

Eagle Feather NEWS

Free

Apology allows healing to begin

By John Lagimodiere
Of Eagle Feather News

For over a century, the Government of Canada and church organizations ran residential schools for Aboriginal People. Many students came out of those schools scarred from sexual, physical and cultural abuse. Those scars have left a community in tatters.

There has been pressure on the Canadian government for years to apologize for their policies and actions. After years of frustration, on June 11, 2008, people around Canada gathered in community halls and on Parliament Hill to finally hear the government take ownership of its actions and apologize.



Martha Kilcup of Stanley Mission released a balloon in honour of her brothers Jacob and Bill Roberts.
(Photo by John Lagimodiere)

On behalf of the Government of Canada and all Canadians, Prime Minister Stephen Harper offered a historic formal apology to former students of Indian Residential Schools and sought forgiveness for the students' suffering and for the damaging impact the schools had on Aboriginal culture, heritage and language.

"The treatment of children in Indian Residential Schools is a sad chapter in our history," Prime Minister Harper said.

"Today, we recognize this policy of assimilation was wrong, has caused great harm, and has no place in our country. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly."

The apology was met with applause from the packed house at the White Buffalo Youth Lodge in Saskatoon. Prime Minister Harper delivered his apology in the House of Commons while ten Aboriginal leaders sat in chairs in a circle in front of him. The leaders were visibly emotional as Harper, then the leaders of each party proceeded to make their own statements.

In a move that is also historic, the leaders of the Aboriginal groups were each allowed to speak in the House and have their statements recorded in Hansard, the living record of our Parliament. Cheers and applause rang out across Canada during each speech by every leader. It was truly a patriotic and unifying moment in Canadian history. Many leaders talked about now being able to heal and move forward.

"The Government recognizes that the absence of an apology has been an impediment to healing and reconciliation," said Prime Minister Harper.

"Years of work by survivors, communities and Aboriginal organizations culminated in an Indian Residential Schools Settlement Agreement and the Truth and Reconciliation Commission. These are the foundations of a new relationship between Aboriginal people and

other Canadians, a relationship based on knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us."

Elder Danny Musqua from the Keeseekoose First Nation attended St. Phillips Indian Residential School and he accepted the apology. Now he is preparing for the healing aspect as we move forward.

"I thought he was sincere," said Musqua, who is also the national Elder for the Aboriginal Healing Foundation.

"It has been coming for a long time, and now we are starting to deal with the compensation, but we need something to paddle on to keep moving into the future and find a better way of relating to each other in Canada.

"I was taken with Dion's speech where he talked about the loss of language. Now we have to focus on the healing part. We have opened a can of worms. Many people held in their pain and shame and now they are releasing it.

"Once that happens, you need to move forward and they (the government) need help with that part. We need to reconcile and move on. We can't leave them hanging there. This is a good day for our country."

Part of the events around Canada included the releasing of balloons. It was an emotional and symbolic event for people like Martha Kilcup from Stanley Mission.

She wrote the names of her deceased brothers, Bill and Jacob Roberts, on her balloon before she released it. They both had gone to the Indian residential school in Prince Albert.

"Today acknowledges that the government has admitted and taken some kind of responsibility for what they have done," said Kilcup.

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She's the winner of a Millennium scholarship and it seems the sky's the limit for this talented teen. - Page 8



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Kirsten Ahenakew is taking the INCA program and is shooting for a journalism career - Page 15



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He almost lost his life in a drunk driving accident. Now Dion is telling his story. - Page 17



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Trevor Cameron's screenwriting talents are being noticed by the right people. - Page 24

Welcome to our
National Aboriginal Day Issue
Coming In July:
Back to Batoche

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U of S ceremony celebrates Aboriginal achievement

The University of Saskatchewan's 2008 Aboriginal Graduation Banquet took place Saturday, May 31 at the Saskatoon Inn.

The Aboriginal Graduation Banquet celebrates the achievements of the most recent additions to a proud body of University of Saskatchewan alumni from the Colleges of Arts and Science, the Edwards Schools of Business, Engineering, Graduate Studies and Research, Kinesiology, Medicine, Nursing, Pharmacy and Nutrition, and Veterinary Medicine.

Following the Grand Entry of Graduates, dignitaries including Member of Parliament Carol Skelton, Senator of Canada and University of Saskatchewan alumni and faculty member Lillian Dyck and and special adviser to the President Joan Greyeyes looked on as distinguished graduates received certificates and degrees.

The keynote address by Dr. Glenda Orr, DMD, RN, a U of S First Nations

dentistry alumnus (2003). Several people were honoured over the evening and certificates and degrees were handed out.

Building on the over 100 graduates from last year, Aboriginal students are starting to make a big impact at the University of Saskatchewan.



Monica Goulet receives her MBA from Grant Isaac, Dean of The Edwards School of Business.



Dignitaries gathered for the Saskatchewan Aboriginal Students Graduation ceremonies.





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Leaders including Métis Nation of Saskatchewan President Robert Doucette (second from left) Premier Brad Wall and FSIN Chief Lawrence Joseph at historic meeting.

Duty to consult process will ensure input from Aboriginal communities

By Darla Read
For Eagle Feather News

It was dubbed a historic, groundbreaking event. For two days in May, the provincial government and industry leaders sat at the table with First Nations, and, for the first time in anyone's memory, Métis leaders to discuss the duty to consult process.

The idea behind the process is that if industry is going to develop on traditional Aboriginal land, they must first consult with the Aboriginal communities affected by the development.

This roundtable was something Aboriginal leaders had been asking for for a long time, and while it was welcomed, there was still scepticism at the end of discussions.

Federation of Saskatchewan Indian Nations Vice-Chief Glen Pratt said there is a lot of frustration amongst First Nations.

"It can't just be about money," he explained. "It has to also be about the environment."

There was a common demand amongst Aboriginal and industry leaders: Aboriginal communities need more capacity to prepare for and participate in duty to consult.

"It's important that First Nations are able to collaborate and discuss with their membership the issues that are affecting them, whether they be trappers, hunters, gatherers," said Pratt.

"This process cannot happen overnight. And First Nations will not be in a position to be consulted until they are able to do their own consultation and accommodation policies right at each and every community level."

Métis Nation - Saskatchewan President Robert Doucette agreed. As is the case with the FSIN, Doucette echoed the need for proper funding in order to map their traditional territories.

"If we're making the case that they're drilling on our traditional lands, and we don't have any maps to substantiate that, where do we go from there?"

Doucette said the MNS has done some traditional land use studies in northwestern Saskatchewan that still aren't completed, but have already cost

\$2 million.

As the lawyer for the MNS pointed out, there are a lot of incentives for industry to want to work with the Aboriginal communities.

"If this is implemented, you're going to have a sound investment platform; access to a growing Aboriginal workforce; access to traditional knowledge and (a) better understanding of the environment in which they work; community acceptance; enhancement of shareholder confidence in the project," explained Doug Racine.

While industry and Aboriginal leaders didn't see eye-to-eye on everything, they agreed the provincial government must properly equip Aboriginal leaders to participate in duty to consult. They also want a process developed so everyone knows what exactly they are supposed to do.

"Expectations of the mining industry include the development of a consultation process by the provincial government that is efficient, bounded in law and provides all parties with ... clarity of process and protocol so we know what the roles and responsibilities of all the parties are, when should consultation occur and who should be consulted with," said Pam Schwann, Executive Director of the Saskatchewan Mining Association.

One of the key issues for Aboriginal leaders was resource revenue sharing. This was brought up by many, including Clearwater River Dene Nation Chief Roy Cheecham, whose area is seeing a lot of oil sands development right now.

"From our perspective, and since these projects are on treaty land, we may wish to discuss sharing the benefits as a condition of those projects moving forward. This is what's being done in other provinces, and is not a novel idea," he told the delegates.

"It is the industry standard that is emerging in other parts of Canada."

The province, however, was mum on the issue and not willing to commit to anything when Premier Brad Wall was questioned about it.

"I'm not saying today that in direct language that the royalties are going anywhere but (to) the Crowns, initially. But thereafter, when a government has the

chance to redistribute the royalty revenue it gets either through tax reductions or perhaps funding a program or partnering with First Nations or Métis groups, it's very direction a result of the fact our economy is growing."

Wall said there are other ways Aboriginal people can have a piece of the revenue pie.

"Effectively whenever we are as a government funding anything: health-care, education, or particular initiatives that have led to this conference, we are using either directly or indirectly the resource revenue of the province and the

tax revenue it generates."

It was emphasized at the conference that the roundtable was just a beginning and not much concrete would come out of it. Aboriginal leaders like Cheecham are hoping, though, that there will be a willingness to work together.

"I am pro-development. I want to help you develop this province. So do the chiefs of this province. These are new political and economic times.

"Do not attempt to develop the North's resources without the First Nations and Métis as true partners. It will not work."

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Editorial

Harper sincere, but action speaks louder than words

You wondered what Prime Minister Stephen Harper was going to say. How do you apologize on behalf of a country for a calculated attack on a People and a culture that, for over more than a century, was designed to eventually eliminate them?

People lost innocence, their language and sometimes their lives in these residential schools. Many were scarred for ever and took their hate and anger back into the community. The rage still boils just under the surface, always ready to bubble over and take another victim.

Now Stephen Harper and his Conservative Party were given the task of doing what should have been done decades ago. He had to apologize to the survivors and the entire Aboriginal community for the damage the government's policy and partnership with the churches did so we can clean the slate and move forward together.

As Harper delivered the Canadian apology in the House of Commons, you could sense his sincerity. It is hard to sense anything with Harper as he is most likely the coldest man in the world, but you could tell he felt it. At one point he even looked emotional for a second. It was good to see him be human for a change.

Following Harper, the leaders of the Liberals, the Bloc and NDP all got to apologize as well. It was apology city, but it was awesome. Stephane Dion was passionate. He mentioned more about the loss of language, abuse and that investment needs to happen in that area. Dion also made specific mention of and singled out former Missinippi Desnethe Member of Parliament Gary Merasty.

He had made the motion to have a formal apology from the House of Commons. The motion had passed unanimously. Merasty received a standing ovation in the House of Commons from everyone. It was surely a proud moment for him and his family during an historic Canadian moment.

Gilles Duceppe was fiery and took the moment to pound the Conservatives a bit.

NDP Leader Jack Layton was the most emotional and had to stop a couple times which is totally understandable. Of note, he was the only federal leader that first acknowledged the Elders. Nice touch Jack.

