We can learn to evaluate our personal gain versus what we give back; a balance between saving and sharing. Company policies could start rewarding personal growth, community involvement, volunteering, and green initiatives, as another type of reward alongside pay and benefits. It needs to incentivize both what we take (income) and what we give (charity), so we don't normalize greed.

As nations, communities, and partners in one another's success we must learn to implement Indigenous values into business systems, as we have not recognized their distinctive contribution.

Our way forward, for the health of all involved, is to give Indigenous worldviews their rightful seat at the table.



In perspective
Jay Bird

As we commemorate Canada's 3rd National Day for Truth and Reconciliation, as we extend a heartfelt acknowledgment to the survivors of the residential school system in Saskatchewan.

We stand alongside our community, recognizing the strength and resilience that has brought us to this moment. As we remember the past, we also look forward with hope, nurturing a brighter future for the next generations of Indigenous people across Saskatchewan.



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U of R takes big step towards Reconciliation with its selection of chair for the Board of Governors

By NC Raine
for Eagle Feather News

After serving as Chief of Cowessess First Nation for more than a decade Cadmus Delorme has stepped into a new role. In July, he was the first Indigenous person to be named Chair for the University of Regina Board of Governors and possibly the first Indigenous person to hold such a title in Canada.



Cadmus Delorme. (Photo by University Advancement & Communications)

“I’m very proud of this role, being the first in this position, and playing a different role to help nudge Reconciliation into a stronger tomorrow,” said Delorme. “I enjoy these kinds of roles in strategic direction, in influencing the long-term direction.”

As U of R BOG chair, his duties include making strategic decisions, approving budgets, audits, hiring as well as working with the president of the university.

“The reason I wanted to be chair is because education got us into this moment in the country, and education is going to get us out,” said Delorme. “Education is going to make us a stronger society in our understanding of our two relationships in Treaty with Indigenous and non-Indigenous people.”

“As Chair, I can work more directly with the President, and with the board I’ll help set the tone and direction of one of the educational institutions in this country.”

Jeff Keshen, U of R president and vice-chancellor, said Delorme serving as board chair is a testament to the university beginning to ‘walk the walk’ in Reconciliation.

“[Delorme] is a tangible demonstration that the University of Regina is committed to Truth and Reconciliation,” said Keshem. “[Delorme] will challenge us, he will guide us, he will be a role model.”

Currently, 13 per cent of the U of R student body identify as Indigenous, Keshen said adding, it’s important to have a role model to prove what is possible to achieve.

“I always thought it was so important when Obama became President [of the United States] – it’s not just that he was incredibly talented and wise, but I think he was a symbol of the hope of people,” said Keshen.

“[Delorme] brings the experience of leadership. As Chief, he dealt with a number of difficult issues,” he said. “He had to be an inspiration to people. And I think he’s going to inspire the youth here.”

Delorme said there is about 15,000 U of R students, which makes it a good size to adapt to change. He said institutions across Canada need change in regards to the educational model.

“We must understand that culture is not funded in this country,” he said. “But culture is a huge part of our future. For Indigenous people, culture is language, culture is identity. In Canada, there’s a lot of different cultures. So universities have to be a safe place to showcase and enhance and grow cultures.”

Delorme believes that once people have foundation in their identity, they will have the “means to produce better economics, better sound decisions.”

According to a 2023 report, Indigenous high school graduation rates are declining, with less than 50 percent of Indigenous students graduating grade 12 within three years of beginning grade 10.

Delorme said its imperative that institutions have resources and capacities to ensure students succeed. He points to the OMA Program at the University of Regina which provides supports for Indigenous students throughout their first year.

“When I got to the university, it was culture shock,” said Delorme. “I failed over and over. I eventually realized my kokum and mushum, my mom and dad weren’t there when supper wasn’t close to me. I’m a prime example of this. I know how intimidating it can be.”

As a former student and board chair he has some words of advice for all students.

“Understand it’s an investment into you and your family,” said Delorme. “Find your core groups and make sure they’re aligned and dedicated to education. You’re going to make your ancestors so proud. Education is the most important tool to get us out of this moment.”



