

Eagle Feather NEWS

FREE

Groundbreaking senator inspires play

Playwright Kenneth T. Williams, Senator Lillian Dyck and Kristin Friday are all tied to the George Gordon First Nation and the play *Cafe Daughter*.

(Photo by John Lagimodiere)



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EDUCATION DEFICIT

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Joely BigEagle-Kequahtooway prayed for the opening of her Regina arts boutique and her dream came true. - Page 18

Welcome to our
Arts & Entertainment Issue

Coming In May- Sports, Youth & Mining Edition

CPMA #40027204



By Andréa Ledding
For Eagle Feather News

Café Daughter will run from April 19 to April 28 at Sask Native Theatre Company, but the story has been around almost a decade for local playwright Kenneth T. Williams — and a lifetime for his real-life inspiration, Senator Lillian Dyck who graduated with a doctorate and eventually became both the first female First Nations, and first Canadian-born Chinese, Senator in Canada.

"I worked for the National Aboriginal Achievement Foundation in '98," Williams explained, and it was while he was locating Saskatchewan award recipients he met Dyck.

"When we were talking, I said you're Chinese and Cree, how did your mom and dad meet? And she answered, 'My dad owned a café and white women weren't allowed to work in Chinese businesses. There was actually a law.'

He wanted to base a film on Dyck's life and after making a research trip from Ottawa in 2003, he realized it was time to move home to Saskatchewan. To "get the spine of the story," he wrote a play which Gwandaak Theatre in the Yukon took on, directed by Yvette Nolan and starring PJ Prudat — who played every person in the cast.

"I was watching DVD extras for Finding Nemo, and this producer starts telling this character-driven story on-stage, and I went 'Holy crap, that's what I gotta do. That's how I'm going to tell the story ... a one-person show. Then I thought, okay what have I just done to myself?"

But it all worked out for the best, with everything coming from the viewpoint of "Yvette Wong." Williams is grateful to Gwandaak, Persephone Theatre, the Banff Playwright Colony, and most of all the generosity of Senator Lillian Dyck in sharing her story as the launching point for the character of Yvette.

"She put a lot of faith in me and I wanted to make sure I honoured that story."

Williams has just returned from the latest cross-Canada tour of the Nolan and Prudat tour de force of Café Daughter which wound up at Talking Stick Festival in Vancouver, to critical acclaim.

"It made me reconnect with my own past — a friend of mine from high school went and saw it and loved it. A cousin I hadn't seen in 40 years went and saw it as well."

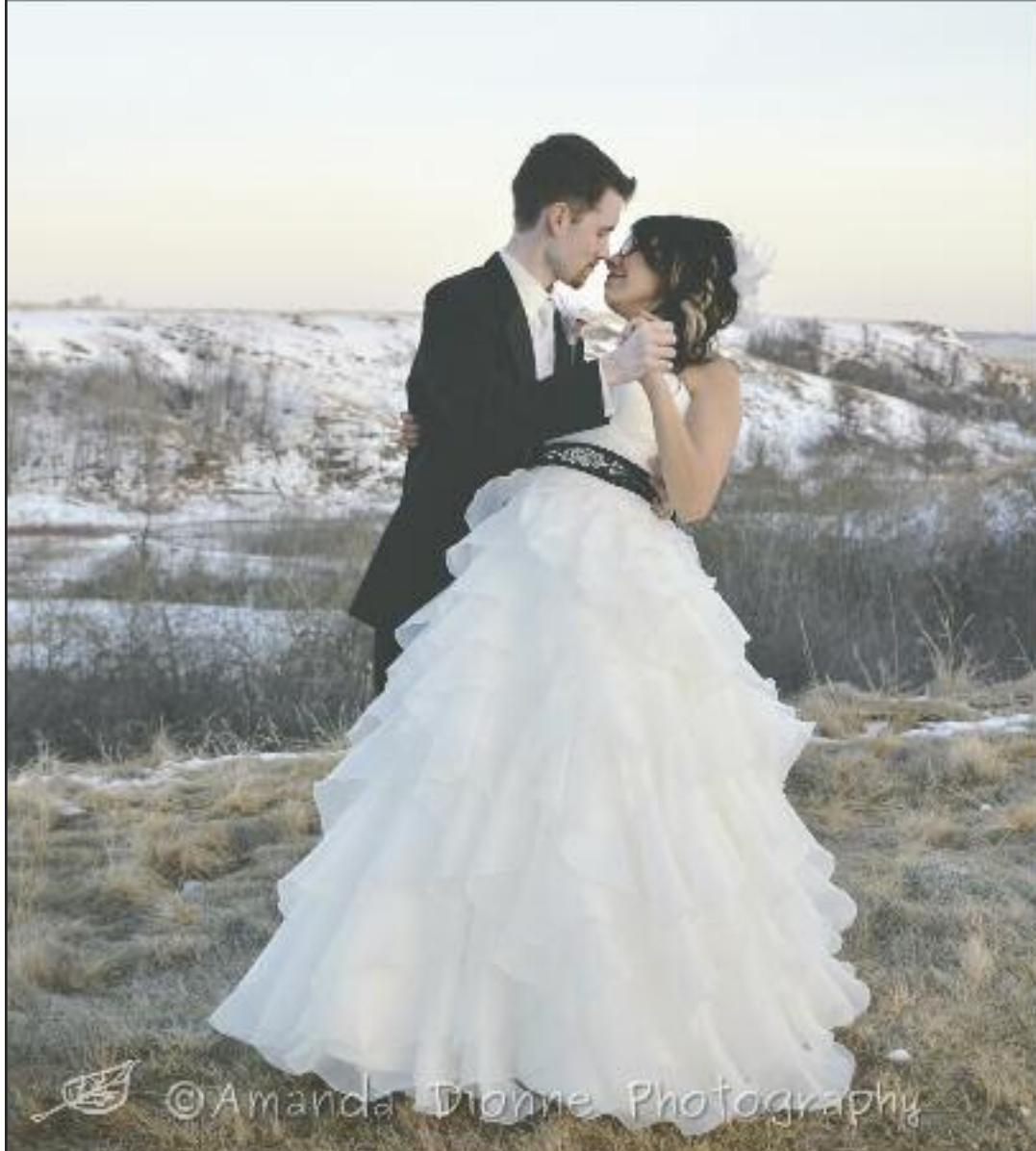
After playing across Canada, the play is finally coming to Saskatoon. The Saskatchewan Native Theatre Company is hosting the show with Kristin Friday playing "Yvette Wong."

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Nishiyuu walkers carried a gift of hope on their journey

**By Paul Seesequasis
For Eagle Feather News**

For millennium the Cree have been walkers. On January 16, six youth and a 45-year-old guide revived that tradition.

It was, in every regard, an epic journey. Departing from the Cree community of Whapmagoostui, the walk was a triumph of the next generation, a beacon pointing toward a better future.

Sixty-eight days and 1,600 kilometers after setting out from the remote James Bay community, the Nishiyuu walkers arrived in Ottawa on March 25 and stood proudly on the steps of Parliament before cheering crowds.



This young marcher walked thousands of kilometres on a journey of self-awareness and hope.

The originals —David Kawapit, 18, Geordie Rupert, 21, Raymond (Bajoo) Kawapit, 20, Stanley George Jr., 17, Travis George, 17, Jordon Masty, 19, Johnny Abraham, 19 and Isaac Kawapit — the guide who became known as the ‘white wizard’ — had become celebrities of a sort on Facebook and Twitter.

They, the Nishiyuu walkers, inspired another 270 to join them, as well as thousands of supporters worldwide.

“I took this walk for healing, (for) the challenges we face,” said David Kawapit, the young man who was inspired to initiate the journey by Attawapiskat Chief Theresa Spence’s fast in protest of government policies. He spoke to the crowd in Cree.

“I am so honored to see you all here in support. This moves me so much.”

When David Kawapit reached Parliament Hill, Chief Spence was waiting with a congratulatory embrace.

The simple message of unity and pride of the Cree, Algonquin, Inuit,

Mohawk and other youth who undertook the trek resonated far beyond the Native world.

It was a statement from a youthful generation that they would be ‘idle no more’, that the time had come for change and for hope. Whatever challenges these youth faced, they were determined to rise above — above community dysfunction, addictions, hopelessness or suicide.

The original seven became a beacon pointing toward a brighter future. By the time they arrived in Ottawa on March 25, a sunny spring day, 3,000 people were cheering their arrival.

“We need to heal as a nation,” said 11-year-old Abby Masty, the youngest of the walkers who had joined the group with her parents along the way.

“For the women and for the youth. To show our respect for the wisdom of our elders. And that is why I asked my parents to go on this journey.”

Politicians were there in abundance: Shawn A-in-chut Atleo, National Chief of the Assembly of First Nations; Spence, whose fast in December and January inspired many in Idle No More and gave inspiration to the Nishiyuu journey; Matthew Coon Come, Grand Chief of the James Bay Cree Nation, and many members of Parliament, including Thomas Mulcair, Romeo Saganash and Justin Trudeau.

Noticeably absent that day was Prime Minister Stephen Harper, who was in Toronto at the same time as the rally on a photo op with Chinese pandas. The choice of priorities did not go unnoticed and raised a furor on social media.

The Twittersphere, for one, lit up with tidbits such as, “So how long did these pandas have to go on a hunger strike to have Harper fly down to meet them in person?” Internet memes abounded.

But the PM’s absence did not take away from the elation of the walkers or their supporters.

Distance is a hard thing often to quantify, but it was clear to all in the crowd exactly how far these youth had come both emotionally and physically. They had left in the dead of winter. Temperatures had dipped to -50 Fahrenheit, not counting wind chill, and there were times they were not sure they could go on. It was tough sledding, cross-country, on snowshoes pulling sleds and camping in tents, hunters’ cabins, and communities. But as they persisted, each community embraced them, offered shelter, food, supplies, and additional walkers.

By the time they drew near Ottawa they were no longer in wilderness but were walking alongside highways, escorted by police, with passing cars honking in support.

The terrain had changed, but as each walker addressed the crowd — many speaking in their mother tongue, through translators — they stood in stark contrast to the south, where languages are endan-

gered, and few can speak their Native language fluently.

Also evident was the shyness and humility of these youth. Along the way, south from ‘Whap,’ as the community is nicknamed, passing through Cree and Algonquin territories, they inspired others who were driven to join them simply because of the positive message of the journey.

As youth after youth spoke — and it was the young people’s remarks that were given precedence over that of the politicians and chiefs — a single eagle circled high above Parliament Hill. Soon people were pointing upward, marveling. It was clear that this was a unique message, that this walk was a gift to all, Native and non-Native, from youth who had embarked upon something both intensely public and deeply private.

Each had their own inner journey to confront, and that was expressed when they spoke to the crowd. But most of all, what was revealed was their strength, their determination, hope and courage. It is a special particular, stubborn, form of idealism that only youth can inflame. It said things will change. They will get better.

Each of the nearly 300 walkers who stood on the steps of Canada’s Parliament building on March 25 brought a message. It was a message that fit under the rubric of Idle No More but went beyond. It said that hope and direction for the future comes from the youth. Adults helped, guiding and offering advice, but it was the youth who embraced the journey, who had trudged through bitter cold, with aching feet, traveling seemingly endless kilometers, toward a brighter future.

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Mark Delorme, Roseville

Pressure mounting on Harper's Cons Gang

Another group has taken on a long march to raise awareness of Idle No More and to protest the federal government and the omnibus bills they keep passing.

A Sacred Journey for Future Generations is a concerned group of people from Stanley Mission that set off on March 16 from Stanley Mission and is headed to Ottawa.

The journey will see them cover 3,452 kilometers and hopefully they will arrive in Ottawa on June 21, National Aboriginal Day.

During their stop in Saskatoon they were feted with a potluck meal with all the fixings at the Core Neighbourhood Youth Coop. The stop was short as they were on their way the next day to continue the trek.

Follow them on Facebook as their daily updates are uplifting and powerful. They are encountering lots of animals and the odd eagle flies by to make sure all is well.

We wonder if the Cons Gang is getting the message yet that Aboriginal people in Canada (and the average Canadian) are tired of the bullying and autocratic ways of King Stephen and aren't going to take it anymore.

Sadly, we think no they're not.

• • •

What is also heartening to see is First Nations standing up to the powers that be in Ottawa. The Feds recently changed Band contribution funding agreements by adding a section that made Chief and Council agree to legislative changes now and into the future if they wanted to receive their annual transfers. Can you say extortion?

Chief Wallace Fox at Onion Lake stood up and said no. The Feds relented for them.

Then Peepeekisis First Nation refused to sign their agreement because, according to Chief Michael Koochicum, it is "due to lack of meaningful consultation and the unilateral imposition that

forces a First Nation to accept all federal legislation both current and future, as well as the chronic underfunding that continues to occur."

They do this even though AANDC staffers say that the Band could be put in third party management.

Chief Koochicum is daring them to do so and will only talk to the Minister, and not AANDC officials with no power. Good on these Chiefs.

• • •

Max FineDay made history last month. This young academic and activist was elected the President of the University of Saskatchewan Students Union. FineDay is the second Aboriginal person IN A ROW to hold the position. FineDay replaces Jared Brown who broke the Aboriginal barrier last year.

students at our provincial post secondary schools.

Lots of smart, savvy and powerful young men and women there just waiting to take their proper place in our society.