Watching the Aboriginal leaders in the middle of the house was interesting. Assembly of First Nations Chief Phil Fontaine built many bridges with his speech.

He was followed by Patrick Brazeau of the Congress of Aboriginal People. Brazeau lauded Prime Minister Harper and spoke well and from the heart. You could just sense the other Aboriginal leaders, who do not like the fact that the Congress gets millions each year for representing their people, squirming a bit but being polite for the crowd.

Métis National Council President Clem Chartier flubbed a bit by saying he was convicted instead of conflicted, but he represented the Métis well as he brought up the fact that many Métis who did go to residential school have never been compensated. He closed by saying the Métis of Western Canada want in. At the Youth Lodge in Saskatoon people cheered.

Mary Simon was awesome and spoke in her native tongue just to show the Prime Minister that her language was strong. Her comment received a standing ovation.

Overall the apology and the reaction were excellent. There was sincerity in the apologies and sincerity in the acceptance of the apologies. Leaders standing together and realizing that collectively we are stronger than apart. Now if that sentiment can carry on into the relationships that our governments have and we actually work together for a common good, imagine what we can accomplish.

June 11, 2008 was certainly a good day to be Canadian, an Aboriginal Canadian.

This and that

We need to shout out to a couple of fellas doing well in their careers. Our friend Mykal Gambul the rock star scored the number one hit on Aboriginal radio in CANADA with I'm Your Man. The guy is the real deal and he is having an album launch this month ... check it out.

And NewsTalk Radio lost a good one to the FSIN. Reporter Merv Brass has moved on over and is the new Director of Communications for the Federation. Merv is well respected in the media mosh pit and that may be beneficial to helping to resolve the whole media and FSIN awkward fighting thing. Some in the mosh pit say Merv is nuts, but we think it is a good career stepping stone. You certainly get to meet interesting people.



This month let's meet the 'real' St. Mary's Dancers

The St. Mary's Dancers from Prince Albert are comprised of the following young women in the photo above from left, Justine Antoine-jingle dress, Maria Merasty, Alex Turner, Kayla Montgrand-kneeling, Ashla Michel-kneeling, Alysia Ballantyne-kneeling, Alana Demkiw-kneeling, Laren Michel. Missing-Victoria Mcdermott, Cayla Longjohn.

Last month we ran a story about the show they put on at the Awasis conference. Unfortunately we ran a photo of another group that is also known as the St. Mary's dancers.

These young women from Prince Albert got their start from a grant from the Prince Albert and area Community Foundation. This allowed them, under the leadership of Marlene Bear, to learn about their culture through their dance, and at the same time build self esteem.

"St. Mary High School has an Aboriginal population of over 40 per cent that are self-declared. Within this context, it is imperative that our students are recognized and honored because of their cultural background," said Bear.

"Also around the time we started, Prince Albert was named the 'Fat city in Saskatchewan' so this was an opportunity to promote healthy development in our student body. When the program first started, there were people who didn't want to join because they didn't know how to dance and they were embarrassed.

"It was quite a challenge because most students start at a very young age and some just started dancing this year. We were unable to get male participation within the group so we decided instead of square dancing we were going to do creative dancing."

The St. Mary dancers have successfully promoted cultural awareness, a healthy life style and improved self esteem while promoting a positive image and team work.

"The past four years have been very exciting and rewarding for the students that participated in our dance program," said Bear.

"You could actually 'see' and feel the growth and pride of the students as they performed at the various functions. The pow wow dancers were part of our school's opening liturgy. It was truly beautiful to see the respect that the student body had for our performers."



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Life is good ... winter has left us, finally

Spring is here and many of us are gleefully up to our elbows in dirt and worms doing yard work and planting gardens.

After a long winter it feels good to be outside working in the earth surrounded by the sites, smells and sounds of new life.

Little backyard city gardens, flower beds and sprawling country gardens all bring back good memories.

There was a time when almost everyone living in town, the country, reserves and Métis communities had gardens to help feed the family, and everyone contributed. Our mom was not an enthusiastic gardener but every few years we would plant a garden. Planting and the painful job of weeding and hilling potatoes was a family affair then we'd all harvest and preserve our hard earned produce. We'd can tomatoes and fruit, make freezer jams and freeze the veggies, dry the herbs, and sack the potatoes. Once in a while mom would get adventurous and make fancy sweet pickles.

The old people tell great stories of farming back when they had no machinery or freezers. They tell funny stories about cantankerous oxen pulling the ploughs and little brothers getting stuck in the mud. They tell sad stories about the hail or grasshoppers

that swept away many hard days work in a matter of minutes and left them with little food for the winter.

Indigenous Peoples have been harvesting food from the land since time began. We weren't just 'hunters and gatherers,' our ancestors produced much of their food by looking after their berry sites, wild turnip and onion patches. They burned grasslands, transplanted roots, tubers and bulbs, irrigated, weeded and hoed undomesticated plants.

Long before Europeans came among us, some of our people planted corn, beans, pumpkin, squash, sunflower and tobacco. Stories from our Elders and archaeological digs tell us that some of our people built deep storage pits, and made bison scapula hoes, deer antler rakes, grinding stones for milling seeds, corn shelling tools, threshing flails, and ceramic bowls and vessels to aid them in their farming.

When Europeans brought their farming traditions with them many of our people adapted these into their ways of life. 'Indian farming' as they

called it, was pretty basic and well adapted to our lifestyles. Seeds were planted in the spring and often left on their own while folks went about their other livelihood activities. In the Fall they harvested what survived.

But there were some of us way back who took to farming seriously. In 1874 the Norway House Cree petitioned the Dominion of Canada for Treaty. They were having a hard time making a living and wrote that they wanted to secure a reserve further south where they could adopt "the employment by the White men to preserve life, by disturbing the soil and raising food out of the ground." They eventually did move south and within a few years their farms produced enough surplus for sale.

The old people were proud of how self-sufficient they were. They made their living through hunting, fishing, trapping, farming, and wage labour jobs. Today many are sad that so few people bother farming anymore. Most will tell you that when welfare came into our communities the gardens slowly disappeared and many people quit looking after themselves.

It is sad when you think about it. For much less than a carton of cigarettes you can buy enough seed to plant and feed the family for months. It just takes a fair bit of hard work, pride, and love for the land. The less food we buy at the store, the smaller our footprint on the environment.

The world is so full of slogans and catch phrases but one in particular sticks in my head - "practice random acts of kindness." I was having one of those days when things just weren't going very well. I was racing through a parking lot to catch a 6:00 a.m. flight and I couldn't balance a backpack, two suitcases and a big box. I kept losing my grip on that darn box when suddenly, out of the blue, this fellow comes along and helps me carry it right to the airline check in.

What a relief, I couldn't thank him enough. Then, as I was checking in, I realized I left my cell phone on the front seat of the rental car and had already deposited the key in the after-hours slot. The car rental office wouldn't open till 7:00 a.m. so I asked the airline lady if I could book a later flight. She asked why, then again, out of the blue, she offered to pick up my cell phone and put it on the next flight for me. Wow, two random acts of kindness less than 10 minutes apart!

Life is good.



Our generation feels the pain of earlier oppression

So many times I've heard our Elders tell us that if we want to find our way, we have to learn our culture, language and traditions so that we can become a stronger people.

At the same time our leaders tell us to get off of the reservations, to get into the city and get an education, so that we can become productive members of this society. An education where urban schools, most of the time, do not offer Native languages as a class, and reading from text books that are altered so that it is no longer our truth, it simply becomes theirs.

This is such a misrepresentation of the truth that they avoid mentioning that they murdered hundreds, even thousands of women, men, Elders and even children. They slaughtered a great number of us, but they didn't do it alone. If they happened to miss anybody, chances are many of our people were taken from various epidemics such as smallpox and tuberculosis, sicknesses that we never knew until what's-his-face showed up.

Not long after that happened, residential schools followed. For people who wanted to take from us, the things and teachings they did not understand, I think they got smarter. I mean why not start on the children, so future generations won't have anyone to learn from because the parents and grandparents are going to die and take it with them anyway.

With their children snatched and gone, which in some countries is considered kidnapping, I can imagine alcohol becoming a huge part in the lives of the families that were left behind, and that to me, my friends, is where the lives of future generations ended.

With the influence of alcohol, our traditions and beliefs were slowly destroyed. So while all this was going on, and the children were being admitted into these institutions, things started being done to these children. When they communicated with each other in their own languages, it was beat out of them, literally. In some countries, that is considered child abuse. If they were not beaten, at times they were refused food and proper nutrition, which I think would fall under starvation and neglect.

Seeing that their religious ways didn't allow the priests and nuns to have sexual contact, they would then eventually turn to the children for it, which to me would be sexual assault. I often wondered, and I'm thankful that is all I can do, that if these children grew up with all this screwed up abuse that was supposedly all done in the name of God, did they

eventually grow to hate Him? Did this abuse eventually become normal and tolerable for them that it therefore became acceptable?

Later on these not so young children were allowed to leave the school. They were able to go home to their families who were now strangers to them. Along with their shoes, clothes and personal belongings came duffel bags of anger, hurt, shame, fear, but worst of all, memories of a life they have learned. They brought the abuse and the beatings back home to their people. With the lack of parenting skills, some would eventually have children and some would love them the only way they knew how, with a lack of knowledge and a lack of heart.

As I sit here and picture my nieces, nephews and our children of today going through that hell, anger and hatred take over. Their generation is very fortunate not to have experienced those days, but in truth, they do live it and they see it.

I still feel anger and hatred and I am wondering if the priests and nuns are drinking themselves away. Are they too feeling ashamed and wishing they lived their lives differently? Are they self-

destructing with booze, drugs and suicide and dying a slow death?

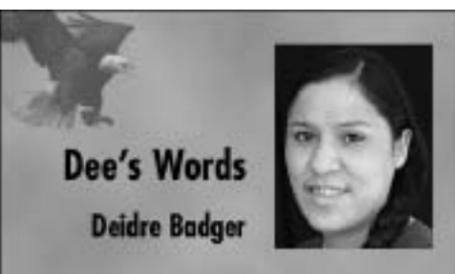
If I prayed to whatever God they were praying to, I would hope so. Instead, I pray to a Creator that gave me the ability to love, honor and respect all that he created. He also gave me the gift of choice, and I choose to try the best way I know how to live my life productively for myself and my children not yet born.