(back row, l-r) Taylor Soderberg, Student Research Assistant with the Office of Indigenous Engagement, Lori Campbell, Associate Vice-President (Indigenous Engagement), Cadmus Delorme, Vice-Chair, University of Regina Board of Governors (front row, l-r) Dr. Jacqueline Ottmann, President, First Nations University of Canada, and Dr. Jeff Keshen, President & Vice-Chancellor, University of Regina. (Photo by U of R Photography)

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Working to cultivate a better Saskatchewan

By NC Raine
of Eagle Feather News

Three new initiatives in the province are looking to grow our planet into a healthier, more livable place.

Although new, they link back to an ethos ingrained in the history of Saskatchewan.

"In 1876 when Treaty 6 was being negotiated, Chief Mistawasis saw that things were changing, and that there were challenges we are facing as people that we would need to adapt to," said Katherine Finn, project manager at Living Lab – Bridge to Land Water Sky. "His demonstration of partnerships and alliances set an example of bringing cultures together to find solutions to those challenges."

The three new initiatives include the Living Lab – Bridge to Land Water Sky; Indigenous Soil Health Learning Circles for Resilient Prairie Agro-ecosystems; and Everyone Together: Water Gathering Statement, all utilize traditional Indigenous knowledge to address contemporary issues.

"The land, water, and sky are examples of how everything is interconnected," said Finn. "So what we're doing in the Living Lab initiative is looking for ways to implement regenerative agriculture in the prairies."



At the MOU ceremony (October 21, 2022) between Mistawasis Nehiyawak and Muskeg Lake Cree Nations. To honour the partnership. Photo is Anthony Johnston, Chief Daryl Watson (Mistawasis), Chief Kelly Wolfe (Muskeg). (Photo supplied)

Bridge to Land Water Sky is Canada's first Indigenous-led 'living lab' – a system that brings together farmers, scientists, and other collaborators to co-develop and test innovative practices and technology to address agricultural and environmental issues.

It is a five-year collaborative project between First Nations Mistawasis Nêhiyawak and Muskeg Lake Cree Nation, as well as several other provincial and regional agencies to use innovation, research, and Indigenous knowledge to tackle real world challenges related to climate change.

As thousands of acres of band-managed reserve lands are farmed by non-Indigenous producers, the goal is to re-imagine farming systems where farmers and First Nations work towards a common goal.

"As our human species grows

and populates, there's a lot of demand on the land. And a lot of pressure on natural systems to supply us with food. And all this activity has a consequential impact on the land and environment," said Finn. "But having greater diversity of land creates more of a buffer against potential negative impacts."

The solutions Bridge to Land Water Sky hope to develop will protect this important biodiversity, as well as improve water and soil quality, and ways to reduce greenhouse gas emissions

"A lot of what we're working on is really about relationship building," said Finn. "This project is emanating the value of people's connections to the land, and the importance of food sovereignty."

Similarly, the University of Saskatchewan's (USask) Soil Health project is a new initiative to develop training and knowledge around soil health and help foster biodiversity in crop production.

"The landscapes that support agricultural production in a contemporary context were built on the historical legacy of Indigenous people's stewardship of the land," said Dr. Melissa Arcand, associate professor at USask and soil scientist leading the project.

"The general public doesn't always appreciate that Indigenous people made decisions that changed the land in favour of our wellbeing – not in detriment to others," she said. "We've always managed the land."

The new project is funded with \$1.4 million from the Weston Family Soil Health Initiative, and will share knowledge from both an Indigenous and Western science-based perspective with First Nations and farmers who farm on First Nations land.

"It's not a one fit solution or a unidirectional road," said Arcand. "It's uncommon (to utilize western and Indigenous knowledge) from a conventional agricultural standpoint, which is the more prevalent way we think about food production."

Conventional agriculture production is the main economic land use on First Nations lands in the prairies. But Arcand said on a broad scale, the agriculture industry here has become less diversified.

"Our agriculture system is set up to be an export-oriented product and commodities being sold on a global marketplace," said Arcand. "So that's the reason farmers grow what they grow. But I think we could improve the diversity of the crops we grow."

"We're in an era where we really have increased stressors, whether it's drought or flooding or pests or disease," said Arcand. "All of these stressors really negatively influence our agricultural systems so if we can build more diversity into those systems, we will have real resiliency."

Lastly, a group of 22 participants representing 14 First Nations have created a protocol entitled 'Everyone Together: Water Gathering Statement'.

The statement outlines four areas of focus: prioritizing wellness of communities; abiding by local protocols; the need for equity in support and funding knowledge; and keeping intellectual property with the communities.