Job well done Jared! Job well done Max! Keep up the good work.

• • •

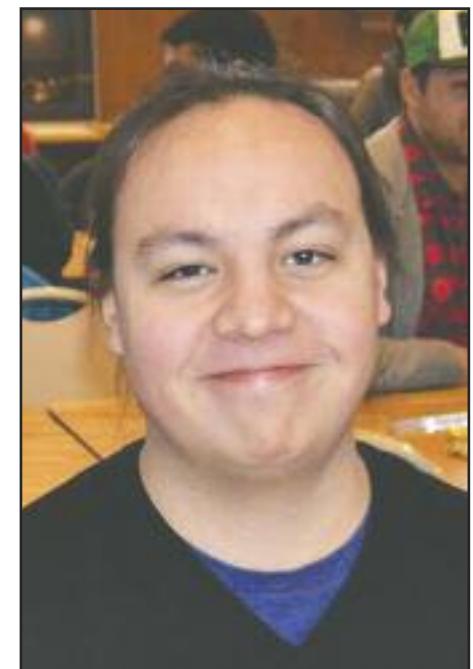
Sad news about the rescheduling of the First Nation University of Canada powwow.

Lots of travel plans got thrown to the wind because the union at Evraz Place is only asking for a 30 per cent raise.

That sounds reasonable. Not!

• • •

The Feds and the Province both released their budgets in March. The federal budget had no surprises as we



MAX FINEDAY

through policy changes. The provincial budget continued with the SaskParty's trend to invest in education and employment readiness for Aboriginal people with nice \$10.8 million dollar increase to \$184.8 million for programs or organizations that provide benefits to First Nation and Métis people.

They also set aside some money to invest in the recommendations of the Joint Task Force on Improving Education and Employment Outcomes for Aboriginal People. Those recommendations will come in mid-April.

A nice budget for Aboriginal people provincially.

• • •

To close, we need to clarify something from last month. We had incorrectly identified Myrna LaPlante and Darlene R. Okemaysim-Sicotte as the co-founders of Iskwewuk Ewichiwitochik.

The actual originators in 2005 were Monica Goulet, then the City of Saskatoon's Cultural Diversity and Race Relations Coordinator, and Donna Scott, then Chair of the Saskatchewan Human Rights Commission.

We apologize for the error.

A Sacred Journey for Future Generations

A trek 3450 km March 16th - June 21st



These young people who are a part of The Sacred Walk for Future Generations walked up 20th Street in Saskatoon on their way to a welcoming potluck at the Core Neighbourhood Youth Coop.

(Photo by Tp Linklater)

If you need a reason to be excited about the future, just check out the

know they have the planned assimilation and extermination of Aboriginal people

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Spence bravely opened the dialogue

I started to write about Chief Theresa Spence for my February column but ended up too sick with the flu to do anything so I will write about her now simply because I admire and respect her. And because I believe she got a dirty rap from the Government of Canada, the white media and from AFN.

I do, however, admire the leaders who proudly and solidly walked to her side and supported her, among them Grand Chief Stan Loutit of Mushkegowuk Council of North Eastern Ontario. They recognized that what she was trying to do was not kill herself, but rather, bring serious attention and dialogue to the plight of her community and other Aboriginal communities across this country. She was able to do this in spite of the personal attacks and the incredible negativity directed at her.

She did not find the Idle No More movement but her efforts and commitment to her people gave the movement additional energy and life force. No fancy head dress to remind us of her status, only the image of her in an old parka and toque to remind us of every mother who has fought hard for her community and tried against all odds as the cliché goes, "to keep body and soul together and food on the table for her

babies."

How many of you know that in Attawapiskat, as in all northern communities, milk is \$7.39 a liter, white bread \$2.99 a loaf. A can of tomato sauce is \$7.99. A small package of spaghetti \$5.75 and a package of hamburger \$6.00, a small bag of frozen peas is \$9.19 and 1.5 kg. of chicken is \$9.74, a pound of tea \$14.39.

Olivier De Schutter, UN Special Rapporteur on the Right to Food, wrote that he went shopping with a woman in Kaashechewan, which I am told is not far from Attawapiskatt. He said they bought a package of chicken legs, tomatoes and rice, these ingredients at the only store in the community cost almost \$70. That was an expensive dinner and certainly not one any local community people would be enjoying very often, if at all.

CTV reported that most people at Attawapiskat ate bread, cheese and eggs almost daily because these were the cheapest foods in the store. And at the price of tea, I doubt anyone is sitting around sharing a cup of that in the evenings.



Reflections
Maria Campbell

A friend of mine who has visited there several times over the past few years also said there was very little wild meat simply because shells

were just too expensive.

And clothing for the family, shoes, all the things we take for granted, all cost a fortune if purchased in the community and it is an equal fortune to come south to do shopping.

And a home, according to Chief Spence, costs \$250,000 to build and that is a small 3-bedroom Indian Affairs house. The cost to repair one is anywhere from \$50,000 to \$100,000.

And what about the deaths in a community? How much would a funeral cost including the food for a wake and the burial? And how much for a litre of gas if something should happen and you have to go to a health clinic?

What about education or recreation for the children? So many things a family needs just to survive, never mind live the semblance of a good life. So many things for a chief to deal with day in and day out, what do you do when you have 90 people living in an indus-

trial trailer and others living in tents with children and its 40 below outside?

Nicholas P. Snoek, an accountant from Elliot Lake, Ontario wrote upon reading in the news about the audit which was conveniently made public to discredit her.

"Stephen Harper has delivered some \$93 million to First Nations people in Attawapiskatt over a six year period.

Dividing that sum by the numbers of people yields a figure of \$3,000 per person per year. So that comes to \$250 per month or \$8.22 per day. How is it that the band council stands accused of financial mismanagement?"

And never mind that the media failed to report she was elected in 2010.

There are other things to remember, among them, that there is no northern allowance for people who are northern residents.

The allowance is for those people from outside who come to work in the North. And last, but not least, there is the government subsidy for alcohol and cigarettes. Ironic isn't it?

The Canadian government spends millions of dollars educating Canadians on the evils of tobacco but they give a subsidy for its use in the North.

• Continued on Page 8

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Manitoba Métis Lands Case: Now What?

On March 8 the Supreme Court of Canada gave its long-awaited decision in the case of s.31 of the Manitoba Act 1870. Brought by named individuals and the Manitoba Métis Federation and initially filed in Manitoba courts in 1981, the case was first known as the Dumont case for the President of the MMF and later of the MNC, Yvon Dumont.

The case subsequently changed its name to the named individuals, including Dumont and the MMF, and has since been generally called the MMF case. The Supreme Court made a declaration that the federal government failed to diligently implement what I called "Manitoba's Métis Settlement Scheme of 1870" in my 1991 book published by the U of Saskatchewan Native Law Centre. But the Court's decision did not recognize the purpose of creating a land base for our people.

Rather, the Court stated, the purpose was simply to give a 'head start' to the Métis children, not the families, and there was no duty to protect the children's lands from speculators that history shows, descended like Protestant Orangemen vultures that flew in from Ontario upon the vulnerable Catholic Michif infants.

I have expressed my view that the facts as found at trial and upon which the Supreme Court based its decision have resulted in a judicial record that is far from the historical truth about the way the Métis were simply cheated out of a land base in Manitoba, with disastrous consequences.

Interested readers may find this opinion in the March 12 electronic edition of the Winnipeg Free Press, at page A9. The result of the government inaction and delay was that most of the intended Métis beneficiaries of s.31 moved away from Manitoba and formed the bulk of the local population in the area of Batoche in 1885. And you know the rest of the story.

The nub of the Supreme Court's approach was the trial judge's finding that our people had no communal interests in the land, and that any interests held by individuals arose "from their personal history, not their shared Métis identity."

This, of course, is directly opposite of what we know from our oral history and that is even corroborated by standard historians' accounts. If this were true, it would mean that the Métis in Manitoba could not claim aboriginal rights to hunt, trap and fish. Lower court cases have already found such rights and the Supreme Court analysis opens up an avenue to appeals by the federal government against these decisions. The Court makes it amply clear that it was hamstrung in its ability to accept Métis arguments about collective rights because of the findings of fact at trial. An appeal court is generally bound by the findings of fact at trial. Inex-

Comment
Paul Chartrand



plicably the lawyers for the MMF called no expert witnesses on behalf of the Métis, leaving the trial judge with only the arguments of the many experts called by governments, such as Tom Flanagan, to counter their legal arguments.

The consequence of the 'individual interest' approach, as opposed to the recognition of communal rights has enormous implications for what follows by way of negotiations or settlement in the political arena.

It means that any moral or political entitlements to compensation would belong to the individual descendants of the original Métis persons who were entitled to receive or who received lands under s.31, and not to the Métis community. Any case for compensation resembles more the case of the Japanese-Canadians whose ancestors were detained during World War II rather than cases for community compensation under federal policies such as the Comprehensive Claims for aboriginal title or specific claims for other government wrongs to collective rights in the Specific Claims policy.

Who might those Métis descendants be today and where are they to be found?

Many descendants now live in the few Métis villages that remain within the boundaries of the original small 'postage stamp' province of Manitoba, the borders of which were greatly expanded in 1912. Many descendants live in the now French-Canadian villages in southern Manitoba. A great many descendants are in Saskatchewan, particularly northern Saskatchewan and further west. And many descendants are now members of Indian reserve populations in Manitoba, Saskatchewan and elsewhere.

The MMF, which was granted public interest standing in the MMF case, today represents Métis people throughout the geographical boundaries of the expanded province. The Supreme Court's analysis points to an unhappy division of interests among its constituency.

Now what? I have always viewed s.31 as part of a larger 'bargain of Confederation', an idea that the Supreme Court itself has adopted in other contexts as a compact between a minority and Canada which forms the basis of an historic agreement to join Canada.

A breach of that compact has serious consequences, including an illegitimate Constitution, in the same way that Quebec continues to assert the illegitimacy of the Constitution Act 1982. And compensation would be owed to the Métis community, not to individuals. The Supreme Court's analysis, rather than its actual decision, has opened a Pandora's box the contents of which we can expect to witness for a long time.

**By John Lagimodiere
Of Eagle Feather News**

First Nation leaders insist that chronic underfunding of education on-reserve has led to an education deficit that continues to grow. The federal government continues to insist that funding for on-reserve schools is consistent with funding for mainstream schools.

The Federation of Saskatchewan Indian Nations has just released a study that, according to the researcher, proves that the First Nation leaders have it right and that on-reserve education funding is inadequate.

"Education is a Treaty right that has not yet been implemented," said FSIN Vice Chief Simon Bird who is in charge of the education portfolio.

"This report sheds light and gives you the truth that we are an afterthought. We need our education to be funded at an equitable rate so our students can reach their full potential."

The report was written by Robert Kowalchuk, a former educator who has worked both on and off-reserve.

"A prime example of the shortfall is on instructional resources," said Kowalchuk at the press event to release the report.

"The federal government supplies \$50 per student on reserve while the nearby Living Sky School Division supplies \$680 per pupil. On a line by line comparison, on-reserve funding suffers."

One bright spot showed that on-reserve schools are actually graduating First Nation



SIMON BIRD

students at a higher rate than off-reserve schools. That success comes from being able to get the students to return after the pivotal Grade 10.

"Off-reserve schools have difficulty keeping them engaged after that," added Kowalchuk.

The battle is not over for Vice Chief Bird.

"We will continue to raise this important issue," said Vice Chief Bird. "Without education you will see higher social costs and unemployment. Language and culture need to be a priority and we need fairness."

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Brotén's NDP must attract Indigenous voters

By Fraser Needham
For Eagle Feather News

There is no doubt Cam Broten has his work cut out for him. On March 9, the Saskatoon MLA was chosen as the Saskatchewan NDP's eighth leader.

The NDP has governed the province for much of the past half century but these are not easy times. Since losing power to the Saskatchewan Party in 2007, the party has remained in the political wilderness for the past six years often trailing Premier Brad Wall's government in the public opinion polls by more than 20 points. In 2011, the NDP suffered its worst electoral defeat in modern history being reduced to a mere nine seats.

With Saskatchewan's Aboriginal population growing rapidly, the NDP will certainly be looking to retain those Indigenous voters who have traditionally voted for the party while reaching out to new ones as it attempts to regain power.

One of the key issues the province's First Nations continue to lobby the provincial government for is a resource revenue sharing agreement. Organizations such as the Federation of Saskatchewan Indian Nations argue that such an agreement is a treaty right and the province has no choice but to comply.

The Sask Party has said it is dead set

against a resource revenue sharing agreement but Broten says the NDP is open to such an agreement with First Nations but is vague on details. He says some form of a revenue sharing agreement would be beneficial to both Aboriginal and non-Aboriginal people.

Broten is also hesitant to say whether or not he believes resource revenue sharing with First Nations is a constitutional treaty right.

"Constitutional scholars and experts can debate the constitutionality of everything," he says.

"I view this as a common sense approach and I view this as a practical way that we can have a better and stronger society. If we extend opportunity to more and more people that means businesses across the province do better, that means industry has trained people so they can do better, that means social costs to do with health care and policing are lower. So this is common sense."

Another key area for Aboriginal people in Saskatchewan is employment and job training. In spite of the economic boom, Indigenous job numbers have shown some declining trends in the province in recent years. University of Saskatchewan economics professor Eric Howe recently released a report that blames First Nations and Métis job losses

on the Sask Party's cancellation of the Aboriginal Employment Development Program and an immigration policy that has allowed too many unskilled labourers into the province.