We had treaty with Great Britain and they gave us up to Canada. Right from day one, they never consulted with us. I love our women, Elders and leaders for loving us enough and looking forward seven generations. I thank them. But the powers that be are using policies and laws to ensure that our forefathers vision for us die. Wasn't it only in 1947 that we were finally considered human beings?

They took our most powerful resource, our children to lose our spirit and identity. Today, when you attend any ceremony, you will see our children sitting at the drum, sitting in the circle smoking the pipe, dancing in their regalia becoming productive members or our society.

Really though, why would I want to become a productive member of a society that doesn't even make an effort to live productively in ours?

You can email me at: dbadger17@hotmail.com



Life is so good, if you're a hawk

Let us consider life after death. In the unlikely event I should ever die and if the Hindus got it right, then I would like very much to come back as a hawk. Hawks got it good.

They are free to fly wherever they want. Nothing eats them and they get to winter in Mexico. Life is so good if you're a hawk.

Eagles receive conflicting messages. They are alternately held in spiritual awe or some capitalist grinch is blasting away at them with a rifle in order to feed the hungry feather market.

This spring a bald eagle was found hanging around Wascana Lake in downtown Regina. Local First Nations Elders proclaimed the sighting as having a deep spiritual significance. An irreverent wildlife biologist wasn't so impressed. He said he knew the bald eagle was sacred to the First Nations people but from what he understood it was more a "vulture in a tuxedo."

Ouch! A hawk would have slipped by unnoticed.

Vultures are disgusting. They have bald red heads, stick their face into rotting, reeking dead things and most disgusting of all vomit on their feet in order to cool themselves off on hot days. Even their kids are ugly. This low life behaviour is well beneath a hawk. A hawk has class.

Here's a good insult – "Gee, the last time I saw legs like that they were holding up a prairie chicken." It's true. Prairie Chickens have little skinny, scaly legs and a big round body. They can't fly very far on their stubby wings and they are not too bright. They are, however, most excellent dancers.

Joke: Why did the prairie chicken cross the road? Answer: To get to the Chicken Dance on the other side.

We used to play with grouse feet when were kids. There's a string or tendon when pulled that makes the foot close and open. Great for scaring girls. Many a happy marriage must have begun with a flirtatious young man chasing a giggling young female around with a grouse foot.

Life was so much simpler then.

A lot of First Nations people are scared of owls and woodpeckers. I have an ancestor, Paspaschase the Wood Pecker. He never hurt anyone except the occasional Blackfoot. I find owls more interesting than revolting. They kill a lot of mice that would otherwise overrun the place.

Canada geese are very much subject to peer pressure. They are always following each other about. Hawks just hang with the missus and pretty much do what they will, when they want.

What could be better then riding the wind on a warm summer day.

Soaring the endless sky, high, wild and free is as good as it gets I would imagine.

Crows, magpies and blue jays are closely related. They are loud and talk too much. They are like certain relatives of mine in that way.

Magpies love to eat dog food and they munch down songbird babies like they were won tons. Magpies are tossed out of the nest at a young age and are flightless for about a week. Abandoned and alone they either get it together and get flying or end up feeding a fox or a coyote.

I've learned to knock down magpie nests around my place. I would rather listen to songbirds then the raucous squawking of the magpie clan.

I like robins and chickadees. They are friendly, almost tame. The old Indian stories told on winter nights speak well of them. Robin was once a man whose father forced him to fast against his will.

He met a wondrous woman on his spiritual quest who told him to rub red ochre on his chest. He rubbed the ochre on his chest and was transformed into a robin. The woman became his little robin wife.

This explains why robins enjoy the company of people. It also explains why we shouldn't force people to attend ceremonies against their will. This is the gist of a longer story told by the Rocky Boy people.

The prettiest bird with the worst song is without a doubt the Blue Heron. Their song sounds like a bath tub draining. "Glug, glug, glug" is about the extent of it. Herons look cool. They fly with a curled neck unlike the cranes whose neck sticks straight out. Herons and cranes like to hang out at the beach.

Life after death ... what a concept. Given a choice I would definitely reincarnate as a hawk for my next go round then maybe a sea turtle after that.

With my luck I may end up as a sea urchin or a street urchin. I heard wood ticks are really Indian agents on their second go round but what do I know.



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Students, volunteers 'dig' new university gardens

By Yvonne Abusow
For Eagle Feather News

A group of Regina's inner city kids are hoeing and weeding alongside First Nations University of Canada students in a new community-share indigenous vegetable garden on the land surrounding the university.

Kim Sutherland, the front line worker and executive director of Street Culture, has had the group involved with Regina's Adopt a Green Space project for 10 years but many of the young people from Street Culture have never gardened before. This will be a new experience for them.

"One of Street Culture's guiding principles is to engage young people in activities that promote healthy lifestyles and (in) a process that supports the development of healthy mentoring opportunities. The garden box program meets both of these needs," said Sutherland.

Having the garden beds near the university is a bonus for the Street Culture group. It will be the first time many of the Aboriginal youths will be exposed to the university.

The coordinator of the university's garden project, Thomas Roussin, is encouraging volunteers to adopt a bed to garden over the summer.

"The gardens symbolize growth and it is one step towards self-government," Roussin said. "Once our food is taken care of we won't have hungry people; without hungry people we can focus on other things like education."

Twenty per cent of the harvest will be given to the university's students at the start of the next school year. There will also be a corn roasting ceremony in the fall as well as a harvest ceremony where a garden-bed-grown vegetable soup will be made for the students.

With the help of volunteers, Roussin built 24 garden 4 x 12 foot raised garden beds to be used to grow vegetables that they can in turn share with their families and communities.

Where corner convenience stores are the source for food for many people in North Central Regina, the gardens will be a source of healthy food according to Roussin. It's a very rewarding experience too, says Roussin, when people experience that it is to plant, tend and care for their own food sources.

This is garden project's first summer. It is starting small with 24 raised four-by-twelve-foot plant beds arranged in a circle. As the project grows, Roussin's would like to see the raised beds become in-ground beds because dug gardens offer better growing conditions and increased yield. The better the yield, the more fresh, nutritious food that the university and garden volunteers can eat as it ripens or preserve and enjoy for the winter months.

Volunteer gardeners are encouraged to create gardens using indigenous growing methods.

Gardeners can try poly-culture where more than one kind of vegetable, such as corn with beets and squash, are grown together. Another popular method is known as group-cropping. Plants are grown in groups of four with about a foot of free space between each grouping. Because the gardens are organic, no commercial fertilizers or pesticides will be used. Instead, organic soil and traditional fertilizers will keep the crops healthy and produce organic, nutrient-packed produce.

Having these gardens on the grounds will also help the university create its own seed bank. Some of the seeds being planted have been preserved through history and have traveled across North America where they have been re-seeded, re-harvested and kept pure.

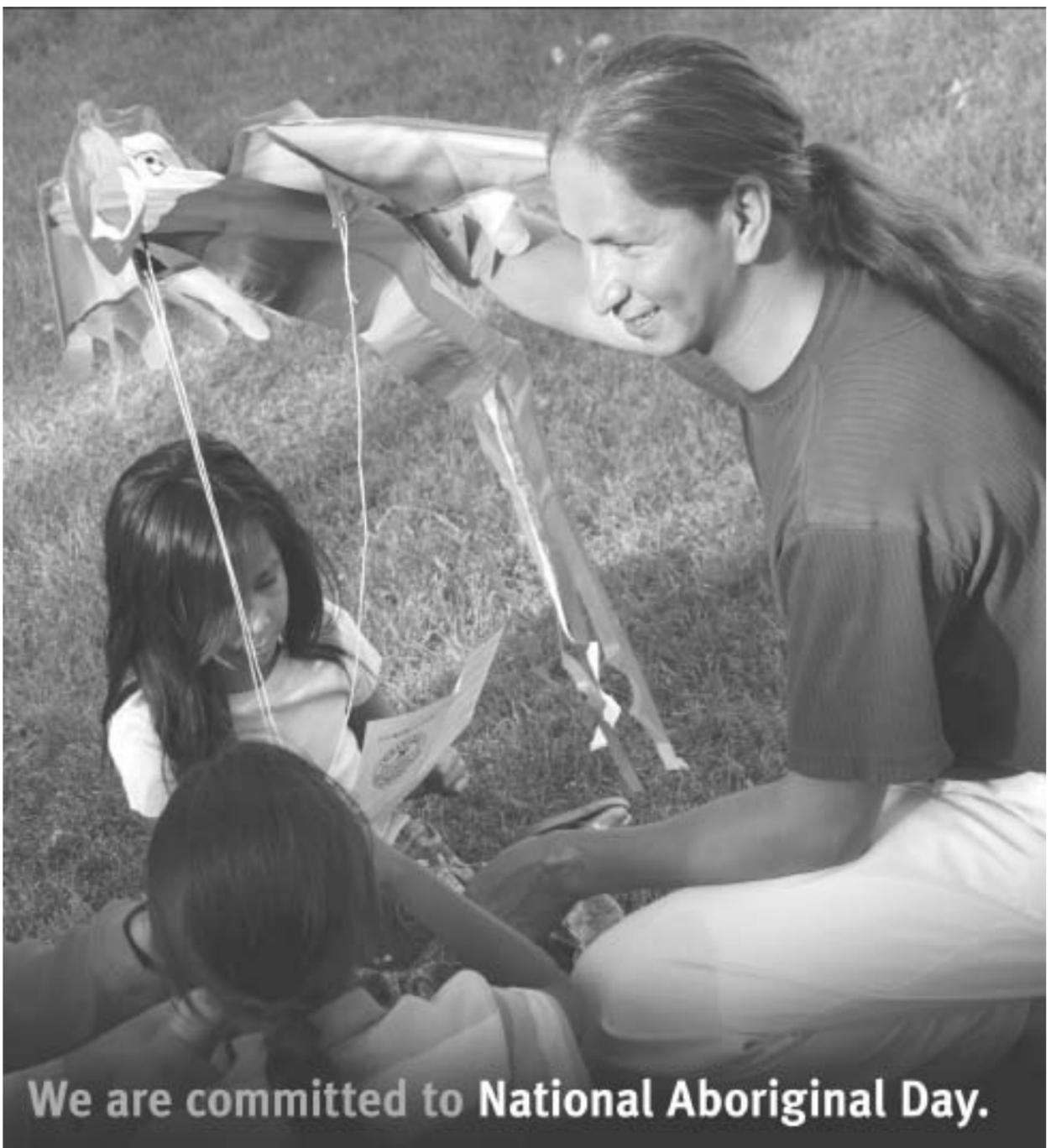
"The seeds are a symbol of persistence, and perseverance," Roussin said.