"We have a responsibility to design research as stewards of our land, waters, and peoples," said Anthony Johnston, a Knowledge Keeper with Mistawasis Nêhiyawak, in a prepared statement. "We envision a future where research is led by Indigenous communities and is responsive to their needs, centres Indigenous Knowledge, and helps to grow healthy water, relationships, and communities."

The goal is to have the protocol help guide water research in Canada and around the world during these times of environmental instability.

By taking a long-term view of where this could work, Arcand hopes it elevates knowledge that has been marginalized for the last fifty years.

"In an ideal world, Saskatchewan would look productive while fostering biodiversity," said Arcand. "It would be a place where people could actually have successful livelihoods from, where people could acquire healthy food from."



At Muskeg Lake looking at lands for study/use. (Photo supplied)

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A conversation with Maria Campbell

By *Lindell Haywahe*
of *Eagle Feather News*

Maria Campbell’s *Halfbreed*, published in 1973, celebrated its golden anniversary.

Halfbreed remains a testament to the power of literature and a catalyst for change. Campbell’s ability to bridge gaps and foster dialogue between different perspectives has made her an inspiration to many aspiring writers, activists, and anyone seeking to make a positive impact on the world.

Here is part of the conversation. (Some responses have been edited for length)

LH: It’s been 50 years since you published *Halfbreed*, what are your thoughts?

MC: It was 50 years on the first of May... It doesn’t seem like that long ago. It’s always amazing to me. I still have people who stop me on the street or talk to me in restaurants. In fact, I went into a place the other day and, and this lady followed me while I was shopping and she said, “You look familiar.” She asked me if I was Maria and I said yes, and she was probably in her late forties. And she told me how she had read the book. She was non-Indigenous and she read it when she was in high school, and how it had really made a difference for her. [She was amazed by] how close she was and how she didn’t know anything about the people around her. Stuff like that happens quite frequently and so it always blows me away when I think of it that because it’s still relevant.



Maria Campbell author of *Halfbreed* reflects on her memoir, which was published 50 years ago this year. She shared some of her insights with Lindell Haywahe for *Eagle Feather News* and *CFNU* radio. Her critically acclaimed book still is in production. Campbell says she still gets recognized in public by those who have read her book. (Photo supplied)

Lots of things have changed for us, but the change that’s happened for us as Indigenous people, has been through our hard work. It’s through us writing and painting and doing things like podcasting and now radio and doing our own newspapers. We’ve made change among ourselves, and we have so many young people going to university and graduating. Those are all things that we’ve done. That was our initiative.

But when you look at the larger society, not a whole lot has changed.

We’re still struggling with the same kinds of things. My great grandchildren: the oldest one is 18, and the youngest one, is eight, and they’re still struggling with a lot of the same things my kids went through.

LH: Do you realize the magnitude of the influence your book has had?

MC: Yeah, I do in one way, simply because I was one of the early writers. I probably was the first one to write about things that nobody was wanting to talk about, but I don’t think about it like that. I don’t think of that as myself. I think about that as a young woman because I really found myself when I was writing.

I started writing because I was just so frustrated and angry. I didn’t know what to do. I felt so powerless. It was not so much therapy, I just felt like I had to talk, and in my generation, we were silenced...a lot. We had to fight just to speak.

I started to realize what an impact books were having on people because they were having an impact on me.

I was reading about what was happening, in the black movement in the US. And I was looking at things in the world and I was identifying with them and those were helping me, to understand about colonization because we certainly didn’t use those kinds of words when I was a young woman. I didn’t really start to hear those kinds of words until I was in my late thirties.

LH: What was the experience like when you were writing the book?

MC: I was so frustrated. I was a single mom and trying to raise four kids trying to navigate through that without losing myself in it. I didn’t want my kids to have to go through all the things that I had gone through, and I was just powerless to do anything, so I was writing.

I hate the word, therapeutic, because those are such victim words, but it made me strong. I was able to release all of that stuff. I can’t really say it’s therapeutic, because when I think of therapeutic, I think you’re all clean and everything is good, and your life is changed forever.

Mine certainly didn’t.

It was even harder after I had released all of this stuff, and I was able to look at it objectively. After it was published. I could look at the world with almost a clear lens, and I understood... what had happened to us.

I always use the metaphor of a puzzle. I used puzzles with my kids all the time. We were always doing puzzles together and board games. [Once] you finish a puzzle and you drop it and the pieces fall all over.