Broten says the NDP is absolutely in favour of reinstating the AEDP but less sure about altering the immigration program.

"It's not either/or when it comes to the issues of immigration or employment for First Nations and Métis peoples," he says. "We can be doing both better."

"There's also been huge missteps on the immigration front because the Sask Party as opposed to having a focus on opportunity for everyone and having sustainable policies based on families and having everyone doing well and not just treating people like cheap labour – they've really made some missteps here."

A further bone of contention for First Nations communities in the province is the under funding of on-reserve education.

Although on-reserve education falls under federal jurisdiction, some groups such as the FSIN have been pushing the Province to step up to the plate and fund educational programs in First Nations communities.

A resolution put forward at the recent NDP convention that would have seen the provincial government fund on-reserve



CAM BROTEN

education was defeated and Broten says his preference is to continue to lobby the federal government for more dollars.

"This is an issue where we need to take a much stronger stance with the federal government," he says.

"There are jurisdictional issues here but we need to approach this in a smart way and we need a much stronger position with the feds working with them to ensure we are improving the educational environment for people on reserve."

Dishonest lawyers cheating Indian Residential School survivors says former Winnipeg law firm employee

By Fraser Needham
For Eagle Feather News

Extending personal lines of credit and co-signing for car loans are some of the depths dishonest lawyers have been willing to stoop to in order to lure in residential school claimants, according to one freelance writer.

Frank Busch is a contributor to the online publication, Troy Media, and he also worked for three years as the director of residential schools for a Winnipeg law firm. During this time, he spoke to about 2,000 residential school survivors about potential claims under the Indian Residential School Settlement Agreement (IRSSA). Busch says many unsuspecting residential school survivors have been duped by unscrupulous lawyers trying to cash in on their settlements.

He says under the settlement agreement, residential school survivors who wished to file an additional claim had to hire a lawyer to represent them. For this service, the lawyer could charge a fee of 15 per cent of the claim which would be added above and beyond what the claimant received. For more difficult cases, lawyers could charge an additional 15 per cent which would be subtracted from the claimant's settlement.

Busch says a number of dishonest lawyers used the additional 15 per cent charge to bill for little or no work done. This could result in a single law firm making up to \$30,000 on a single \$100,000 settlement.

In order to lure residential school survivors in,

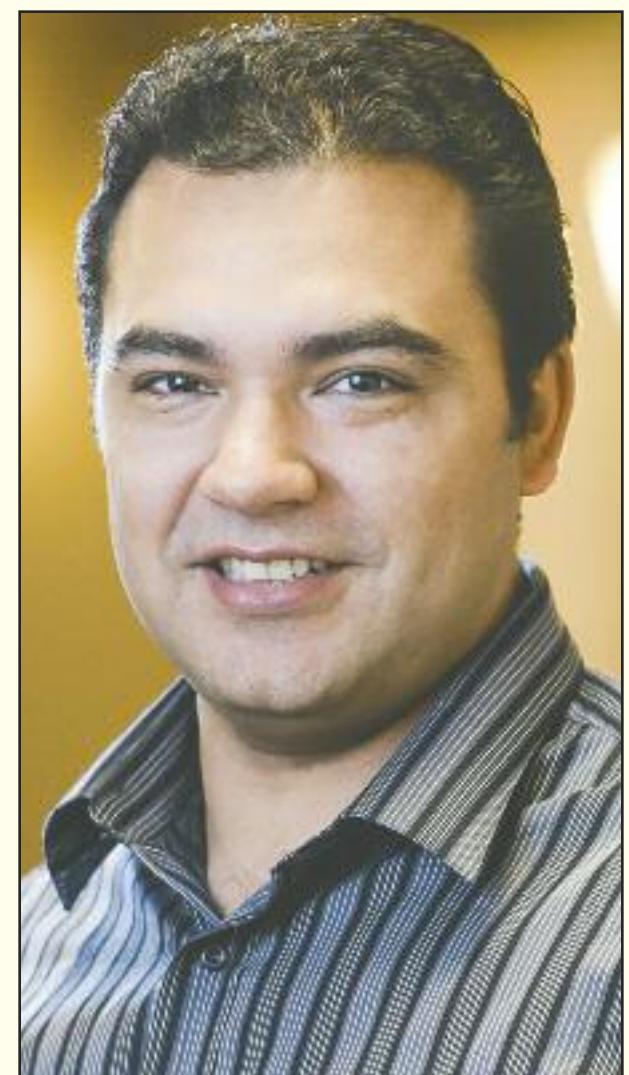
some less than reputable law firms agreed to co-sign for car loans or offered claimants personal loans at high rates of interest. Since residential school survivors tend to be some of the poorest citizens in Canada, Busch says they have also been some of the most vulnerable to such schemes.

"Some of the law firms would have no qualms about giving them as much as a \$10,000 advance," he says. "Now, usually this was done up as a separate matter, so it would be reported differently and would be outside of their settlement. A lot of these were done up as personal loans from the lawyer to the client and some of them were done up at outrageous interest rates."

Busch says another thing some lawyers have done is contract out to third party agencies as a means of overcharging claimants. As many residential school survivors often want to talk extensively about their claim as a means of working through the experience, a number of lawyers contracted out third parties to talk to these claimants while all the while billing for services for rendered.

"Often for these lawyers, if you have 800 clients, you don't want take up all of your time talking to each individual about what might happen to their case," he says. "So, they would contract these agencies to talk for them, to give the client constant reassurance, meanwhile they're timing it and they are going to be adding this on to the bill."

As result of these unscrupulous lawyers, Busch says former chief adjudicator of the Indian Residential School Adjudication Secretariat Daniel Ish was



FRANK BUSCH

left trying to police many of these bogus legal charges. He says the Canadian legal profession as a whole needs to do a much better job of preventing its lawyers from overcharging clients in similar situations in the future.



Assembly of Manitoba Chiefs Leader Derek Nepinak addresses the treaty forum"

Treaty forum held despite absence of higher-level federal bureaucrats

By Fraser Needham
For Eagle Feather News

First Nations leaders from all over Canada gathered in Saskatoon last month for a treaty forum. The two-day meeting at Whitecap Dakota Dunes Casino was co-hosted by the Assembly of First Nations and the Federation of Saskatchewan Indian Nations.

It included a number of discussions on treaties one through 11, a presentation by Edward John on the United Nations Declaration on the Rights of Indigenous Peoples and a talk on the 1763 Royal Proclamation by former AFN leader Ovide Mercredi.

FSIN Chief Perry Bellegarde says the meeting was a follow up to the Jan. 11 meeting between Prime Minister Stephen Harper and First Nations leaders in which the federal government promised a high level mechanism to address treaty implementation. He says First Nations leaders are still waiting for the prime minister to convene a high level meeting but in the meantime they plan to be ready when it happens.

"We are also following up on the Jan. 11 meeting with the prime minister where he committed to a high level mechanism, a high level cabinet committee to look at implementing the treaties as established in section 35," he said.

"So we have to make sure we have our strategies in place so we can put this forward to the prime minister and Crown. So, that is what we are trying to do."

Officials from the prime minister's office and Aboriginal Affairs were invited to the treaty forum but most failed to show aside from a few low level bureaucrats. Nevertheless, Bellegarde says First Nations will continue to go on with their work with the expectation the Crown will convene a high level meeting in the near future.

"There were reps we did invite but again you cannot always accommodate everyone's schedule and they are not here so we are going on with our work," he says.

"At some point, the Crown should be there with each treaty territory, they should have that process."

Nevertheless, Assembly of Manitoba Chiefs Leader Derek Nepinak says he is not so sure high level meetings with the Crown will bring the results of treaty implementation First Nations desire. He says he believes instead it will be grassroots movements like Idle No More that will drive governments toward truly honouring what is in the treaties.

"It's just a continued application of Indian Act policy that's now being used to draw in treaty implementation discourse," he says.

"As long as we exist as political organizations and we look down from these organizations at the grassroots people who are responsible for implementing treaty, these meetings won't yield anything."

"One process will yield another process which will yield another even more complex process and nothing happens. Treaty implementation has to start from the ground up."

Hanging on by our fingernails

• Continued from Page 5

This is the practice across the country.

These are the kind of contradictions our people have lived with in every poverty stricken community in this country. Just think if only five per cent of the resources that are or have been hauled out of our territories in the past 100 years had stayed in the community how different things would be.

I do not blame the Harper government for this, they are just the last ones to come in and try to finish the job started and nurtured by every government that has been in power in this country. Think about it, just in Saskatchewan alone, who was the government that brought multi nationals in to mine uranium and clear cut the land and who is the government that is now trying to convince us that a nuclear waste dump is wonderful and will provide work for the people?

Government is just one body with different masks. They are all Weetikowak! Cannibals or as Sitting Bull called them, "The fat takers."

I sound a bit crazy right? But it is frus-

trating to watch over and over again, leaders with promise who cave in for a handful of welfare dollars. There is another way and that is what Chief Theresa Spence was trying to draw attention too and that is what Idle No More is doing.

We are in a real bad way and something has to change. I am reminded of my friend Chief Bernard Omiyak of the Lubicon Cree in northern Alberta. A long-time fighter for his community who, when I asked him how they were doing replied, "Well Maria, we are hanging on by our fingernails but that is about all."

This really describes the situation of many leaders in communities surrounded by multi-nationals developing the rich resources of their territories.

"We are hanging on by our finger nails."

Thank you Chief Theresa Spence for your commitment and thank you Idle No More for your leadership and courage.

For when I asked how they wish all of them good health and strength, they have chosen with great honor, a good fight and there is a thing as reciprocity.

Important Public Safety Notice

To meet the growing need for electricity in northern Saskatchewan, SaskPower is building a new overhead transmission line to run from the Lindsay Lake switching station to Key Lake.

Construction is now underway and will continue until June 2014. Please stay alert to work crews and heavy equipment in your area and keep well clear of construction zones at all times.

This power line is a major investment in the future of the north and is part of SaskPower's commitment to build Saskatchewan's electricity system to meet future demands. We want to ensure all communities and businesses have the power they need to grow.

Thank you for your patience and cooperation as we work to improve electricity service for all customers. To our crews and everyone involved in this project, thank you and stay safe.

Hey, there's a fungus among us and its nasty!

Afungus, Candida Albicans, exists in every one of us. It seems to be associated with many allergies, it causes prostatitis (inflammation of the prostate gland) and yeast infections.

The fungal growth also stresses the immune system of the body once the opportunity for overgrowth (colonization) develops.

In many people, this auto-immune stress short-circuits the body's ability to fight future growth of this or any other fungus, or any other invading bacteria, infections or allergens.

Candida Albicans is a yeast growth fungus that is normally controlled by the bacteria in the intestines. When something destroys the helpful bacteria, such as antibiotics, steroids and the birth control pill, the yeast begins to invade

and colonizes the body tissues. These yeast colonies release powerful chemicals into the bloodstream.

They can cause such varying symptoms as feeling tired, chronic diarrhea, yeast vaginitis, bladder infection, menstrual cramps, asthma, migraine headaches and severe depression.

The medical term for this yeast overgrowth is Candidiasis. Candida overgrowth is by no means a new problem. But usually it has been thought of as a minor infection of the mucous membranes, skin and nails. However, Candida can become a chronic systemic



Health Matters

Flo Lavallie

infection that causes tissue damage throughout the body. Chemicals produced by the Candida attack the immune system. If that system weakens, the Candida invariably spreads.

To correct the problem of fungal overgrowth, a few simple steps have proven to be effective. The yeast feeds on carbohydrate foods, sugars, yeast products and mold foods such as mushrooms and cheese. Avoid using antibiotics and steroids unless absolutely necessary. Acidophilus will destroy Candida at its home base, the colon. Garlic extract is found to inhibit other

yeast like fungi. Evening primrose oils will hasten the restoration of the immune systems, Train yourself to eat light. Avoid acid forming foods, processed meats, vinegar, and fermented dairy products. Eat Alkaline forming foods, chicken, fish, turkey, brown rice, wild rice, oatmeal, oat bran, beans, lentils, chickpeas, vegetables, pumpkin seeds (high in zinc), salads, coleslaw, onions etc.

Drink eight glasses of water a day. Exercise 15-20 minutes per day. Moderate amounts of sunlight are also beneficial. All of those measures together with stress avoidance should enable the body's cells to expel persistent fungus.

(Read part two next month in Eagle Feather News)

www.companionhealthoasis.com

Making sense of cancer

April is cancer month. Cancer has been in my family so long that I call 'cancer' my cousin. The cousin who comes for a short visit and never leaves.

I faced my own battle with the disease nine years ago and I'm in remission. My fear is that the cancer will come back. For that reason I call myself a breast cancer warrior because I know that cancer is not finished with me or my family.

I have tried to make sense of this disease. Cancer has taken so many in my family including children. It's so frustrating. I am not a doctor or scientist that can find a cure for cancer, but I am a warrior and I need to do what I can to fight this disease. I began educating myself. The more I learned, the less I feared cancer. I learned to enjoy my time here and work hard at sharing my love of life with everyone. I learned to treat others with kindness because it feels good and I like feeling good.