The project began last year with a grant from the Saskatchewan's Go Green Initiative, a program of the Ministry of Environment.

Roussin hopes to get more sponsorship so that next year the project will grow, feature more beds and allow more people to garden for themselves.



Joe Cook (VP Finance - Students Association) and Thomas Roussin (Garden Helper/Research Assistant - Shared Garden Project) work to build the boxes that will house the garden plots. (Photo by Adam Martin)



We are committed to National Aboriginal Day.

➤ On June 21st, join us in celebrating National Aboriginal Day.



Aboriginal students receive prestigious scholarships

By John Lagimodiere
Of Eagle Feather News

The Canada Millennium Scholarship Foundation recently recognized some outstanding Aboriginal laureates from this year's millennium excellence awards. The award recognizes students for their leadership skills, community involvement, academic achievement and interest in innovation.

"An investment in the education of these outstanding citizens is an investment in the future of our society," said Norman Riddell, executive director and CEO of the Canada Millennium Scholarship Foundation.

"These individuals have already demonstrated their ability to change the world around them – they know how to make a difference – something they will continue to do long after the Foundation's mandate winds down at the end of next year."

Three Saskatchewan students made the grade this year.

Phoenix Rider, a Nakoda student from Carry the Kettle First Nation, is a recipient of a Local Excellence Award from the Canada Millennium Scholarship Foundation. She will receive a cash award of \$4,000 towards the cost of studies at any Canadian university or college this fall.

Phoenix enjoys performing traditional dances and encouraging others to become involved in cultural activities. Her interests include pow wow dancing, writing stories and poems, painting, drama club, volleyball and she has been a member of her school's student representative council for three years. Phoenix also knew nothing about acting, but that didn't stop her from landing a role on the TV series Moccasin Flats.

When it comes to her success in academics, Phoenix credits her mom.

"My mom went to university and she has given me tips and taught me how to apply myself," said Rider. "I try to keep on top of everything and not fall behind."

Phoenix intends to go to university and study biology and become a scientist when she is done. She has

these tips for other students.

"Don't give up even if you are behind and if you are stressed, take a break," she said. "Always look at success as a journey and not a destination."

Cheyne Dallyn is a Métis student living in Meadow Lake, Saskatchewan. He is one of eight students in Saskatchewan to receive a Provincial Excellence Award from the Canada Millennium Scholarship Foundation. He will receive a cash award of \$4,000 towards the cost of studies at any university or college this fall, renewable to a maximum of \$16,000.

Cheyne excels in sport and academics and in 2006-2007, the volleyball team of which he was captain, won the provincial gold medal, and he was assistant captain of the AA midget hockey team that took provincial silver. He has also coached basketball, and has been a referee and track meet event coordinator. He credits his success to his parents.

"They always pushed me to do well," said Cheyne. "I get disappointed when I don't do well and I don't settle for anything that is not my best. It is nice to get a sense of accomplishment."

He also likes to be a well rounded student and loves his sports and recommends sports to students looking to do better in school.

"People should try to get involved in sports. It leads to more involvement in school. I know it made me care more about school. The academics come because of it."

Cheyne wants to become a teacher. In the fall, he intends to study Kinesiology at the University of Saskatchewan in Saskatoon and then return to Meadow Lake because he says it is a great place to live and raise children.

Nicole Laplante is a Métis student living in North Battleford. She is one of eight students in Saskatchewan to receive a Provincial Excellence Award from the Canada Millennium Scholarship Foundation. She will receive a cash award of \$4,000 towards the cost of studies at any university or college

this fall, renewable to a maximum of \$16,000.

Nicole is raising her four-year-old twin girls and is a foster parent for 13 and 14-year-old brothers, Nicole tried to encourage the boys to make positive changes in their lives.

Nicole was chief of student council this year and vice-chief last year. She has coordinated school fundraisers, spirit days and an arts and language festival. She was also coordinator of the recycling committee, pow wow committee and a substance abuse awareness group. She attended a national drug and alcohol awareness conference, a healing racism conference and a Mothers Against Drunk Driving conference.

Her commitment to school comes from her family.

"My daughters are my motivation," said Nicole. "I want to provide for them. My family also helps me lots."

Because of her strong family ties, Nicole wants to stay in North Battleford for her first year of Arts and Sciences until her children are in school. She is also dedicated to helping her old high school continue with its award winning substance awareness program.

"My high school (Sakewew) has made a big difference. It has a great environment and you get the teachers one on one.

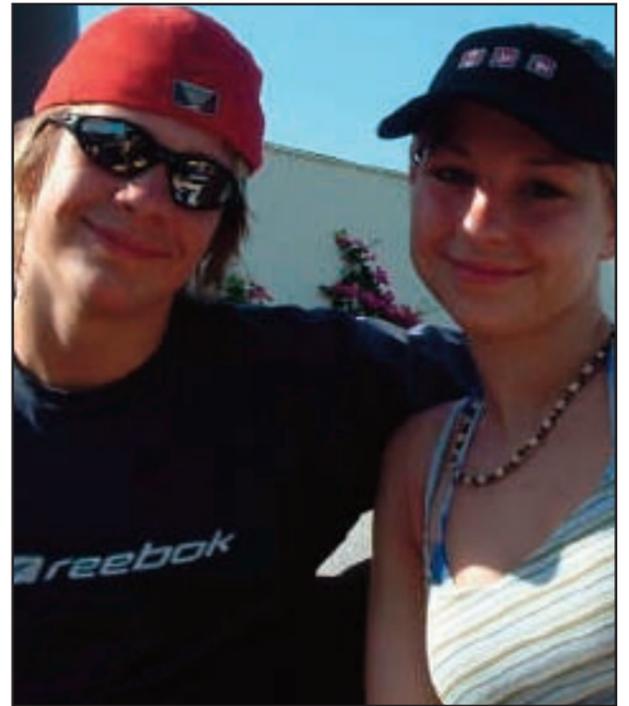
"I am so proud of what we did there and we won a SaskTel Aboriginal Youth Awards for our group this year," said Nicole.

Eventually Nicole wants to pursue a career in the medical field where she can apply her love for math and science. She has accomplished much, all the while juggling parenting duties and family responsibilities.

"I want to show other young moms that you can still dream and achieve those dreams," she said. "Children are not a burden, let them be your motivation. A good education equals a good career.

"I recommend you use the support systems in our schools and most importantly, keep coming to school."

Wise words from some wise youth.



Cheyne Dallyn with his sister Terri-lyn.



PHOENIX RIDER



Nicole Laplante with her twin daughters Daynex (left) and Jurzi.



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Revolutionary in her own right: New book tells story of Riel's grandmother

By **Miaranda Hanus**
For **Eagle Feather News**

In the early 1800s one European woman broke free from her traditions and dared to be different by choosing to live among the Indians.

Louis Riel's grandmother, Marie-Anne Lagimodiere (nee Gaboury), was the first European woman to arrive in Western Canada.

No European woman would follow in Marie-Anne's footsteps for another 40 years. Survival depended on becoming completely 'Indian-ized.' She gave birth to her children Cree-style – in the grass, squatting and holding onto a pole.

Marie-Anne's life story captivated the attention of Regina author Maggie Siggins in her latest narrative Marie-Anne, the Extraordinary Life of Louis Riel's Grandmother.

"I think Marie-Anne and Louis Riel were kindred spirits," said Siggins. "She was a revolutionary in her own way, by going out west when she did and living like that. To me, she's by far the most remarkable Canadian woman of the 19th century."

Upon arriving in the largely unsettled west Marie-Anne lived a traditional Métis lifestyle. She learned to make pemmican, fish, ride horses and stretch buffalo hides.

Born in 1781, Gaboury came from a respectable, conservative family who lived near Trois-Rivières, Que. Described as a beautiful woman with blonde hair, blue eyes and fair skin, Marie-Anne kept house for a priest from the age of 15.

Marie-Anne's beauty attracted many suitors, mostly farmers, who she refused to marry. Much to the frustration of her family, Marie-Anne would not marry until she was 26 – a scandalously advanced age for a bride in those days. When she did marry, she wed Jean-Baptiste Lagimodiere, a coureur de bois, a voyager and trapper. He swept Marie-Anne off her feet, away from Trois-Rivières and out into the wilds of Western Canada.

Her family and neighbors all thought she was crazy and the romance was not without its trials, such as the love-triangle Marie-Anne discovered she was a part of during the pair's first winter on the prairie.

"Marie-Anne was camped near a Cree woman Jean-Baptiste had married 'country style'. This Cree woman tried to poison Marie-Anne, but the dogs got to whatever it was first," said Siggins.

Siggins first discovered Marie-Anne's story while researching the novel, Riel, A Life of Revolution.

"Riel's grandmother had a really, really profound affect on him. Marie-Anne taught him to speak Cree" said Siggins. "She's been intriguing to me for quite a while."

Because the Métis who settled around the Red River were illiterate, there were no personal journals or diaries that Siggins could turn to for insight into Marie-Anne's story.

Siggins relied on archival research, historical documentation and the oral history of the people who traveled with Marie-Anne and her husband. Siggins also discovered a short biography of



Maggie Siggins is the author of Marie-Anne: The Extraordinary Life of Louis Riel's Grandmother.

(Photo by Darrol Hofmeister)

Marie-Anne, written by a priest in 1902.

Siggins' new book will be released this September.

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Inspiring words from the World Breast Cancer Conference

Sometimes I love being a cancer survivor – today is one of those days.

I was fortunate to attend the World Breast Cancer Conference in Winnipeg in early June. This is my second Conference and I am only one of 600 survivors from around the world!

I have met wonderful advocates from everywhere. Marginalized people came from around the globe to share their struggles and triumphs.

I was pleased to premier my documentary One of the 1 Percent - The Sandy Ahenakew Story at the conference.

This is a story about my family's life with cancer – we are an incredible bunch of cancer survivors!

Making this documentary was truly a labour of love. We had to work with a very tight budget as the majority of the project was funded out of my producer's pocket.

We will be showing the film in cities and towns across the province as we get closer to October which is Breast Cancer Awareness Month.

I have found a whole other family here at this conference. This conference provided an opportunity for Aboriginal women to connect and share our stories and talk about next

steps in our communities.