Well, I always think about that.

I remember my own elder telling me that once trying to demonstrate what happened to us. He tossed the finished puzzle up in the air and these pieces flew all over and he picked them up and he said, ‘Look at there’s three pieces that can be your friend, And here’s five pieces over here and somebody’s got 10 and one of us has one. And some people don’t have anything because they were so broken. And he said, ‘All we have to do is work together and put those pieces together and we can all make it the whole picture again.’

That really stayed with me. And that’s really what I feel like the book did for me.

I was able to feel like I had quite a few pieces: I had grown up on the land. I had grown up with culture and so I had more pieces. I had privilege with that, even if I was struggling and I was poor. I felt strong.

Then I met lots of other people who had other pieces, and we started to work together.

I’ve been an activist for the last 50 years, so I met a lot of really good, strong people who came through the same things I did. We ended up in urban places because there was no place for us anywhere. And working with them, I started working in radio.

I did radio for a couple of years before I started writing *Half breed*.

It was just so liberating.

All my life—I had to shut up. Whether it because of being in a violent situation, growing up in all kinds of trauma, you just learn not to talk.

After a while, you want to talk, but you don’t know how to articulate anything. So that’s what it did for me.

That young woman was only 29 when she started writing.

I understand what happened with her and how she really helped me to become the, the old woman I am now.

I love her and appreciate her because she liberated me. And I guess an old part of me must have done that for her.

The complete audio of the interview is available on CFNURadio.ca.



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Indigenous Media, Critical Storying

By Merelda Fiddler-Potter
for Eagle Feather News

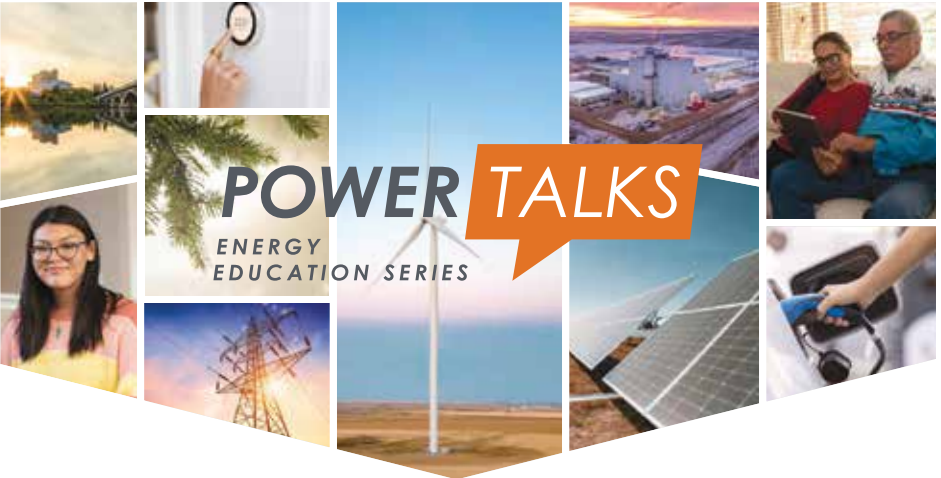
What makes a journalist a legitimate journalist?
This is a critical question in our country, and even the world, today.
But, it's even more critical for Indigenous peoples. Let me explain why.
The rise of social networking channels and other content-sharing platforms, like Twitter, FaceBook, YouTube, and Google, has changed the way audiences can and want to interact with content.
Before this, people waited for a newspaper to be delivered, a radio show to go live, or the evening television newscast to hear the news of the day.
Now everyone wants instant information.
And that's the difference.
News and content are not the same thing.
Content is everything from a video of puppies interacting with goats, to someone livestreaming an event, to news coverage and opinion pieces.
News stories, journalism, that's different. Let me explain why.
This fall, I started my dream job. After working through a PhD., and countless hours of research, I am now an Assistant Professor at the First Nations University of Canada (FNUUniv). I have a joint appointment in both Indigenous Communication Arts and (INCA) Indigenous Business and Public Administration.
As I write this, I am preparing to teach my first INCA class.
The difference is, the way we teach and what we teach. There's been an epic