I may never know why cancer has touched our family to the extent that it has, and that's okay. I will not live my life waiting for cancer to knock on my door again. I take every opportunity to talk with Aboriginal people about my battle with cancer and ease some of their concerns about this disease. We often focus on negative things and spend little time enjoying life and all the gifts we receive in a day. The best advice I received was from my Aunty who told me, "You don't just lie down and die! You get up and fight!"

Cancer is so common in our communities that we aren't surprised when we hear that someone we know has cancer. When you're the person with cancer it is devastating and that person can feel so alone.

What can we do or say to our friends or family members dealing with cancer? To start with just be yourself. I found that when I was diagnosed some of my family and friends were scared to come and see me. I guess they thought I was going to kick the bucket right away and didn't want to watch me suffer.

Sandee Sez

Sandra Ahenakew



There are so many issues that I never thought about until I was diagnosed. There are many cancer organizations that provide support and education for

people dealing with cancer but nothing specific to Aboriginal people. I found a huge gap. I decided to try and bring our Aboriginal voice to the table. What about us, I asked them.

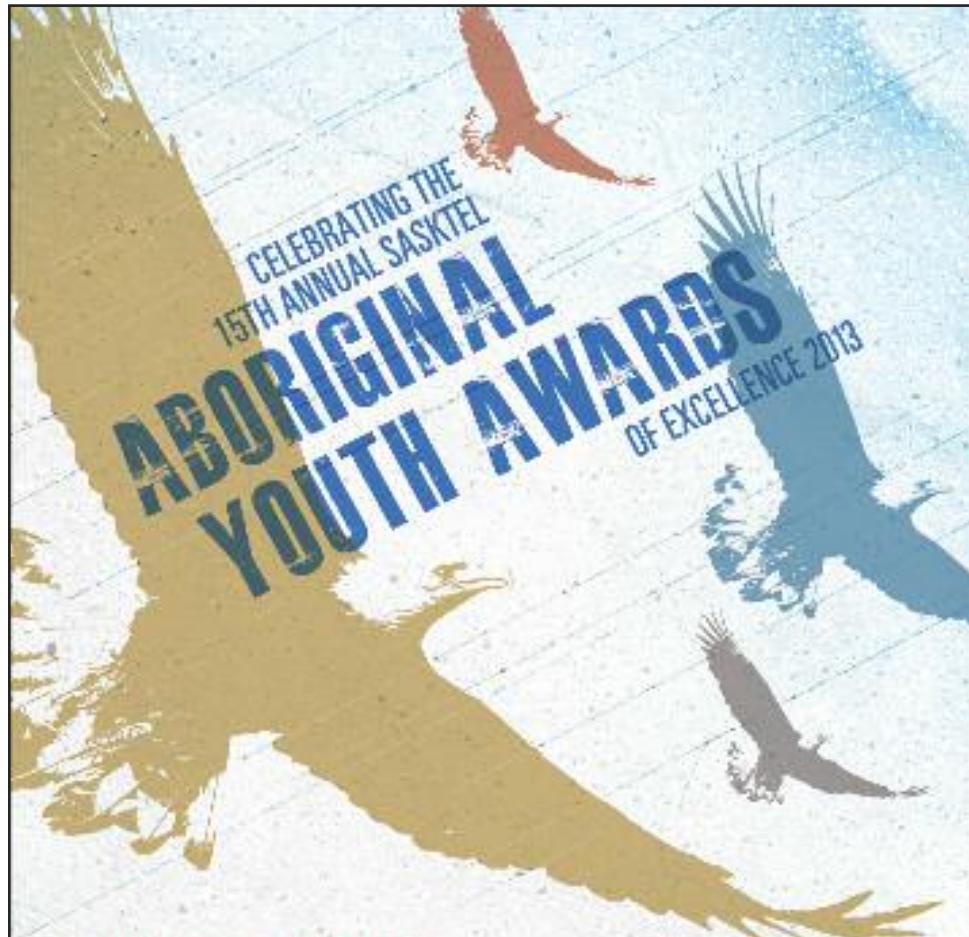
I began to think about those people that live on remote reservations. What would happen to them if they are diagnosed? Are there screening programs for them and do they participate if they are available?

What happens to all the money that people donate to the 'cause'? We have the Terry Fox Run, CIBC Run for the Cure, Canadian Cancer Society, and Saskatchewan Breast Cancer Network. Why aren't they offering programs for Aboriginal people? If a gap exists then fill it. Create your own support groups; talk to your family and friends about cancer, and when the opportunity arises to take part in screening, programs take it!

People are living longer with cancer. I am living proof, and yes we will still lose people but don't get lost in that fact. Life is meant to be lived and enjoyed. It is the greatest gift given to us, so enjoy. Thank you for your letters and emails it is always nice to hear from the readers.

You can write to me at Eagle Feather News C/O Sandee Sez PO Box 924, Saskatoon SK, S7K 3M4 or send me an email to sandra.ahenakew@gmail.com

Until next month, take care. Ekosi.



Gala Evening May 24, 2013

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Nominations must be postmarked no later than midnight, April 12, 2013

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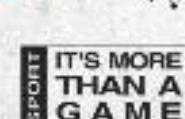
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Office of the Treaty Commissioner



New technology no way to build a tribe

The technology today is mesmerizing. In my lifetime we have gone from the typewriter to the tablet in what seems an incredibly short time. I couldn't have imagined being able to acquire an entire book in less than a minute.

But I do when I put another one on my Kindle to read when I travel. We even buy telephones in order to read. That's how much it's changed.

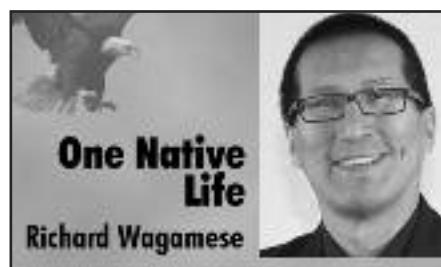
I watch young people. They are virtual wizards with computers and gadgets. Six-year-olds know more far about technology than I do and you can't go anywhere nowadays without seeing people connected by some sort of gadget. The days of robots and artificial intelligence can't be that far away. You get the idea that anybody can build anything to accomplish anything at any time.

There's so much techo stuff around that most of it I haven't even heard of or seen. I thought we were doing great when my wife got a new cell phone that she could send text messages with. But the sheer magnitude of technological marvels is mind boggling. It seems that every week I see another adapted, faster, bolder way of doing things. Science just keeps inventing.

New tech But I've discovered that the one thing they can't do is build a tribe. As much as science is able to accomplish, they can't do that. They can't bring people together in a common purpose. They can't tie people together in emotion, in spirit, in faith that we were created to be in community – or the desire to be there. They can't create harmony or cooperation.

That takes a different kind of technology. To bring complete strangers together in unity, equality, harmony and purpose takes a technology of the heart. We watched it happen recently. We were part of it and it changed us and made us more. We were honored by it. We came away from that experience understanding completely that some things will always require human spirit to accomplish.

We were part of a writers group I was hosting. It was held on the campus of Royal Roads University in Victoria. The writers who registered were all 30 years old and older and were compelled to attend because of a love of words. We all carried the desire to become better writers. We all shared a dream and a



yearning. When we met for the first time we could feel that. We sensed it in the people in that circle.

Over the course of five days, we focused only on that energy. We used it to

bring us closer together. Nothing else mattered but paying attention to the flow of it, to sharing it, to allowing it to enter us. What happened was magical. We became a tribe of people bound by something bigger than ourselves. We were part of one singular creative energy and it caused us to feel connected in a way none of us expected.

Now, I've been leading writing workshops, seminars and classes for a few years and I have experience leading other groups. But this was the first time that I actually felt led, borne forward, perhaps. There was something far more powerful than my limited understanding guiding us together as we shared.

We became bound by the desire to be heard. We grew closer because each of us carried a story and we wanted that story to be recognized and validated. We wanted our voice to matter. We wanted to be included. We wanted to be part of

something. That's a desire as old as our species itself. Sometimes in our busy technology-driven lives, we forget that.

One woman shared a story about how her love of writing had been shamed by the nuns at a residential school. She spoke through tears of how that had hurt her and crippled her ability to trust herself with the words she felt inside of her. Another woman shared her trouble with her academic career and how it had robbed her of her ability to express herself freely. She let the anger over that out in the group.

One by one we shared human moments. One by one we brought ourselves closer to the others. One by one we let ourselves be completely human. We let ourselves be seen, warts and all and felt accepted. We were Ojibway, Cree, Irish, Metis, Scot and French. We were people. We were brothers and sisters. We were equals.

That's how you build a tribe. You don't need to be bound by race or culture. You don't even have to have known each other before. What matters is equality. What matters is recognizing that we all carry the same yearnings, desires, wishes. You build a tribe by heart – the only technology capable of changing the world.

Anderson resigns post as president of First Nations University of Canada

First Nations University of Canada (FNUniv) Board of Governors have announced the resignation of Dr. Doyle Anderson, who has served as president of the institution since 2011. Dr. Anderson is resigning to attend to family health issues and wishes the First Nations



DOYLE ANDERSON

University of Canada every success in the future.

David Sharpe, the new Chair of FNUniv's Board of Governors, commended Dr. Anderson on behalf of the students, faculty, staff and Board, for his contributions to the institution, including efforts to stabilize the institution and increase its enrolment.

"First Nations University of Canada is in a solid position to advance in key areas of Aboriginal post-secondary education," said Sharpe. "Over the last few years, we have experienced financial stability and have made significant progress in increasing enrolments, devel-

oping and implementing effective governance, improving strategic planning and standardizing administration practices."

Sharpe noted expansion of course offerings, scholarships and information technology at the campus as some key indicators of such progress.

"We are confident in the future and the strength of our institution," he added. "First Nations University of Canada will continue its mission to enhance the quality of life, and to preserve, protect and interpret the history, language, culture and artistic heritage of First Nations.

"We wish Dr. Anderson every success in the future."

The Board has named Juliano Tupone, FNUniv's current VP Finance and Administration, as Acting President. Tupone is from the Sweetgrass First Nation in Saskatchewan. As a Certified Management Accountant, he has dedicated his career and financial expertise to serving First Nations for the past decade.

A graduate of the First Nations University of Canada where he completed a Certificate in Indigenous Business Administration, Tupone went on to complete a Master's in Business Administration at the University of Saskatchewan.

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Recalling my first road gig as a comic

As a comedian, one of my biggest dreams was to work on the road. Though normally a cynic, I bought into the romantic notion of paying my dues at one night gigs and living out of a suitcase.

My first road gig was through a booker named Jack Cheapskate (not his real name but fitting). Everyone jockeyed to work for him because if someone booked you, then you must be a comic. (It later turned out that Jack would send a barking dog on the road.) This leads me to my first tip on being a standup comedian: 1. Book your own gigs.

My inaugural road gig was with a comic with 20 odd years on the road. He drove a Toyota Tercel (to give you an idea of how lucrative the profession is). I was nervous about travelling with a stranger and so were my parents.

As they dropped me off, my dad gave him the "mean eye" and the mean eye from my dad is basically like a machete to the soul. The guy laughed nervously, "So your dad, he ever kill anyone?"

"Never been convicted." Daddy didn't raise no fools.

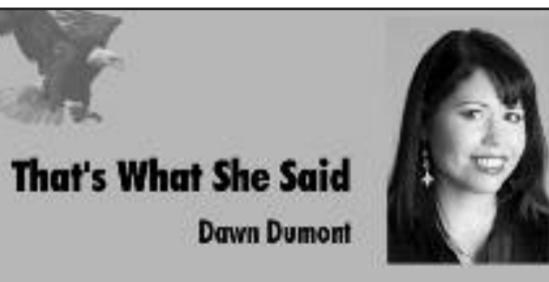
The older comic, let's call him, Matt, smoked weed all the time. "It

calms me," he said. And it was true because without it, he road raged at passing truckers, the roads and butterflies.

I brought a book because conversation with a stranger is like combing your hair with a molasses-covered brush – painful and pointless. Matt said it wasn't nice to ignore the driver so I shut my book. I asked him a few questions about stand up and he veered the conversation towards his sex life or lack thereof. He said: "I haven't had sex for five years," and ventured a look in my direction.

I wasn't nervous. Matt was a petite man; I outweighed him, was half an inch taller and much meaner. Still the comment disturbed me in the sense that it made me want to throw up all over the dashboard. I calmly explained that I was a lesbian. And would always be one. Even after I died, I would be gay in heaven.

Tip 2: Entertainment is rife with sexual harassment but you don't have to work with pigs. You will get less gigs



however. But so what? Shitty gigs tend to pay shitty anyway. I don't remember our first gig.

This

means it probably went well. (Or I roofied myself to forget it. Either way, kudos Dumont!)

The next gig was in a one-horse town. Actually the town wasn't big enough for a horse, maybe a large pig at the most. Matt was immediately incensed: "I told Jack that I don't do gigs in towns where the town is named after the hotel." Tip 3: That's a good rule.

We checked in and went to the restaurant. The waitress came over holding a napkin to her face. She had a nosebleed and not just any nosebleed. Remember that scene in The Shining when the elevator doors are gushing blood? Like that.

She reached over us to grab more napkins. Then she went to the bathroom, plopped them in the toilet, flushed and returned to take our order with Kleenex

stuffed up her nose.

Matt ordered a hot hamburger. I elected to stop eating for the rest of the trip. Tip 4: Pack protein bars.