I have a genetic cancer and I met other young women who also have the gene mutation. I try to gather information that may help my daughters and grandchildren in the future.

Science has made many advances since I lost my mother to cancer and even more since my diagnosis in 2000.

There are screening programs for various types of cancer but for some reason Aboriginal people choose not to go. Why?

At every conference I attend I am always asked how come Aboriginal women don't come in for breast screening?

I can guess but I think that some type of research would be better than my guess.

One of the presenters at the conference gave his presentation on the links between health issues and the social disparities of the blacks and marginalized people of the United States.

It was a powerful presentation and I was able to relate his research to the conditions of many Aboriginal

people in Canada.

Sometimes being an Aboriginal breast cancer survivor sucks. I would be lying if I said that life is all good now – life is a struggle for many people. For the most part, I am happy and healthy, my family is healthy and that's all that matters.

I miss parts of my body that are gone but I have accepted that.

I have enjoyed the last eight years of my life since my diagnosis.

My grandchildren were all born in the last seven years. My daughters have graduated from high school and there are many more wonderful things I would not be here to enjoy if I hadn't have had the surgery.

My biggest fear is one of my children being diagnosed with cancer – but what can we do? We need to make ourselves aware of the screening programs and make an appointment. If we don't take control of our own health then who will?

No one knows our bodies better than we do, so it makes sense that we should inform our doctor or nurse if we find something suspicious.

I think that it may be harder for

men because the screening for prostate cancer can be uncomfortable, but it has to be done. I don't know too many women who like having their pap test and pelvic exam but we do it.

I realize that not all of our communities have access to the screening facilities and that is something that we have to work on.

Getting exercise is probably the best thing we can do for ourselves and it doesn't have to cost any money – walk.

Many great ideas have been generated at conferences: you network and gather ideas for things you can do in your community but it requires community participation.

One message that was loud and clear from some researchers at this conference was to involve community members in the research.

I was sad that I was missing Mosaic in Regina to attend this conference, but the organizers provided entertainment from the various ethnic groups which I appreciated.

I enjoy hearing from the readers, thank you for the emails and letters.

Got a question? Concern? Send me an email to s.ahenakew@yahoo.ca



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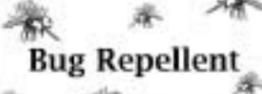
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Aboriginal owned and operated

Pedalling Peacekeepers make some miles on national tour

Peacekeepers Pedalling for Aboriginals with Diabetes continued their cross-Canada trek this past month.

On May 22, some members of the Saskatoon Police Service took off from Sault Ste. Marie, Ontario and ended on Parliament Hill in Ottawa on June 6.

Sergeant Tony Nadon is one of the riders.

“The riders and myself, most of them are of Aboriginal background, and we just feel it’s a good way of showing healthy living and then giving talks and presentations to school-aged kids about the amount of sugar in pop and being active.”

The journey began in British Columbia in 2005, and each year the group pedals 2000 kilometres by doing 150 kilometres each day. Nadon says a lot of local officers try to help their cause.

“It’s been the local First Nations police services that we ride through the reserve, and they help us by either riding with us or escorting us or helping us finding local media groups such as newspaper, radio, and TV to spread the word.”

The group was joined by Federation of Saskatchewan Indian Nation Vice-Chief Guy Lonechild once they reached Parliament Hill.



The PeaceKeepers Pedalling for Aboriginals with Diabetes were escorted by local officers through reserves in Ontario.



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A large crowd gathered in Saskatoon to offer support to residential school survivors.

Historic day holds promise of hope

• Continued from Page One

"It is a stepping stone into moving forward with life. We need to let people know what happened and then hopefully we can start building better relations. All of my siblings and I attended but I am still having trouble getting my common experience payment which is frustrating."

The main memory of the schools for Kilcup was the isolation.

"There was nobody there to protect you or talk to you," she added. "Even though we all went, we were in different dorms and it was really hard."

Phil Fontaine, Grand Chief of the Assembly of First Nations was eloquent in the House as he accepted the Prime Minister's apology.

"This is an achievement of the impossible," said Fontaine. "Our Elders held ceremonies for those that have passed and did not get to hear this apology or receive a settlement. But with this apology our survival in this land is affirmed forever."

"This House will never consider us a problem. Let us be who we are. Finally we heard Canada say we are sorry. This will be a new bond in our relationship. We, the Aboriginal People, are and have always been an indispensable part of the Canadian identity."

"Let us now put those days behind us. Together we can achieve the greatness our country deserves," added Fontaine.

In closing, he invited everyone to get together and move forward.

"Today I reach out to all Canadians in the spirit of reconciliation."

In a spirited and passionate speech, Bloc Quebecois Leader Gilles Duceppe stuck it to Prime Minister Harper and the Conservatives' refusal to sign the UN Declaration on Aboriginal People and he put it bluntly when he assessed the apology.

"An apology is only as good as the actions that follow."

It was an historic day in Canada on June 11 but really only time will tell if we can all move forward together in a good way. All signs point to yes so far.



It was an emotional day for these women as they watched the Harper apology.



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Where: Dumont Technical Institute, 917-22nd Street West, Saskatoon
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For more information contact:

FIRST NATIONS APPLICANTS Ken Lanceley at (306) 477-9246 E-mail: klanceley@siit.sk.ca	MÉTIS APPLICANTS Tony Blacklock at 1-877-488-6888 Email: tony.blacklock@dti.gdins.org
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Application deadline is June 27, 2008



Aboriginal journalists bring unique perspective to media

By Chris Tyrone Ross
Eagle Feather News

Michelle Hugli is one of many First Nation journalists who cover a wide variety of issues in the mainstream media, specifically on her radio show—the Michelle Hugli Show.

When you tune into Hugli's show every Saturday and Sunday on Regina's News Talk Radio 980 you'll hear her and her guests talk about variety of issues from politics to news and everyday issues in an open discussion format. Hugli says that just because she's of First Nations descent doesn't mean First Nation stories are always front and centre.

"For me personally, I do have this fear of being pigeon-holed, but I don't want to be known as the Native talk show host, because I talk about a variety of things," Hugli said.

Being pigeon-holed into covering only First Nation stories is something many Aboriginal journalists, including Kerry Benjoe, a reporter for Regina's Leader-Post, have been able to avoid.

"When I started, I was assigned general assignments as an intern," said Benjoe.

"I didn't get assigned First Nations stories just because I was First Nations, but a lot of First Nations stories I did cover was because I was interested in them," Benjoe said.

Nelson Bird, a reporter for CTV, has had a different experience. Throughout his career, he's been told to cover specific First Nations stories because of his ethnic background.

It's not that he didn't want to cover them, he says, he just felt more of an obligation to cover them.

"It was like that and it is still like that," said Bird. "And it is still a struggle I face, because if I don't cover those stories, then it won't be covered and that's one of my pet peeves with the mainstream media."

Bird has been with CTV for 10 years and is considered a veteran in the industry. He admits there are some benefits that come from being the go-to-guy for First Nations stories.

"The positive part is that (mainstream media) are covering First Nations stories. That is not only good for us but it's good for the general population because it educates them on our issues," Bird said.

John Lagimodiere, who is Métis, is the publisher and editor of Eagle Feather News. He sees participation in media as being very positive for First Nation and Métis people. Unlike mainstream media, Lagimodiere's newspaper gives priority to news and events affecting aboriginal people in Saskatchewan.

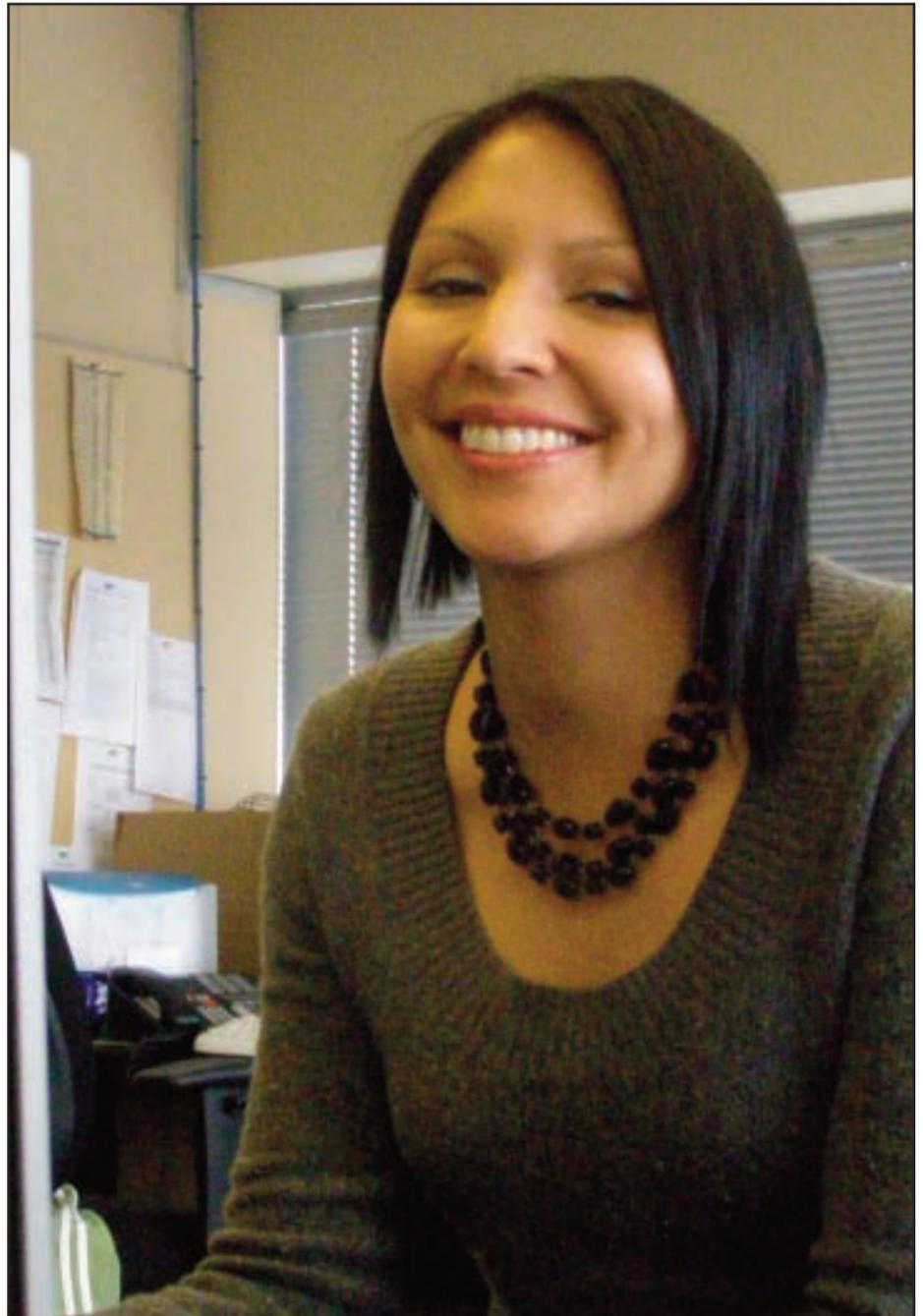
"As journalists, we can access different people in the community," said Lagimodiere. "There's a different trust level, a better connection to the community."