Merelda Fiddler-Potter. (Photo supplied)

shift in the media landscape since I first became a journalist.
Recent moves by FaceBook, and potentially Google, to block Canadian news is creating a significant problem, not just for the major news outlets in this country, but more specifically for Indigenous peoples.
For decades, inquiries and commissions, like the Royal Commission on Aboriginal Peoples, the Truth and Reconciliation Commission of Canada, and the Inquiry into Missing and Murdered Indigenous Women and Girls, noted the way in which Indigenous Peoples were portrayed and how this affected us.
As Indigenous peoples entered both mainstream media outlets and launched their own, this began to shift.
Social networking platforms like FaceBook, Twitter, even Google, run on algorithms.
These curate things to your liking. They show you ads for products that you hover too long over, people who fit your worldview, and content you might find interesting. They create online bubbles for you to live in indefinitely.
Ironically, the media played a significant role in making social media popular. We posted our stories on these platforms. But, perhaps more importantly, we covered every single interesting blip and made people want to be on these platforms.
I'll give you an example.
When I was still working in the media, an editor came to me and said – let's cover this video. It was of a girl filming her sister while she was driving. Let me be clear, the girl driving was also filming – so there's a problem for another story.
The girl hit the brakes hard and her sister, who was drinking from a disposable cup using a straw, gagged hard on her drink and straw. The video had over a million likes. And my editor thought it would be a funny story to cover.
I was shocked. But it did get covered – by EVERY media outlet. "Sask. video gets over a million likes in less than 24 hours."
Journalists also loved the instant feedback they could get from a story. Good, bad, or other, audience could come to you directly.
When the large media outlets in Canada decided they wanted to be paid by these platforms who profit off sharing their content, it was easy for those giants to fight back.
They deleted their pages on the platforms and now prevent the sharing of this content. First FaceBook and Instagram, but soon Google and YouTube could follow.
So why is this such a serious problem for Indigenous peoples in this country?
In most newsrooms, the inclusion of Indigenous voices is at the very least part of the conversation. To reach a wider audience, diversity is key.
This is not the case on social networking and search platforms. The algorithms want you to see you and your circle to advertise and sell. That's it.
As we work towards self-government and greater Indigenous inclusion, economic reconciliation and closing the gaps in education and health, how do we have conversations with Canadians?
If newspapers like Eagle Feather News cannot share on these platforms, how to we break out of our silos and talk to each other?
A few years ago, a student of mine said her grandfather, who farmed near a Saskatchewan residential school, used to have students hide on his property. He knew something was wrong, but because the administrators and others kept things quiet there was no way to confirm it. His questions were never answered, and he was unable to press for information.
Until 1950, First Nations people were not allowed to leave their reserves without a pass. How could anyone tell a story about someone they are not allowed to meet? How can anyone share those stories or press for change without breaking out of their own circle?
Online news coverage and story sharing is essential, I would say, critical, to

policy change and reconciliation in this country.
If our news outlets, our journalists, and all media is not allowed to share their content, it feels like a fundamental human right is being broken.
I know we don't always like the stories, or the way journalists cover them. And we don't have to.
But content and journalism are not the same thing. A rant on FaceBook or some angry tweets does not replace the crucial role journalists play in curating stories, fact-finding, or research.
Citizens can share content. And that's great, it adds to the landscape. But it's not journalism. And we need journalism.
The point is there is a difference between someone who streams a protest and a journalist who interviews different people who support and may not support something and tries to create context.
We need to step outside our bubbles to see the change. Or, we are consenting to being placed in a sphere with no contact.
This is moving backward for our people.
I do not know what the future holds for online new sharing on these giant online platforms.
But I do know, silos create a void of information, this leads to people constructing false images of Indigenous peoples and dangerous assimilation policies.
Remember, Duncan Campbell Scott convincingly argued we must 'kill the Indian in the child'.
Our provincial government set up a Métis Rehabilitation Community in Green Lake, Saskatchewan and forced families from the Lebret area to move there – shipping them on rail cars as they burned their Road Allowance homes to the ground.
Journalists brought us these stories.
Mainstream and alternative, as well as Indigenous and non-Indigenous publishers, shared these stories in spaces where everyone could see them.
In this country, we are going to have to decide if we want these platforms and networks to dictate what we see. Or if we will demand that our stories and voices be shared with everyone.
This is part of our right, our sovereignty.
They profit in the billions off our data and information. In turn, we should get to decide what we see, read, and share.
We should be able to use this to ensure we never repeat the atrocities in our history.



Registration for the Power Talks: Energy Education Series is now open!

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