My hotel room was grim. I'm sure at least one person, maybe a couple animals, died there, if only to escape the smell and grime. There were holes in the drywall the size of men's fists and a few the size of someone's skull. There was no TV. I found a Bible on the nightstand, flipped it open and a condom fell out.

I nervously chewed gum for four hours waiting for the show to start. Tip 5: Always bring a cell-phone, laptop, and a case of bleach.

Our audience was a bunch of oil riggers, more interested in drinking and hitting on the hemophiliac waitress than the show. That was fine.

Being ignored blows but it's not the worst thing that can happen in a one-pig town where the police are – at minimum – one hour away. It's like #77 on that list.

The oil riggers partied until dawn (apparently cocaine is quite the stimulant) in the next room, which gave me plenty of time to reflect on my chosen profession. Tip 6: Enjoy your down-time!



GIFT OF CULTURE

If you have missed the chance for your child to participate in the past, do not worry, because we are doing it again this summer. Wanuskewin Kids Day Camps will be held throughout July and August at Wanuskewin Heritage Park. Children ages 7 – 10 are invited to camps July 8 – 12, July 15 – 19, July 22 – 26, July 29 – August 2, August 12 – 16, August 19 – 23. Camps feature a wide variety of programs, that encourage learning, development and fun, centered around Northern Plains Indigenous Cultures and History. This summer, children will be able to participate in a real archaeological dig plus, trail hikes, crafts, archery, and exploration of the history, flora and fauna of the Opimihaw Creek. Camps also feature before and after camp daycare, plus healthy lunches, and snacks. For more information or to see pictures from past camps visit us at www.facebook.com/wanuskewin. To register please contact (306) 931 6767 or email cameron.mcrae@wanuskewin.com. Give your child the gift of Culture! Registration for Summer Camps is now open, do not be disappointed so register early!

READ Saskatoon

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Chef Roman Goodheart	Pat Atkinson	Ned Powers	Lana Doke
Chief Felix Thomas	His Worship Don Atchison	Dr. Ernie Walker	
Marcus Storey	Nancy Broten and Matt Johnson	Amy Jo Ehman	
Greg Johnson	Chef Thomas Brown	Don Narcisse	



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Joan Perkins received the Sybil Vicq Tutor Award in recognition of her commitment to volunteerism and literacy. Award sponsored by Dakota Dunes Community Development.

Support for Aboriginal art important part of Saskatchewan Arts Board's 65-year history

By Morgan Beaudry
For Eagle Feather News

What do pressing concerns such as public health, the economy, and social justice have to do with the arts? Everything.

"There has been a lot of attention over 65 years to supporting, building, strengthening and nourishing the arts community, not end as itself – so to what purpose? For the public good," said Peter Sametz, associate executive director of the Saskatchewan Arts Board on its 65th Anniversary.

"When you bring the creators of cultural content with the disseminators and consumer is when you see the amazing stories come to life, be it social innovation, health benefits, arts and learning education, the economy, job creation and esthetic values. In all these respects, this is what underpins quality of life."

Established in 1948 and modelled after the British Arts Council, the Saskatchewan Arts Board was the first arms-length government arts funding agency in North America, predating and influencing the development of the Canada Council and the U.S. National Endowment for the Arts. At its inception, then-Premier Tommy Douglas said: "I've always maintained that the people of the prairies are hungry ... for things of the mind and spirit..." and charged the Board with 'making available to citizens greater opportunities to engage in arts, music, literature and handicrafts'.

To do that, the Board provides direct funding and grants and scholarships to artists and core funding for about 85 arts organizations Saskatchewan including galleries, both of Saskatchewan's symphonies, the Globe and Persephone theatres, music and literary festivals as well as creative industry sector organizations such as the Saskatchewan Motion Picture Industry Association. The Board also works with Sask Culture and the Ministry of Education to offer Art Smarts and Treaty Smarts programs that deliver core curriculum through art.

What is now the world's largest collec-

tion devoted to Saskatchewan's art – over 3,000 works by more than 600 artists – is much more than an archive, it is also a record of the social and political evolution of a province and its people.

"Right from the outset the Board had an interest in the work and strength of the Indigenous art practice," Sametz said.

In the '60s and '70s, director Lea Collins acquired many Indigenous artifacts and fine crafts for the collection.

"(American Cree/Shoshone poet and illustrator) Sarain Stump was a mentor for the first class of graduates from the Indian Art Program at the Saskatchewan Indian Federated College, a class that included luminaries like Bob Boyer, Ray McCallum and Ed Poitras. As their work began to take root (in the '80s and '90s) the Board began collecting their work."

Art isn't just the tangible end-product of an artist's insight and creativity.

"An artist is a broker of new ideas. They reflect and comment on the dynamics and tensions that surround us in our daily lives ... and spark imagination to trouble shoot and problem solve."

Art is also a dynamic record of social and political forces and their impact on our communities.

"We need to tell our stories, good and bad, and art can stimulate that," said Métis artist David Garneau who teaches painting, drawing and criticism in the Visual Arts Department at the University of Regina and is an Arts Board board member.

Evidence, his haunting depiction of the autopsy photo of Neal Stonechild, was never intended to be shown at all.

"It disturbed me. Years later after inquiry, I added (an overlay of) dots to it to keep his unrested spirit behind it but not silent. To keep it safe."

Now part of the Arts Board's permanent collection, the arresting image never fails to provoke conversation when it is shown to students.

"When I show it in slideshows, kids want to know more, they want to know facts.

People want to see meaningful works of art, not just pretty pictures."

Garneau firmly believes that art can and does have the power to change – and even save – lives.

"I'm a teacher. I've seen people transform from being angry or sad to someone who can express themselves. It does save lives because it enriches lives. Now they have something extra that the result world doesn't satisfy."

The Board's goals of bringing art and artists to the people of Saskatchewan is reflected in their Creative Play touring exhibition, currently on the display at the Legislative Assembly. Created in partnership with the Organization of Saskatchewan Art's Councils (OSAC) explores play in myriad contexts.

Lionel Peyachew's painting Hockey Player and interpretation of a hockey mask and hockey stick transform objects of game play into artistic statements.

The exhibition will visit 10 communities including the Battlefords, Prince Albert and La Ronge, and will also be installed at

These images are part of the Sask Arts Board tour. I Am (2004), Archaic Mask (2004), and Hockey Player (1998) by Lionel Peyachew.

(Photo by Morgan Beaudry)

the Saskatoon and Queen City

Exhibitions in 2013. The Board has also loaned 58 pieces by 43 artists to the Legislative Assembly for display in its common spaces. The words range from paintings to textiles to a star blanket made from circuit boards.

In its 65 years, Garneau says the Arts Board has met its mandate and has distinguished itself as a leader in supporting and collecting works by aboriginal artists.

"Some of the most exciting work being produced is by Saskatchewan Indigenous artists. (Through the Arts Board) The work gets out and gets shown. We are seeing more aboriginal artists at every level being developed as result," he says.

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Dyck has praise for playwright's story-telling abilities

•Continued from Page 1

"Kristin Friday is just a raw talent, I've seen her on stage and she just commands it — she's meant to be a performer, an artist, I'm happy she's back," says Williams, who also notes this production will have intimate staging and visionary producing/directing.

Kristin says that speaking to Ken about the play is very exciting, because all three, the actor, playwright and subject all have roots in Gordon's First Nations, so they're honouring where they're from — and it turns out they're even all distantly related.

"The Senator comes from the McNabs and my dad's a McNab too, so it's super interesting to be portraying her as well as coming from the same place," Kristin noted after a rehearsal.

"I was very honoured (both to meet and to portray her), just because I've heard about her and just to see her now and where she's at and what's she's doing I felt inspired."

"I walked away thinking, wow, what a remarkable woman."

She says meeting Senator Dyck after working on portraying a character which is based on her life was in a way much as she expected.

"When I think of the character in the play, everything she went through, she just stays focused and going towards to her goal, and when I met Lillian I could see that within her. She's definitely a confident woman, and throughout the play, too, the little girl who stands up for herself."

Kristin says there was no question in her mind about doing the play after reading the script, because she related to the issues and themes.

"I just felt a connection with it. Reading the script through, I got a little bit emotional," Kristin admitted. "She did it against all obstacles and against the circumstances and that's what really impressed me and I think 'wow this is who I get to portray' and also who I could in a way relate to."

"I think people do need to see this play, just to show this remarkable story of somebody doing what they want to do against all odds and especially looking back at that

piece of history and just knowing that's where a lot of people come from. Especially to be an Aboriginal person and to go through all of that. I just think people should come and see this story. It will inspire them."

And what does Senator Dyck have to say about the play?

"I went to it in Toronto for opening night and a friend asked me afterwards, 'did your Dad ever get to Hong Kong?' I said, well, it's a play and it is based on experiences but, people forget it's also fictionalized."

So she made up a list of FAQ's for her friends.

Seeing it for the first time in Whitehorse, she was on the edge of her seat — right beside the playwright — but says it was a phenomenal experience.

"The audience in Whitehorse was mostly non-Native, mostly retired people and they all seemed to get it," she said, adding, "It was an honour, people like to think their story is important but a lot of my story isn't

about me it's about my mom and dad, family, society in general — and he could see that connection."

"Ken's got such a gift of storytelling and I think that's why the ending is so perfect. He has a tremendous gift to put out the dark stuff but balance it with humour so it can be heard without overwhelming people."

She observes the most important work she has done in the community over the past few decades has also been storytelling, in a country filled with discrimination, struggles, and injustice that "isn't all equal and the great society we think we are."

"It's a very powerful way for people to hear, a way of connecting without giving advice, and it gives them a real glimpse into what it might be like."

While she doesn't think she was as goal-oriented as Yvette is in the play, she does find, on her harder days in the Senate (an interesting place to be right now) she can ask herself, "What would Yvette do?"

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Four Sisters see drumming as means of education

By John Lagimodiere
Of Eagle Feather News

The New Dawn Drummers are taking their place as leaders and role models in the community. They are also taking their place by the drum. Sisters Aleisha Charles, Margaret Bird, Marcia Bird and Ariel Charles have become quite a hit across Saskatchewan with their drumming performances at community events and Idle No More rallies.

The girls have been on the drum and singing together for five years and they are doing it for a specific purpose.

"We do it to inspire people," said Aleisha Charles in an interview with Eagle Feather News. "We do it for our people. Not many women are picking up the drum anymore."

"Some say it is just for men. Women actually gave drums and ceremony to men. We are bringing it back to equality."

Aleisha has designs on becoming Chief of her community the Lac la Range Indian Band one day. She even spent a day shadowing Chief Tammy Cook Searson.

"She showed up at my house at 7:30 in the morning and she stayed with me until we went for a run in the evening," said Chief Cook-Searson.

"It gave her a good idea of what it is like as a day in the life of a leader, who we meet, what we do. She said she wants my job. These girls give me hope."

"Like everyone they have their struggles, but they have a real positive outlook. They have a strong family and culture and that has given them strong self esteem and they are very ambitious. Those are important characteristics."

The hard work and talent of the girls has led to them becoming role models.

"It is inspiring to see these four young sisters lead a healthy lifestyle and practice our traditions," said Chief Cook-Searson who welcomes the return of the drum to the community.

"For many years our community didn't drum. We had a strong church presence but people would drum in private. It is good to see people coming out, it is important. And the girls, in their songs, they sing about positive things and about not doing drugs and alcohol."

The sisters range in age from 12 to 17. They wear matching outfits in the four colours that represent the directions that they made by themselves and sing captivating round dance and traditional songs. They have been influenced by Roddy then Robert Ballantyne and also their grandfather Carson Poitras.

"We like to play at cultural camps and for ceremonies to help teach people," added Aleisha.

"Some First Nation people have been lost. We are singing to help them back to the path."



From left, sisters Aleisha Charles, Margaret Bird, Marcia Bird and Ariel Charles are taking the province by storm with their group New Dawn Singers.

(Photo by John Lagimodiere)

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We Were Children docudrama a must see

I recently watched "We Were Children" on APTN because so many people had been talking about it. I wasn't looking forward to it, though, as many had warned it was difficult to watch.

The docudrama featured the stories of two residential school survivors. As Lynda Hart and Glen Anaquod shared their experiences on camera, vignettes alternated, enacting the scenarios Hart and Anaquod each described.

As children, they were torn from their families and forced to adapt to new ways of thinking, speaking and behaving. To resist was to invite cruelty and punishment.

I do not know what daily life was like at church-run residential schools, and I find it difficult to fathom, but with stories like Hart and Anaquod's, I can imagine. Their poignant and brave stories help us all to understand the horrors endured by some 80,000 First Nations children over a span of 150 years.

The heart-wrenching testimonies of Hart and Anaquod reveal the atrocities that were committed on them and the lasting impact they carried even after they graduated from the schools. In bittersweet reflection, they shared

intimate details of the pain they experienced physically, sexually, mentally and emotionally; as well as the compassion they were sometimes shown by nuns who sympathized with them.

It astonishes me that these horrors inflicted upon children were done in the name of education and instruction. Lessons taught often went beyond assimilation and instead soared into traumatic territory.

The intergenerational effects have trickled down in many insidious ways, and one that struck me while viewing was the effect on language.