For these journalists, being First Nation or Métis does not necessarily mean they're limited to covering stories about their people. Their Aboriginal roots gives them a different perspective in the mainstream media to ask new questions in covering Aboriginal stories.

"What I love about what I'm doing with my radio show, is the fact that you have a young Aboriginal female on the air, which is a breath of fresh air from what is already out there," says Hugli.

"I consider myself a storyteller, so that's what I bring to the environment," says Benjoe.

And for Bird, "we would always see negative coverage, but that has changed as we can now show the realities and positive successes of Aboriginal people, because we are involved."



Michelle Hugli is a First Nations journalist who refuses to be 'pigeon-holed'.

**2008 Lieutenant Governor's Arts Awards
Call for Nominations**

The Saskatchewan Arts Board is pleased to announce the fourth annual **Lieutenant Governor's Arts Awards**. His Honour the Honourable Dr. Gordon L. Barnhart, Lieutenant Governor of Saskatchewan, will host the awards celebration in Regina on September 24, 2008.

Awards will be presented to artists, arts administrators, volunteers, groups and organizations in the following categories:

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<p>Tuesdays / July 8 - August 5</p> <p>1:30 p.m. Confederation Park Paddling Pool 24 Pearson Place (Bishop Robarecki School)</p> <p>2:30 p.m. Fairhaven Paddling Pool 495 Forrester Road (Fairhaven School)</p>	<p>Fridays / July 11 - August 8</p> <p>1:30 p.m. Meadowgreen Paddling Pool Avenue Y South and 18th Street West</p> <p>2:30 p.m. Mount Royal Paddling Pool 1723 Rusholme Road</p>
<p>Wednesdays / July 9 - August 6</p> <p>1:30 p.m. Avalon Paddling Pool 2602 Broadway Avenue</p> <p>2:30 p.m. Thornton Park Spray Pool 124 Isabella Street (Exhibition Area)</p>	<p>Library staff create an outdoor reading experience through <i>Stories in the Park</i></p>

Pick up a copy of *Library News* or visit us online for information on Library programs.

www.saskatoonlibrary.ca

Saskatoon's Pleasant Hill neighbourhood begins revitalization

Troubled area in line for makeover

By John Lagimodiere
Of Eagle Feather News

In front of a gymnasium packed with eager students and an expectant public, Premier Brad Wall announced his government's decision to commit \$8.3 million for the construction of a new St. Mary Community School, daycare and wellness centre in Saskatoon's Pleasant Hill neighbourhood.

His announcement was met with rousing applause from a community that knows this area is direly in need of rejuvenation.

The community school project will be the focal point for a larger revitalization of Pleasant Hill including \$8 million for the development of affordable housing in co-operation with local community groups.

"Saskatchewan is transforming into a place of opportunity and growth," Wall said. "And with today's investment, we will help local people continue developing this neighbourhood into a place of growth and opportunity, where the young people that have joined us today can achieve their highest potential."

"New investment in Saskatoon's core neighbourhoods is crucial to building a sustainable city," Saskatoon Mayor Donald Atchison said.

"Projects such as the Pleasant Hill Revitalization Project are rare opportunities to take a large area within an existing neighbourhood and renew it with parks, housing and a new school. The City of Saskatoon is proud to announce its contribution of a new community activity space within the new St. Mary School. This space will serve as a central place for public meetings, community association programming and essentially a hub for the neighbourhood residents."

St. Mary Community School has already been effective in forming partnerships with organizations like the Saskatoon Tribal Council, the University of Saskatchewan - Department of Pediatrics and the Saskatoon Health Region. Services currently offered include a clinic for young children, a pilot program aimed at reducing obesity rates in students as well as various cultural and spiritual activities.

"Our school division has a long history of providing Catholic education here and we are thrilled that we will be continuing this tradition in a new school facility that will help us more fully meet the needs of the children in this community," Greater Saskatoon Catholic Schools Board of Education chair Jim



Premier Brad Wall (centre) has committed \$8.3 million for a new school, daycare and wellness centre in Pleasant Hill.

Carriere said.

"We are looking forward to working together with the St. Mary Community School, our service partners at the school and the entire Pleasant Hill area as we plan and construct a new St. Mary School that will be a key piece in the rejuvenation of this neighbourhood."

Bishop-elect Bryan Bayda was thrilled with the announcement.

"This is a great investment on behalf of the government. This is my first official event and what a wonderful way to start it off. We do our best to follow Gospel values in the Catholic system and through St. Mary's school, we can bring those values to life."

Wall said in addition to the school, housing is also a priority for the government.

"The need for a new building to house all of these tremendous initiatives has long been identified," Wall said. "Today's announcement allows for detailed planning to proceed and provides the community with certainty that a new school will be built. And we're also going to keep a promise to develop more affordable housing for low and moderate income families."

The Saskatchewan Housing Corporation is providing \$8 million for the City of Saskatoon's Pleasant Hill Revitalization Project. The project will see two blocks of deteriorating housing transformed into attractive, safe and affordable housing.

"The people of this area are to be commended for the work they have done together to come up with innovative ways of addressing the needs of students and families in this neighbourhood," Wall said.

"This new school and this new neighbourhood will stand as a testament to their hard work and tireless dedication."



Celebrating National Aboriginal Day

The Saskatchewan public service is proud of its diverse workforce. We work hard to ensure our workforce represents the people of the province. Consider a career with us!

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Government of
Saskatchewan

High success rate in six week media boot camp

By Roxanne Benjamin
For Eagle Feather News

Emma Ruthnum is taking the Indian Communication Arts (INCA) Summer Institute because she wants to be a journalist.

“The resources that the course offers are really valuable and I’m learning so much. Since I want to be a journalist, this is really going to help me,” Ruthnum said.

As she develops broadcast, print and graphic design skills, she enjoys the fast-paced, hands-on training while she learns from professional Aboriginal journalists.

Taking the six-week summer institute course, a component of the two-year INCA certificate program offered through the First Nations University of Canada, will give her the one credit she needs to get into the University of Regina’s School of Journalism.

Since it began in 1982, the INCA Summer Institute has attracted students from all over Canada. According to INCA program head, Shannon Avison, more than 50 INCA graduates have gone on to successful careers in a media and communications.

Many other students were recruited into full-time jobs before completing the program.

“INCA is a victim of its own success,” said Avison. “Our students tend to get hired on their first internship



Kirsten Ahenakew has her sites set on a journalism career. With her is INCA program head Shannon Avison.

placement and it’s hard to come back to school when you’re offered full-time work in your industry.”

Over the six weeks of intense instruction and hands-on training, students are expected to meet all course expectations and deadlines.

“You learn a lot of stuff in a short amount of time ... it is amazing,” said Michelle Hugli, who graduated from INCA in 2000.

Hugli has worked for a variety of media outlets since she completed the course, such as Shout magazine, a magazine for Aboriginal youth, and for CBC Radio One Saskatchewan as a reporter. She currently hosts her own call-in show, the Michelle Hugli Show, for NewsTalk 980.

Hugli took the INCA program because it met the two-year prerequisite required get into the University of Regina’s school of journalism.

She said INCA provided the both of the hands-on experience and workplace internship opportunity. Most

pre-journalism courses require arts or sciences courses but not hands-on experience.

Ruthnum and Hugli say INCA’s intense ‘boot camp’ with deadlines is an exciting experience.

Not all students who earn their INCA certificate go into journalism. Some have become filmmakers or found other careers that require excellent communications.

Avison herself is an INCA graduate and was hired by First Nations University to be an INCA instructor in 1989.

Avison helped redevelop the course to get it recognized as a journalism school pre-requisite. Although the year-to-year core programming remains the same, INCA stays current and reflects current news and broadcast practices.

INCA graduates work in both Aboriginal and mainstream media but some go on to careers with government, non-profits and other organizations.



SUPPORTING FIRST NATIONS STUDENT EXCELLENCE

SIGA FIRST NATIONS SCHOLARSHIP AWARDS

The Saskatchewan Indian Gaming Authority (SIGA) is pleased to announce a new Scholarship Program for First Nations students.

Starting this spring, SIGA will be offering \$25,000 in scholarship funds to eligible First Nations students in Saskatchewan.

Application forms are available on the SIGA website (www.siga.sk.ca). Deadline for applications is July 31.

Saskatchewan Indian Gaming Authority

In Recognition of National Aboriginal Day June 21, 2008

Your Saskatoon NDP MLAs

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	Frank Quennell, MLA Saskatoon Meewasin 651-3581 610 Duchess Street



HONOURS

Jim Jutras (left) was honoured for his contribution to Aboriginal education in Saskatoon. Below, Jutras and Cort Dogniez received First Nations spirit names. (Photos by Darla Read)

Educators honoured for work in incorporating Aboriginal culture

Two members of the Saskatoon Public School Division were recognized for the work they do with incorporating Aboriginal culture into the curriculum as well as increasing the success of Aboriginal students within the public school system.

To honour Director of Education Dr. Jim Jutras, a ceremony was held to give him a First Nations spirit name, and as a surprise, First Nations, Inuit, and Metis Education Coordinator Cort Dogniez was also given a spirit name.

Jutras was named cante waste itoncha, which means good-hearted leader.

Saskatoon Tribal Council's Acting Chief Oliver Cameron spoke warmly about Jutras, calling him one of the nicest people he knows.

"If I was here six, seven years ago, I probably wouldn't see maybe a couple of brown faces. But through Jim's efforts and the employer circle and the whole partnership creation and the whole capacity created, this is it, Jim. This is your legacy."