It is a testament to how effective the residential schools were in nearly obliterating First Nations' languages when some of the actors speak first languages in We Were Children. I don't think it was an intentional move made by the filmmakers, but the choppy, rehearsed enunciations serve to remind us all of how far-removed many First Nations people became from their own languages as a result of the residential schools.

If these buildings had never existed,

first languages would flow harmoniously in all First Nations communities and no one would struggle with their language today. However, the reality is that many people must now overcome obstacles such as shame, fear, and shyness, just to attempt to learn a language that ought to have been their birthright.

This is just one of the legacies that have endured as a result of the residential school experience.

I watched the panel that followed the docudrama on APTN, interviewing Hart, Lisa Meeches, executive producer of We Were Children, and Claudette Chevrier, health support worker, along with Truth and Reconciliation Committee's Commissioner, Marie Wilson.

At one point, Wilson stated that the residential school experience was not just Aboriginal history, but Canadian history, which is a point I think that many people often choose to ignore. It was the Canadian government that passed the laws that allowed these schools to operate.

Having documentaries like We Were Children and the Truth and Reconciliation Committee are both ways to document and compile the residential school stories that exist and often remain hidden in First Nations communities.

When I was younger there was also a television show that aired every year, Where the Spirit Lives. It also shed light on the residential school experience. Stories like these must be invited to be told and shared. Canadian history should reflect an accurate portrayal of what happened and ought to be included in all curricula, across the country.

It is clear, after viewing We Were Children, that Aboriginal people in Canada possess resilient, indomitable spirits. It is through the stories of courageous people like Hart and Anaquod that other people may learn to find their own voice.

I highly recommend watching We Were Children. There are support hotlines listed on APTN if watching the movie triggers any distress.

If there's an artist, entertainer or event that you think should be featured in Eagle Feather News, give me a shout at:

snazzyjess@hotmail.com

See you next month!



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Shared commitment a proven formula for success

**By Sheena Yew and James Oloo
For Eagle Feather News**

Joselyn Cosh is the catering supervisor at the University of Saskatchewan's University Club.

She is a 21-year-old Métis and former client of GDI Training & Employment who obtained a diploma in Hotel and Restaurant Administration from SIAST Kelsey Campus in 2012. Her employment counsellor, Sheena Yew, arranged for an interview with Joselyn to talk about her journey.

Joselyn first heard about GDI Training & Employment from a GDI employment counsellor when she was in Grade 12 in her hometown of Nipawin. Already working in the hospitality industry at the time, Joselyn, notes with appreciation that the counselors influenced her decision to pursue a career in Hotel and Restaurant Administration.

Her typical day at work involves taking reservations for lunches, suppers, meetings, and events, cash control procedures, and supervising staff. Joselyn also completes monthly inventory and is responsible for nightly close-up and lock-up of the facility.

Joselyn enjoys her knowledgeable and experienced managers who have a compatible and strong work ethic.

She not only likes her role of guiding others in the right way to go about things at the workplace at the Club, but Joselyn also gets to experience working on office projects, such as some accounting processes and inventory control and product ordering. Her career goal is to get into a senior management position at the University Club.

Joselyn shares her secret for success.

"Listen attentively in school, complete all assignments on time, study the entire product within the industry, and then go out and DO IT!" She notes that while classroom is important, hands-on experience is crucial for success in the hospitality industry.

Looking back on how GDI Training & Employment has been helpful to her along her journey, Joselyn states that GDI provides clients with "moral support and encouragement to find the right job suited for each person's own unique self.

Secondly, they can guide you in taking the correct steps to reach the goals, and again, always there to support you and listen to concerns and answer questions.

"And lastly, GDI will financially help those Métis people who may think they cannot afford to go through schooling, while maintaining a stable lifestyle."

This shared commitment is a proven formula for success.

"I could not be more grateful to GDI for assisting me throughout

Joselyn Cosch credits the support she received from GDI Training & Employment for her success.

the entire process of me applying for school, applying for funding, and completing the tough, two year course," she added.

"Without the help and motivation from employment counsellors, I would not have been able to do it alone. Thank you very much!"

Congratulations Joselyn and best wishes in achieving your career goals.



For more information please contact:

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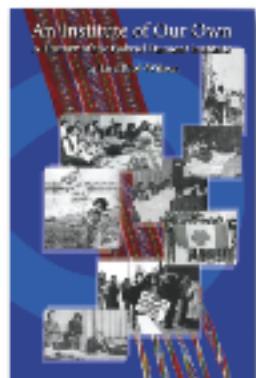
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Everyone has chipped in to the sandbagging effort on Cowessess First Nation as citizens don't want to see a repeat of the 2011 flood. From the lessons learned they have changed the way water flows through their community.

(Photos by Diane Adams)

Cowessess working hard to prevent repeat of flood of 2011

By Diane Adams
For Eagle Feather News

On the Cowessess First Nation, spring-like weather might be a nice break after a long and cold winter. It's also causing worries about flooding.

In 2011, nearly 200 people were forced from their homes after nearby Crooked Lake and a creek broke their banks. Despite nearly two years of flood-proofing, Cowessess First Nation is bracing for what could be another season of damaging high-water.

But this time, they're determined to be ready. Chief Grady Lerat says they've learned from mistakes they made just two years ago.

"When we were sandbagging in 2011, I think it was already about a week into it (and) people were (already) getting flooded all over the place," he said.

"We had sandbaggers out at that time. We were

actually racing around trying to make sure things were in order."

This year, they're hoping to get a head start on Mother Nature.

Last week, Cowessess rented a sandbagging machine from Manitoba. More than 25 volunteers gathered on the sunny spring day to fill and stockpile sandbags just in case.

Luana Redwood was one of the sandbaggers, and works for the band. She says 2011's flood is still fresh in the minds of Cowessess residents.

"I know from last time, I talked about the stress, it was very stressful on (the evacuees), thinking about their valuables and some had pets that they had left," she said.

This year, the reserve is hoping it won't come to that. In the past two years, Cowessess officials have re-engineered the way water flows through their community. They built major berms, took out a road,

installed countless culverts and built a bridge. They're hoping these measures will ensure water flows through Cowessess, and not into it.

Redwood says there's still no guarantee when it comes to floods.

"I hope it doesn't happen again, but with all the snow that we have been getting, there's nothing that can be done to stop it," she said.

While 2011 was the beginning of a term for the Chief and Council on Cowessess, 2013 is an election year. With campaigning starting on April 14, emergencies could happen during that time. Chief Lerat says residents shouldn't be worried.

"We have very competent people in our community here. We have program managers that have staff, and we have the emergency planning committee, and everybody knows their jobs," he said.

The Province says despite significant snowfall, flooding risk isn't as high as it was two years ago.

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The Saskatchewan Indian Institute of Technologies (SIIT) invites applications for the position of President/CEO.

The President, serving as CEO, is accountable to the Board of Governors of the Saskatchewan Indian Institute of Technologies. Reporting to the SIIT Board of Governors, the President/CEO is responsible for the leadership and management of the affairs of SIIT in accordance with FSIN legislation, provincial legislation, organizational policies and operational strategies. In partnership with the Board, the President provides and articulates a vision that is aligned with the Institute's mission, vision and goals in furthering its academic standards and fulfilling its educational role in the province.

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Tatanka Boutique committed to Aboriginal artists

By Diane Adams
For Eagle Feather News

Tatanka Boutique is now open for business in Regina. Joely BigEagle-Kequahtooway wasn't always sure she would see the "open" sign in the window of her new boutique – which sells locally made First Nations, Metis and Inuit art and clothing.

"We've been smudging every day, and praying," she said. "It's been a journey."

As she finds display cases for beaded jewellery, you can tell Joely is passionate about art. She has a story to tell for each and every piece in the store.

BigEagle-Kequahtooway says Tatanka Boutique will be much more than a place to buy crafts. In her store, BigEagle-Kequahtooway considers everything on the shelves to be fine art.

She says her artists deserve it and many create because they have visions or dreams about their work.

"Some of them (say) that it's a yearning that they have to create it, an object that you can touch or feel," she said.

BigEagle-Kequahtooway is deeply spiritual, and says that will guide how she does business. Even the name has spiritual roots. Tatanka means "buffalo," in the Sioux language.

Much like the buffalo was more than a simple animal to the people of the plains, she hopes her store will be more than just a retail space.

"It's part social experiment, and part retail, and trying to find that balance," she says.

BigEagle-Kequahtooway says she also intends to push for change in the local art industry. She says she intends to challenge the current market for First Nations



Joely BigEagle-Kequahtooway proudly shows a beautiful pair of moccassins that are available at Tatanka Boutique in Regina. (Photo by Diane Adams)

art to command a higher price for her artists

"(Artists) shouldn't be working for less than minimum wage," she said. "That means that we (may be) the higher price than a lot of other places because that may be factored in." she said.

"I don't want to be buying from artists and thinking I am not contributing to their wellness," she added.

BigEagle-Kequahtooway says she will even take on art assessors, if she has to.

She says art is priced arbitrarily by people who may know little about First Nations, Métis or Inuit artistry.

"The people who assess our art come from a different background," she said. "The question is: Is it a colonial background? Or do they have a deeper understanding of the importance of our culture?" she said.

Glancing over breastplate made of .22 calibre rifle shells, and adorned with a pipestone carving, BigEagle-Kequahtooway reflects on how she hopes use Tatanka Boutique to share her spiritual practices and culture.

It's a Les Howse, and BigEagle-Kequahtooway expects some will question her decision to sell something adorned with pipestone.

"Pipestones come from the Earth. They need to be shared and there needs to be an understanding from all of our cultures, of the importance of pipestone," she said.

"If it's reflected through our art, and it's going to travel through our art, then that's how it's going to be," she added.

BigEagle-Kequahtooway says she won't sell pipes or items used in ceremony.

Tatanka Boutique is located at 2251 Albert Street in Regina.

BigEagle-Kequahtooway says she's looking for serious artists for commissions, sales and consignment. Artists should contact her through her website at www.tatankaboutique.ca.



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The Treaty 6 flag was gifted by Chief Wallace Fox of Onion Lake First Nation to Ilene Busch-Vishniac, University of Saskatchewan president in a formal ceremony on March 12 at the U of S.

U of S celebrates First Nations and Métis culture during Aboriginal Achievement Week

By Fraser Needham
For Eagle Feather News

Métis author Joseph Boyden drew from a dark period in his life to make a poignant comment on challenges facing First Nations and Métis youth.

Boyden has written the critically acclaimed Three Day Road and Through Black Spruce and has a third novel due out this fall called Orenda.

However, rather than talk about his books during Aboriginal Achievement Week, Boyden chose to discuss his own teenage suicide attempt while growing up in Toronto. While he says it is certainly not something that is easy to draw attention to, Boyden adds he speaks to young people about this chapter of his life as means of showing that depression and suicide are issues many people go through and to show – in particular Aboriginal youth – that things do get better.

"I have decided to talk about something pretty serious, that I see as a real epidemic in this country – especially with our First Nations youth," he says.

"I think a lot of people shy away from talking about it for fear it's like a disease, that you can catch it by talking about it. But I feel very differently. I think young people need to hear that people they might not expect have gone through what they are going through now and to try to shine a light on something that can be cured."

While not writing, Boyden works with Indigenous youth in Northern Ontario in various outdoor camps as a means of trying to help them reconnect with their cultural roots. He says a loss of culture has led many to become despondent about the future.

"What I have found is that a lot of northern communities that I am close to

– that are dear to me and I owe so much to – are really suffering," he says.

"The James Bay communities of Northern Ontario, for example, are really suffering high rates of attempted suicides by youth. And I really believe it's because there has been a break between traditional ways and contemporary living on reserve."

Aboriginal Achievement Week took place at the University of Saskatchewan from March 11-15.

Week long activities featured a number of events including spoken word artists Eekwol, Zoey "Pricelys" Roy and Khodi Dill, a discussion on reconciliation with the Office of the Treaty Commissioner and a Treaty 6 flag raising ceremony with U of S President Ilene Busch-Vishniac.

Another highlight of the week was a partnership agreement signed between the university's department of art and art history and the Saskatoon Tribal Council. As part of the agreement, art students will create a mural that tells the story of what many Aboriginal people went through as part of their experience in the residential school system. Local elders will act as guides for the students on the project.

Saskatoon Tribal Council Chief Felix Thomas says the mural is being created primarily for a non-Aboriginal audience.

"The biggest impact could be to the non-Aboriginal community because for a lot of the Aboriginal community, we've lived through that and we know what the story is," he says.

"But we think that most likely the better impact would be to the non-Aboriginal community because what we are trying to do is educate everyone and make sure that the stories stay alive and are told and retold."

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Application details at www.usask.ca/icngd or email info.icngd@usask.ca for more info.



BRIDG program a huge boon for 17 communities

**By Roberta Cross
For Eagle Feather News**

Seventeen First Nations and Métis communities were honoured recently for their participation in the Business Ready Investment Development Gateway (BRIDG) program.

The event celebrated the 15 major business investments made by these communities, valued at more than \$100 million. Approximately 500 jobs will be created from these businesses. The communities' long-term investment plans go past \$2 billion.

The BRIDG program was developed and delivered by Westcap Management Ltd., Saskatchewan's largest investment firm.

"We know that the future of Saskatchewan is in the Aboriginal community," says Wanda Hunchak, Vice President of Westcap. In 2009, Westcap's executives designed a program to develop business capabilities and skills in First Nations and Metis communities. They drew the design on a napkin.

BRIDG started in 2009 funded by INAC (now AANDC). Vern Bachiu became the manager, bringing his experience as the general manager of Meadow Lake Tribal Council RDI.

"What we've done over the past four years is work alongside the communities and flesh out what was on that napkin," says Bachiu.

BRIDG was not a shortcut to success. It was hard work for the communities that participated, starting from the application process.

"We got a team together and did a powerpoint, did a whole lot of work. Did a real solid presentation to the BRIDG people on how badly we wanted to do it right," said Mike Natomagan, the Mayor of Pinehouse. "We want to succeed for the long term."

"BRIDG is hard program to explain," says Bachiu. "It's based on the idea that the future belongs to a group that is well-managed and well-organized."

BRIDG communities first agreed on the roles and responsibilities of both their business operations and political organizations. After many meetings and discussions, each community wrote a unique business charter.

"We wanted an economic arm to create our own wealth," says Natomagan.

"We needed structure. The principles explained to us said to separate business from politics. That was hard for us because we thought that our only tool was politics, to kick a door open. But we didn't realize that if we structure it right, people will come to help us."

Then BRIDG worked with the communities to identify good business opportunities.

"At the start," says Bachiu, "there was a kind of thinking that if you threw everything at the wall, something would stick. Good business needs more focus."

MIKE NATOMAGAN

BRIDG helped communities focus with checklists of questions about any new business opportunity.

"The checklists depended upon the community's priorities," explained Hunchak. "It gave the communities a way to put their values – jobs, environment, funds for health or education – into action."

Flying Dust First Nation participated in BRIDG and it changed the way they do business.

"Now when we do business, we look at all criteria, how

it supports our community needs, and how it fits in relation to our whole portfolio of businesses," said Flying Dust Chief Robert Merasty.

BRIDG taught communities how to find a good business deal. Investment experts sat down to explain the "what" and "why" of a fair deal.

"They would turn it into a math question," says Bachiu.

Even for small business opportunities, communities learned due diligence -- to ask the right questions and verify the business is solid.

Mentorship was the key to BRIDG. Business experts worked side-by-side with the community leadership. BRIDG provided guidance, but the communities had to come up with their own answers.

"The BRIDG people and their mentorship ... I can't say enough about what they've done for the long term to improve our community wellness," says Natomagan. "It's a blessing."

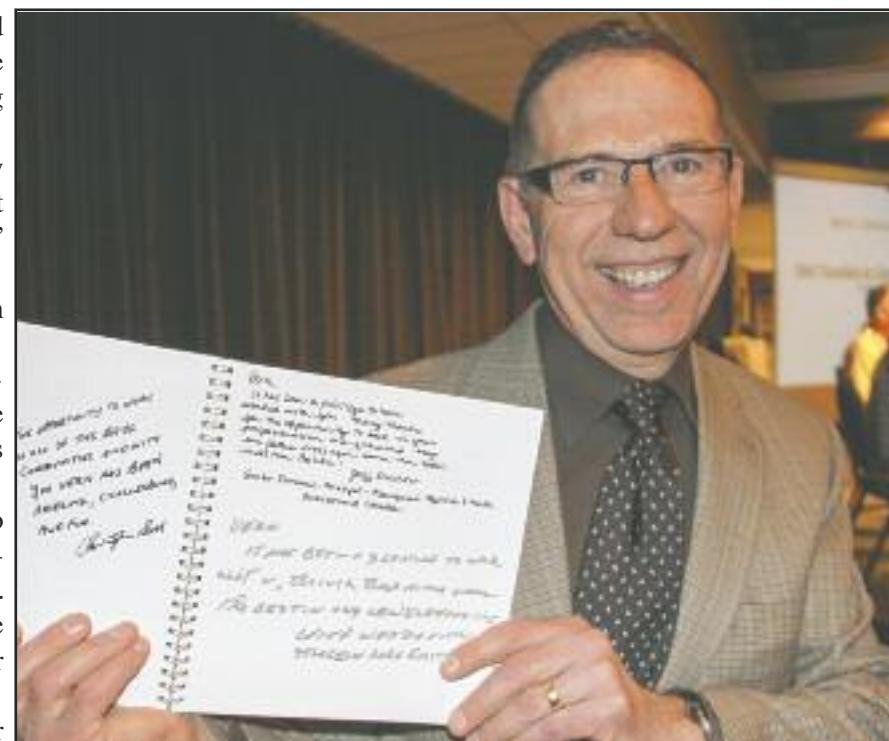
"BRIDG provided a wealth of information, but really the most important aspect of BRIDG has been in helping us transition from a focus on livelihood services to mainstream business."

"We need to understand business in order to make the transition and become major players in the economy," says Chief Merasty.

BRIDG's celebration event marked the end of the pilot program. Bachiu says the time was just long enough to prove that it works.

"(Our) three years wasn't enough," agrees Natomagan. "We need economics to balance well-being. It's needed everywhere in Aboriginal communities, especially in the North. We need it for a longer duration. Five years would be ideal."

Westcap is waiting to hear from AANDC if the program



Vern Bachiu, Manager of BRIDG, was given a report that was signed by the BRIDG communities that he impacted with his business leadership and advice.

(Photo by John Lagimodiere)

funding will continue.

"Everyone talks about First Nations and Métis people becoming full participants in the economy," states Bachiu. "But often this is just platitudes. No one knows how to do it. BRIDG is not perfect. But we were out there at the community level, working side-by-side, helping separate business from politics," he says.

"To get educated by BRIDG," says Natomagan, "I wish it could happen to a lot more aboriginal communities. We need to do it right, for us to fly on our own."

"I don't want to have First Nations always being second class citizens, relying on government money," added Chief Merasty. "We've got to get into business, create jobs and training, create wealth for our community. That's our future."



Request for Consultants:

The newly announced SIEF Contribution Program is seeking qualified consultants, interested in providing consulting services to further First Nation Economic and Business development in Saskatchewan.

Under the program SIEF is looking to create a database of professional business advisory service providers to assist Saskatchewan First Nation Entrepreneurs and First Nation Development Corporations if and when required. The list will act as a resource to clients and applicants requesting assistance under the program.

Provide a detailed cover letter and resume, by fax or email, on or before April 30, 2013.

Please contact the Business Development Office for enquiries

Located at: SIEF Corporate Office

Asimakaniseekan Askiy Reserve

202 Joseph Okemasis Drive

Saskatoon, SK S7N 1B1

Phone: 306-955-4550

Fax: 306-373-4969

Email: rwoods@sief.sk.ca



Potash mine closer to reality

By John Lagimodiere
Of Eagle Feather News

First Potash Ventures, a joint partnership between Encanto and Muskowekwan Resources Ltd., is working toward developing a mine on the Muskowekwan First Nation, located 100 km northeast of Regina.

The mine is expected to produce up to 2.8 million tons of potash annually over a 50-year-plus span. In March the project took a giant step forward by being accepted by the federal government under the First Nations Commercial and Industrial Development Act (FNCIDA). The Act will enable the federal government to enact regulations that incorporate a provincial regulatory regime to govern commercial and industrial activities within a province.

"By achieving this milestone we are one step closer to ensuring our community is a significant resource player in the Province for generations," said Muskowekwan First Nation Chief Reginald Bellerose who was recently re-elected in a convincing victory.

"The employment and training opportunities will benefit our members as we prepare to go forward with this venture, as will economic spin-offs in terms of the purchase of goods and services," Bellerose said.

"We want to better the lives of our members through Treaty and create a Treaty based economy. With the profits we can invest in education, language and entrepreneurship and have a good quality of life."

Bernard Valcourt, Minister of Aboriginal Affairs and Northern Development, along with Chief Reginald Bellerose and President and CEO of Encanto Resources Ltd. Jim Walchuck recently gathered to announce the important milestone in the development of the first on-reserve potash mine in Canada.

"I am pleased to announce that the Muskowekwan First Nation potash project is a step closer to becoming a reality," said Valcourt.

"The development of the first on-reserve potash mine in Canada will create employment and economic growth as well as other long-term benefits for the First Nation and surrounding communities. I applaud the community and its leaders for their vision and commitment to the long-term prosperity of the Muskowekwan First Nation," he added.

"Acceptance of the Muskowekwan Project under FNCIDA is a prime example of the cooperation we have observed between both governments for this project," commented Encanto President and CEO Jim Walchuck.

"This is a crucial milestone and brings us one step closer to the day we construct the first mine on First Nation land."

REGINALD BELLEROSE



BERNARD VALCOURT

Once the project gets under way, it is expected to generate approximately 1,000 construction jobs for the development of the mine and nearly 500 jobs once it is fully operational. In addition, the mine is expected to generate tens of millions of dollars in revenue royalties for the First Nation annually.

The Gabriel Dumont Institute - Saskatchewan Urban Native Teacher Education Program (GDI-SUNTEP) is recruiting students for Fall 2013

SUNTEP is a four year accredited Bachelor of Education program, offered by the Gabriel Dumont Institute in conjunction with the Ministry of Education and the University of Regina.

- SUNTEP offers smaller classes, tutoring and counseling support, accessible instructors and an on-campus location
- Specializations are Reading/Language Arts, Cross Cultural Education and Indigenous Studies
- Deadline date for applications is May 1st.

If you are Métis and interested in teacher education, please come and see us at College West Building, Room 227, University of Regina, or contact us at the number below. First Nation students with band support are welcome to apply.



For more information or applications, contact SUNTEP Regina
CW 227, U of R
3737 Wascana Parkway, Regina, SK S4S 0A2
306-347-4110 www.gdins.org



First place winner, Heather Abbey, and first runner up, Larissa Burnouf show off their big cheques.

(Photo by Sweetmoon Photography)

Entrepreneurs recognized for big ideas

Enactus Saskatchewan's 2013 Aboriginal Youth Idea Challenge program concluded recently at the University Club at the University of Saskatchewan. Thanks to PotashCorp, the program's title sponsor, \$10,000 was awarded to the top two contestants.

The Aboriginal Youth Idea Challenge is a business plan competition that provides Aboriginal youth access to entrepreneurial learning opportunities and mentorship. A total of five workshops were offered through the program, and covered topics such as finance, marketing, and human resource management.

Participants also had the opportunity to work one on one with student mentors from the Edwards School of Business in

finalizing their business plans.

Each business idea was based upon needs in the Saskatchewan Aboriginal community. The first runner up, Larissa Burnouf, won \$4,000 for her business, Indigenous Multimedia, which is a comprehensive media company with a focus on positive role model stories in the Aboriginal community.

The winner, Heather Abbey, won \$6,000 for her business, ShopCairo.ca, which is an online marketplace for Aboriginal people to sell their designs and creations in the global market.

Leanne Bellegarde, Director of Aboriginal Strategy at PotashCorp, spoke at the event noting the importance of Aboriginal involvement in Saskatchewan's growing economy.



CREE BILINGUAL TEACHERS REQUIRED

Within the month of May, GSCS will be arranging interviews with qualified Cree speaking teachers. Representatives of Greater Saskatoon Catholic Schools can arrange for interviews to take place in either Regina or Prince Albert, on a Saturday within the month of May. Interviews will also be available in Saskatoon to facilitate those attending the Awasis conference (April 25-26). Successful candidates will be offered permanent, full-time contracts for the kindergarten to grade six Cree Bilingual program at St. Frances School or core Cree language programming at the elementary or high school level. Other interview dates and locations may be considered for qualified candidates.

Cree speaking teachers with a class 'A' teaching certificate and knowledge of the "Y" dialect are encouraged to submit a curriculum vitae, cover letter and names and contact information of three references to the undersigned on or before April 30, 2013. For more information, please contact Gary Beaudin, Manager, Aboriginal Employment, Greater Saskatoon Catholic Schools at 306-659-7088, 306-221-0412 or by email: gbeaudin@gscs.sk.ca

Human Resource Services
Greater Saskatoon Catholic Schools
420 - 22nd Street East
Saskatoon, SK S7K 1X3

www.gscs.sk.ca

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Rooted Growing Reaching Transforming

Sauron and the 2013 Qu'Appelle Valley flood

John L: In 2011 communities in the Qu'Appelle valley were swamped after severe flooding in the area, damaging homes and cottages. This year many fear a repeat of the 2011 crisis as record levels of snow melts along the Qu'Appelle system. Here to comment is Dirk Dashing.

Dirk: John, the gentle folk living in their quite Shire-like hamlets, from Lumsdonia all the way to Cowesestan, have nothing to worry about. I have consulted no one in government and they assure me that they got this covered, and I quote, "Sauron will rise again!"

John L: Um ... I think you are confusing the crisis with the Lord of the Rings.

Dirk: Am I John? Am I? A little reflection will show that just like the ending of the Third Age of Middle Earth events are unfolding to give us all comfort that all Hobbits are gonna make out alright.

John L: At the risk of you answering the question I have to ask, how is it no one has to fear the flooding of the valley?

Dirk: For starters, Steven "Sauron" Harper has cast out all scientists from his realm, especially the tree and water loving types, so he can invest in the more reliable reading of hamster gizzards to control the environment. According to Sauron, scientists are tricksy, always using facts to prove things.

John L: And what – I am afraid to ask – do the rodent guts tell us?

Dirk: I am pleased to announce Sauron saw a bloated hamster liver, meaning a slow melt, John. And, as a bonus, he checked out the hamster's nads and what he saw pleased him. Then he skewered the hamster heart – he's into that – and commanded the waters to flow up hill and take out Cupar. So it's good news all around, John.