Dogniez was named mahto wombli, which translates into eagle bear. Shirley Isbister, president of the Central Urban Metis Federation Inc., could barely hold back her tears when she got up to congratulate Dogniez.

"We've often given Cort the credit for bringing such positive change into the public school board for Aboriginal people. He's always said no, it's not him, it's everybody who works together. But I want you to know we're very, very proud of you."

Both men were instrumental in a partnership between CUMFI, STC, and the SPSD known as the Okiciyapi Partnership that strives to include Aboriginal culture in education. The partnership has been national recognized with the Sharing the Flame award from the Canadian Council On Learning for excellence in Aboriginal education.

In addition to their spirit names, both men were presented a star blanket and eagle feather.



Tawpisin sends powerful message loud and clear

By John Lagimodiere
Of Eagle Feather News

You hear the tragic stories every year. Yet another drunk driving accident tied into graduation, a party that has left a young person dead and several others in the hospital.

It seems as though society, youth especially, just don't get the message that drinking and driving kills and maims people.

Dion Tawpisin, an accident survivor has designs on changing that. He is telling youth around the province his story because he is a living example of tragedy, survival and love. He has a stern message for kids who want to drink and drive.

"I make them think what kind of future they may have if you drink and drive. I am a good example," said Tawpisin who was thrown 50 feet from his friend's half ton truck after a drunk drive resulted in a rollover on a back road. He was left severely injured and wound up in a coma for 18 months.

This once vibrant young WHL hockey prospect has been in a wheelchair for the last 17 years.

"I tell my story and show pictures, they help tell the story. It shows them what I went through."

He went through a lot. At times early

on he was not far away from having the doctors turn off his life support systems, but his mother would have none of it.

"The doctors told us Dion wouldn't make it. I was in shock but I wouldn't let them disconnect any machine. I told them to take care of him best they could. I couldn't let my son go," said Dion's mom Marjorie.

"We were constantly at the hospital. I can't explain how we did it. We went day by day see if he woke up. Talked to him. It wasn't just me ... the whole family went to him, his brothers, dad, sisters."

Dion remained unconscious for 18 months but the family remained committed to him and he rewarded them by coming back.

"When I walked in the room one day, he seen me," recalled Marjorie. "His eyes followed me all the way as I walked past him. I turned around and had a lump in my throat; he reached out his hands and mouthed the words, 'Mom.' He couldn't talk. I went and cried in the hallway.

"I didn't want him to see me and to go back to where he was ... but this was joy. I hugged him and wouldn't let him go. I was so happy and had a good feeling."

Then the recovery began. Dion was moved to Parkridge Centre in Saskatoon and had therapy for six months before



Dion Tawpisin and his proud mother, Marjorie, who never gave up hope.

coming home to Muskeg Lake.

"The family, his brothers done a lot," she said. "Dion had to relearn how to talk, eat and swallow. But after he got better he went and wrote his Grade 12 exams. He passed them too," she added proudly.

Tawpisin has been speaking about the impact of drunk driving for nine years and was recently out for the launch of a 12-minute video of his life, produced by Blue Hills Production, that he will use as a tool when he gives his talk to students around Saskatchewan.

The Federation of Saskatchewan Indian Nations and SGI are distributing the videos to First Nation schools free of charge.

"Dion's story is an important lesson for all of us and the courage he and Marjorie show in telling it is inspiring," said FSIN Vice-Chief Guy Lonechild.

"We hope that the youth that see this will go about celebrating their high school grad safely and then go on and fulfill their dreams."

Even though he had been speaking in front of crowds for nine years, he was nervous at the launch.

"He is so excited today. Scared even," said Marjorie. "But it is joy. I feel good and he does, too, trying to help accomplish something. We are trying to save one life with all these kids that are drinking and driving."

"I feel very honoured ... and lucky to be here," said Dion. "I try to teach kids not to drink and drive."

"I was thrown 50 feet from the truck and then had a long sleep. It makes me feel happy to teach this to kids. Don't drink and drive."

"Look what can happen. I am a perfect example."

Happy National Aboriginal Day!



Affinity Credit Union would like to wish everyone a happy National Aboriginal Day on June 21.

We are proud to partner with the Aboriginal communities that contribute to the rich cultural diversity of Saskatchewan and Canada. And we feel privileged to help celebrate the unique heritage, cultures and contributions of First Nations, Inuit and Métis people in Canada.

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An estimated 2,000 people attended the May 30 pow wow in Saskatoon.

Saskatoon schools work together to host pow wow

Approximately 200 dancers – most of them school-age kids – attended the fourth Annual Saskatoon West Intertribal Powwow on May 30 at E.D. Feehan Catholic High School in Saskatoon.

This event is organized by a joint committee representing eight schools in both the Catholic and public school divisions in Saskatoon.

Though this unique pow wow happens in the heart of Saskatoon, right where many of the participants live, it also draws dancers and drum groups from schools located all over the province.

More than 2,000 people attended the pow wow throughout the day, including many students on class field trips who experienced the sights, sounds and spirit of a powwow for the first time.

The schools who hosted the pow wow were: E.D. Feehan Catholic High School, St. Maria Goretti Community School, St. Michael Community School, Osk_yak High School, Mount Royal Collegiate, Pleasant Hill Community School, Princess Alexandra Community School, and Westmount Community School.

Young dancers showed their pride at the annual pow wow.



AREVA Welcomes Richard Gladue

AREVA Resources Canada is pleased to welcome Richard Gladue to our senior management team as Vice President, Corporate Social Responsibility. Richard has served as Chief of Flying Dust First Nation, Tribal Chief of the Meadow Lake Tribal Council and Deputy Minister of First Nations and Métis Relations for the Government of Saskatchewan. He brings over 20 years of experience in Aboriginal, government and community relations and will assist AREVA in promoting our values and becoming a leader in corporate social responsibility.

A business person, farmer, rancher and past member of various boards, Richard will bring insight and a variety of perspectives to AREVA Resources' relations with Aboriginal people and other stakeholders.

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ArevaResources.ca

National Aboriginal Day

Celebrating culture and the contributions of First Nations, Inuit and Métis people.

Saskatchewan Indian Gaming Authority

McKnight the right man for most important role

By John Lagimodiere
Of Eagle Feather News

Bill McKnight is the Treaty Commissioner and he probably has the most important job in Saskatchewan.

His job is to get the province, the federal government and Saskatchewan First Nations to the table to discuss how we are all going to get along in the future based on the tenets of treaty. At a time when there is a massive labour shortage and a high unemployment rate in the First Nation community, getting these groups together and moving forward is imperative.

McKnight was surprised to be asked to be the Commissioner.

"I had supper with Federation Chief Lawrence Joseph and halfway through he broached the subject," said McKnight.

"Of course I was surprised. When I was an MP and a Minister I had developed a reputation for saying no. I hate to raise expectations. But I looked at the state of the province and we all have an obligation and we need to include First Nations in our economy."

Born in Elrose, McKnight, served as Minister of Indian and Northern Development from 1986 to 1989. During his time as a Member of Parliament (1979-1993) he also served as Minister for Labour, Canada Mortgage and Housing Corporation, Western Economic Diversification, National Defense (during the first Gulf War), Agriculture and Energy Mines and Resources.

As a successful private businessman and senior Minister and a member of the Inner Cabinet, McKnight developed a unique strategic planning ability important in today's global business environment. Originally he agreed to be a part-time Commissioner because he has so many outside business and personal interests and he only agreed to take the job if his mandate could include skill development and economic independence.

"Including skills and economics is the

only way that I see of addressing the lack of participation of First Nation men and women in our economy," said McKnight.

"The Treaty's have three main tenets that I see from listening to the Elders. They are to get along together which includes public education. We have to live together and share going forward, and we have to make a living today.

"I have lots of respect for the original Indian Treaty negotiators. They created something that will continue to evolve along with society."

McKnight realizes that the Indian Act is a big hindrance to moving forward.

"This Act has been imposed over the Treaties," said McKnight. "But people get nervous when we talk about removing the Indian Act. So lets just take a couple things out of Treaty and really focus on them, like economic and skill development.

"A wise friend of mine told me that to reach parity with the mainstream unemployment rate, we only need to get 2,000 First Nations people jobs. With the economy we have, that number should be attainable in 18 months."

High hopes, but McKnight has the tools and connections to get the ball rolling. With years of experience in dealing with mandates and government, he made sure that they removed the word 'exploratory' from the Treaty table talks. He also made sure that he had the authority to act independently and promote initiatives.

"I have turned my focus to working with the educational institutions like SIIT, SIAST and the universities and with the existing federal and provincial government departments," said McKnight.

"I truly believe what my predecessor Judge Arnot said: "We are all Treaty people."

If the Treaties were so important 130 years ago to open up the province, then we should open them today so we can move forward together."



Bill McKnight is putting his mark on the Office of the Treaty Commissioner.

National Aboriginal Day June 21 is a day of opportunity for all Saskatchewan people! Together with First Nations and Métis people we can celebrate and experience the rich and diverse cultures of the First Nations, Métis, and Inuit.

It is a day to showcase and honor the achievements and continued contributions made to this province and country. Through various events, we are reminded of the vibrant and distinct cultures which are part of our past and provide direction for the future.

I encourage all Saskatchewan people to participate in this celebration and enjoy the festivities throughout the province.

Honourable June Draude
Minister of
First Nations and Métis Relations

Saskatchewan
Ministry of
First Nations and
Métis Relations

Boozhoo!
On behalf of the Assembly of First Nations (AFN) and AFN Regional Chiefs, I extend our best wishes as you celebrate National Indian Solidarity Day on June 21st.

I have always said that the future of this country is directly tied to the future of First Nations people. Simply put, our future is Canada's future.

The AFN has called on the Government of Canada to work with First Nations to protect our children, invest in our future and respect our responsibility to one another.

Working together, we can achieve our vision of a better, brighter and just future for our children today and our future generations.

Enjoy the celebrations!
Phil Fontaine
National Chief
Assembly of First Nations

The Assembly of First Nations is the national organization representing First Nations citizens in Canada.

473 Albert Street, Suite 810,
Ottawa ON K1R 5B4
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Toll-free: 1-866-869-6789 Fax: (613) 241-5808
www.afn.ca

Office of the Treaty Commissioner

"The Honourable Bill McKnight PC, Treaty Commissioner, extends best wishes to everyone celebrating National Aboriginal Day."