John L: Um...where does this leave the Hobbits?

Dirk: Last fall, minions from the White Tower in Regina consulted with the White Hobbits of the valley on what should be done, "lest the waters of the Qu'Appelle doth rise upon the land to threaten cabbage patches, jamboree grounds and country side retreats."

John L: What about the Brown Hobbits? I mean the Indians? Damnit, you got me doing that now.

Dirk: Brown Hobbits were left to frolic in their meadows and coulees in the belief they would be spared due to the crafty planning of the agents from Barad-Dur in Ottawa. So confident is Sauron that he took the precious emergency management monies for the tasty fudgesicle-coloured Hobbits and gave it to his pals in western Mordor, known as Regina in the Common Tongue.

John L: Wait. Harper gave the Saskatchewan government money reserved for First Nation emergency measures? But First Nations are ineligible for that funding.

Dirk: It gets better. The "Mordons" used the coco-coloured Hobbits money to protect the vanilla-coloured Hobbits, so it still counts as justice.

John L: This is bizarre. So the Indians are left defenceless?

Dirk: Not quite. In 2011 federal minions acquired a sandbagging machine to service the kind people of Piapudlia, Muscowpetungistan, Pasquatoon, and Gondor, also known as Standing Buffalo. The feds then gave that sandbagger to the Mordons, "to look after the Brownies." Once they find the sandbagger they can begin making their sandbags two weeks ago when people need to begin preparing for this kind of thing.

John L: Ok, so you're telling me that the feds gave away Indian money, which was spent on other people, and the sandbagger is missing?

Dirk: Well, yes. But to ensure all Qu'Appellatonians will be dealt with the local ministry in charge of roads and ditches has

authorised the construction of a new bridge to coincide with peak water levels. John L: How are the people of Gondor, I mean Standing Buffalo supposed to mobilize heavy equipment if there is no bridge? In the middle of a flood?

Dirk: Apparently they can still enjoy half a bridge during the catastrophe, upon which the Gondorians are welcome to transport half a road grader. But if they feel entitled to a whole grader then those machines are free to drive 25 to 45 kilometers around the countryside instead of five or six.

John L: It disturbs me that governments from all levels seem to have bungled this perfectly predictable situation, endangering property and lives.

Dirk: And isn't that the point John? I mean if Sauron is to have any hope of ruling Middle Earth then outposts like Gondor need to be wiped out for daring to assert sovereignty.

John L: Wait. What?

Dirk: A new age is upon us John. Personally, I like Sauron's chances. When he wins it will be all rainbows and butterflies floating from our arses for those who fall in line early.

John L: You need help, Dirk. That's all the time and space we have.

Dirk asks, What's another word for thesaurus?



The Dashing Chronicles
Winston McLean

RESCHEDULED



FNUiv Alumni Association Annual General Assembly

May 10, 2013

First Nations University of Canada
1 First Nations Way, Regina, Sk.

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pi-kiwēn

pī-kiwē

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tin gu'

come home



To Register contact:

Keira Cappo: (306) 790-5950 ext. 2201; kcappo@fnuniv.ca

www.fnuniv.ca



Email inquiries:
oskanacup@gmail.com

Entry Fees with Payout
(Based on PAID Entries)

We accept:
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and Money Orders

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Mailing Address:
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PO Box 5757 Stein Main
REGINA, SK
S4P 3N8

Fax: 1-866-435-6207

Division	Registration before Apr. 1, 2013	Registration after Apr. 1, 2013	Cost of Entry	Contact
Recreation (8 teams)	\$400	\$450	\$4000 \$3000 \$2000	Oskana Contact for all info Oskana Development Group Chair Dirrector 306-551-4513
9U Masters (8 teams)	\$600	\$650	\$2900 \$1900 \$900	Oskana Chair Dirrector 306-551-4513
Co-ed 14 teams	\$700	\$750	\$1500 \$1000 \$700	Nothing preferred or null
Youth Divisions (Other Divisions Required) Please see youth section under 2013				
Adults (4 teams)	\$400	\$450	Trophies	Oskana Contact for Youth divisions: Shelley Lovelace, DAWN President 306-551-9305
Wages (4 teams)	\$600	\$650	Trophies	Nothing preferred or null

Planning well underway for 2014 NAIG in Regina

Things are coming together for the biggest Aboriginal sporting event to hit Saskatchewan ever. The Regina 2014 North American Indigenous Games Host Society recently welcomed representatives from all 26 regions that will be participating in next year's Games, to the Mission One Chef de Mission Meetings in Regina.

Chefs de Mission, Regional Representatives and North American Indigenous Games' Council Officials met in Regina to be updated on progress in sporting venues, accommodations, and the medical plan.

This is the first of three Mission Meetings planned leading up to the Regina 2014 North American Indigenous Games in July 20- 27, 2014.

During the visit, the host committee took time to take on a partner that will help with language services during the Games. A Memorandum of Understanding was signed between The Assemblée Communautaire Fransaskoise and the Regina 2014 North American Indigenous Games that will facilitate French language services to ensure both official languages are available for the public, participants, media and staff during the Games.

The ACF will assist NAIG in recruiting French speaking volunteers from the community to help achieve this. The idea is get around 600 volunteers to help with translations at venues, accommodations, medical services, security, the Cultural Village, and event announcements for French speaking athletes, guests, and officials.

The Games are expected to draw 5,000 athletes competing in 15 different sports, 1,000 coaches and thousands of spectators. The biggest challenge will be volunteers with an expected need for 3,000 of them!

For more information on NAIG 2014 go to www.regina2014naig.com



The Memorandum of Understanding was signed by Regina 2014 North American Indigenous Games Board of Director Chair, Vice- Chief Edward Lerat (Federation of Saskatchewan Indian Nations) and Françoise Sigur-Cloutier, President of The Assemblée Communautaire Fransaskoise (ACF).

ABORIGINAL Coaches & Officials Program

BECOME A COACH OR AN OFFICIAL

The Aboriginal Coaches and Officials Program is organizing and supporting training and development opportunities across the province for Aboriginal peoples to become involved in sport as a coach or an official. Becoming a coach or an official is a rewarding experience and helps our young people grow, not only as athletes, but as tomorrow's leaders.

FOR MORE INFORMATION OR TO REGISTER CONTACT:

Daniel Olver, Aboriginal Coaches and Officials Coordinator
510 Cynthia Street, Saskatoon, SK S7L 7K7
Phone: 1-888-319-2267 • Fax: (306) 242-8007
Email: dolver@sasksport.sk.ca
www.saskcoach.ca/aboutACOP.php

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Hosted by Lac La Ronge Indian Band

Event information will be posted at www.jrmcc.ca and on our Facebook events page: 2013 FSIN Youth Hockey Championships

FSIN Youth Hockey Championships

April 26-28, 2013

Jemini 4 Arenas – Saskatoon, Sk.

DIVISIONS

Novice ~ Atom ~ PeeWee ~ Bantam ~ Midget ~ Female

\$8.00 Daily Admission (Except players and coaches)
8 & Under and 65 & Over FREE

Event Sponsored in part by:

ENTRY DEADLINE: 4:00 pm, April 12
2 weeks in advance, No exceptions
Roster to be submitted at this time
Draw will be made one week prior to actual event

FOR MORE INFORMATION

Kevin Roberts 420-7529
Rory Irving 425-7260
Fax #: 425-3031

Cheque/Money Order is payable to:

JRMCC Recreation
Box 480
La Ronge, Sask.
S0L 1L0

Committee not responsible for any damage, theft or injury that may occur during this event

Beardy's Blackhawks capture 13th Lawrence Weenie Cup

The Beardy's Blackhawks trounced their competitors en route to winning the thirteenth annual Lawrence Weenie Cup.

Blackhawks forward Gabe Gardipy was selected MVP and won a new mobile phone in the process compliments of SaskTel.

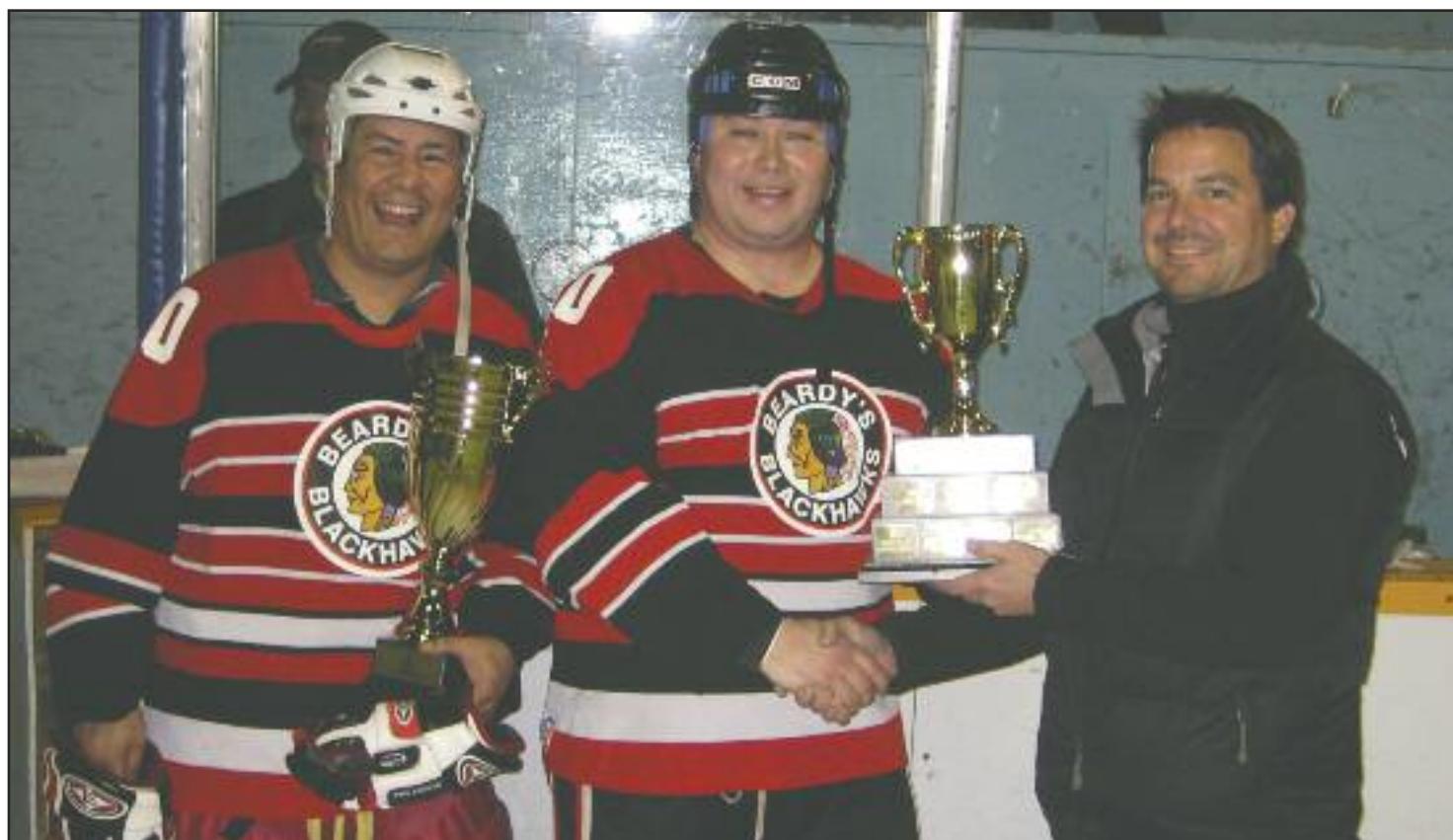
The Beardy's squad had to get by Little Pine in the first round, and then defeated Pelican Lake in the second round. Pelican Lake had to beat Onion Lake NDN Army on their way to the championship final on Sunday for the rematch.

In the masters division it was the Saskatoon Tomahawks over Saddle Lake in the final. It was a rematch as these two veteran clubs faced each other in preliminary round action.

The Tomahawks played six games in total in two days to seal the victory. The Tomahawks were led by long time hockey stalwart Lou Gardiner of Ile-a-la-Crosse. This was Gardiner's seventh LWC title.

"Playing the LWC the first time 13 years ago seemed just like yesterday," said Gardiner.

Time has indeed gone by very fast since the inaugural LWC was held in conjunction with the BIMFC annual Senior All Native hockey tournament in 2001.



Major sponsor Emerex Oil and Gas COO Dave Drover presents to captains of Beardy's Blackhawks Delano Mike and Lawrence Gardipy.

"We are amazed at the longevity of players like Gardiner," added LWC founder and chair Milton Tootoosis.

"Seeing Big Lou do what he does as a leader on and off the ice has inspired many of us to continue playing the game

at a competitive level."

The all-star teams were: Masters div.: Forward-Sheldon Cardinal (Saddle Lake); Defense - #4 TBD (Saddle Lake); Goalie - Johnny Cardinal (Saddle Lake); MVP - Lou Gardiner

(Saskatoon Tomahawks). Rez Rec Div.: Forward - Lyndon Chamakese (Pelican Lake); Defense - Matt Watson (Beardy's); Goalie - Shaq Steinhauer (Beardy's); MVP - Gabe Gardipy (Beardy's).

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