Office of the Treaty Commissioner
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Saskatoon, SK S7T 1C8

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F: (306)667-5654

Test Your Knowledge! It's our Annual National Aboriginal Day Quiz

Let's start by testing your knowledge of treaties in Saskatchewan

1. Between 1874 and 1906 five treaties were negotiated in what is now the province of Saskatchewan between the Government of Canada (British Crown) and the:

- a) Cree, Saulteaux, Ojibwa, and Dene peoples
- b) Cree, Saulteaux, Assiniboine, and Dene peoples
- c) Cree, Blackfoot, Assiniboine, and Dakota Lakota peoples
- d) Cree, Saulteaux, Assiniboine, Dene and Dakota Lakota peoples

2. Treaty Four, covering most of southern Saskatchewan, as well as parts of Manitoba and Alberta is known as:

- a) The Treaties of Fort Carlton and Pitt
- b) The Manitoba Post Treaty
- c) The Fort Qu'Appelle Treaty
- d) The White Paper of 1969

3. The Commissioner of Treaty Six was:

- a) Alexander Morris
- b) David Laird
- c) George Simpson
- d) Prince Rupert

4. Treaties are protected by the Canadian Constitution as long as:

- a) They do not infringe upon conservation or development
- b) They are continuously utilized and acknowledged
- c) First Nations have continuously occupied the Treaty lands
- d) All of the Above.

5. Which of the following is *not* a treaty benefit for First Nations peoples in Saskatchewan?

- a) Annuity payments as long as the sun shines, the grass grows and rivers flow
- b) Education in the form of a school placed on reserves
- c) 640 acres of reserved land per family of five
- d) The Royal Proclamation of 1763.

6. Which of the following is *not* a treaty benefit for non First Nations peoples in Saskatchewan?

- a) Access to large tracts of land in the province of Saskatchewan
- b) "Peace and Good Will" with First Nations
- c) Finely defined provincial boundaries
- d) Opening up land for "settlement, immigration, and such other purposes as to Her Majesty may deem meet"

7. Treaties were negotiated at the request of:

- a) First Nations
- b) The Government of Canada
- c) To clear the way for settlement
- d) A secret committee of Federal Agents working with alien beings from afar.

8. The idea of treaty annuities was introduced by:

- a) First Nations
- b) The Canadian Government
- c) Queen Victoria
- d) Treaty Commissioner Alexander Morris

9. Treaties in northern Saskatchewan (Treaties 8 & 10) differ from the Southern Treaties (4 and 6) because:

- a) There were few pressures for settlement in the North
- b) Northern peoples were mainly concerned with

d) Train for treaties 8 and 10, and Canadian Airlines (it still existed then) for treaties 4-6.

12. The Office of the Treaty Commissioner was established in the year:

- a) 1997
- b) 1989
- c) 1837
- d) 1867

13. In 2006, who hosted 'As If', the first nationally broadcast CBC radio show based in Saskatchewan in 20 years?

- A) Merv Brass
- B) John Lagimodiere
- C) Michelle Hugli
- D) Michael Gosselin

14. What successful Prairie actor started his illustrious career in the 1973 movie Alien Thunder?

- A) Danny Flinrock
- B) Blue Pelletier
- C) Lorne Cardinal
- D) Gordon Tootoosis

15. Of Johnny Depp, Anthony Kiedis (Red Hot Chili Peppers), Joaquin Phoenix and Johnny Cash, how many have First Nations blood?

16. Now living on his acreage near Saskatoon, where did John Arcand grow up?

17. Andrea Menard's feature film The Velvet Devil originated as a what?

18. This group won the Skookum Jim Award for their business success.



protecting gathering, hunting and trapping rights

c) Southern people were mainly concerned with farming and the decline of the Buffalo

d) All of the above.

10. Treaty Five was negotiated between the Government of Canada and

- a) Plains Cree peoples
- b) Wood Cree peoples
- c) Swampy Cree peoples
- d) Saulteaux peoples

11. The preferred method of travel for the Treaty commissioners of Treaties 4, 5, 6, 8, and 10 was:

- a) Horse and cart for Treaties 4 and 6, boat for treaties 4,5, 6, and 8
- b) Horse and car for Treaty 5, boat for treaties 4, 6, 8 and 10
- c) Horse and cart for Treaty 4, train for treaties 5 and 6, and boat for treaties 8 and 10

- A) Cameco
- B) Athabasca Basin Ltd Development Partnership
- C) MacDonalds
- D) SIGA

19. Which Tribal Council won the 2008 First Nations Winter Games?

- A) Saskatoon Tribal
- B) Meadow Lake
- C) Moon Lake
- D) The Detroit Red Wings

20. Prior to 1951 First Nations could not do "what" with their band money?

- A) Subsidize deserted powwow travelers.
- B) Pay for trips to Vegas
- C) Hire lawyers to fight the government
- D) Go to Rider games

Answers are on Page 28



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Aboriginal Day: A Time for Eloquence?

By Paul L.A.H. Chartrand IPC
For Eagle Feather News

For Aboriginal folks, every day is 'Aboriginal Day', of course. But symbolic days can be good to focus the public mind on important things.

Cities, provinces, states, countries, even the United Nations proclaim 'days' with the intention of acknowledging the importance of things.

The UN, being really big, actually has 'years'. In the 1990s the UN proclaimed the Year of Indigenous Peoples. Then at the end of the Year it proclaimed a Decade for Indigenous Peoples.

When that was over, it proclaimed a Second Decade for Indigenous Peoples. We are in it now.

Aboriginal? Indigenous? As soon as you start writing about our peoples who are here and have been here since 'cayash ago', you run into word selection challenges.

Many folks are puzzled by 'aboriginal'. The English word comes from two Latin root words: 'ab' which means 'from', and 'origine', which means 'beginning'. So 'aboriginal peoples' are the ones who have been here from the beginning.

Long-ago people. This word 'Aboriginal' has become more familiar since it was put into the Constitution of Canada in 1982.

'Indigenous' refers to the people of a place. If you are indigenous you are from here ... this is your place, your homeland. Some combine the two ideas: for example 'First Nations', a term that refers to both time and place.

These words are more often talked about or written in places like universities and government offices but sometimes folks at home ask about them. Some still insist: "I am a Treaty Indian".

Once on a reserve I heard someone at the back of the room listening to a speaker say 'Aboriginal': what is that? The answer from the neighbour came back, "Anishinabeg".

I remember once when I was a commissioner on the Royal Commission on Aboriginal Peoples. We thought that the government should proclaim an Aboriginal Day.

The government always had people from Indian and Northern Affairs who kept up with our work. Even before the commission wound up its work and gave its final report in 1995, the government had adopted the idea of an Aboriginal Day.

It was an easy recommendation to adopt and it did not have to cost any money. Governments like those kinds of recommendations.

I don't know, but I suspect other people had the same idea of an Aboriginal Day and maybe it was their work that led to its official adoption.

What can be done to mark Aboriginal Day in a way that fixes the mind of the public, the voters, on important issues like the place of the Aboriginal peoples in

Canada today and tomorrow?

Where do the Aboriginal people fit into a just vision of Canada into the future?

One approach might be to showcase the strength of the people, big accomplishments, great historical events and characters, things like that.

In Saskatchewan there is no shortage of historical events and characters, including people like Maskipetoon, Dumont and Mistahi Musqua.

Another approach might focus on leaders of today and celebrate the young ones who will be the leaders of tomorrow.

Celebrating the strength of today would be a bit harder than celebrating the strength of 'cayash ago'. The ones who are around today can complain if they are left out.

I have considered for a long time now that the way to think about moving ahead on Aboriginal questions is to focus on the strength of the people.

But others like to point out the challenges that the people face and the importance of alerting the public to what the government must do or must not do.

Perhaps they are right: that it is still the night-time of our peoples in Canada and it is too early to celebrate Aboriginal Day. Instead we should make our presence seen in the night time.

There can be symbolism in this approach. Aboriginal people in Canada are still waiting for the bright tomorrow; waiting in the shadows of night-time. Have candlelight vigils and ceremonies at night. Do nothing during the day.

Heck, that could be combined with the idea of citizens 'taking back the night' to protest against crime on the streets.

These may be peaceful means of doing things to attract attention in a good way. Hurting no one or thing.

In Australia, our indigenous brothers and sisters have publicly turned their backs symbolically on a past Prime Minister to demonstrate their disgust at his attitude.

This has been seen and described as an eloquent form of protest. It could be used to protest any public action, whether a parade, a convoy of dignitaries, or a public meeting.

Silent eloquence can sometimes be more effective than loud rudeness and violence.

Does it also honour the silent dignity with which so many of our forebears withstood the challenges they faced in their time?



We celebrate the rich traditions of the First Nations & Metis peoples of Saskatchewan on National Aboriginal Day June 21, 2008.

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RAMADA

Answers to Aboriginal Day Quiz

1. a.
2. c.
3. a.
4. d.
5. d.
6. c.
7. b.
8. d.
9. d.
10. c.
11. b.
12. b.
13. John Lagimodiere
14. Gordon Tootoosis
15. Johnny Depp, Anthony Kiedis and Johnny Cash.
16. Debden or Big River
17. One Act Play
18. Athabasca Basin Ltd Development Partnership
19. Saskatoon Tribal Council
20. Hire lawyers to fight the government



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Truth and Reconciliation Commission in place

Process inclusive and transparent, acknowledging the emotional difficulty of the memory sharing for survivors

By **Andréa Ledding**
For Eagle Feather News

The Truth and Reconciliation Commission for the Indian Residential Schools is fully operational as of June 2. Legal counsel for former students, churches, the Government of Canada, the Assembly of First Nations and other Aboriginal organizations created the Commission through the court-approved Settlement Agreement.

Justice Harry S. LaForme, Chair of the Commission, noted this is the start of their five-year mandate.

"We can now begin formally planning and preparing for the work ahead to learn and understand the truth of the Indian Residential Schools legacy, as well as examine the process of reconciliation," LaForme said.

The goal of the Truth and Reconciliation Commission is to collect the experiences of anyone affected by the Indian Residential Schools legacy in a safe and culturally appropriate manner, either privately or publicly.

Kimberly Phillips, from the Office of the Interim Executive Director, Truth and Reconciliation Commission, explained that the Commissioners – Claudette Dumont-Smith and Jane Brewin Morley – chaired by LaForme, will take some time to listen to survivors and other parties and determine their course of action.

"Community input will be necessary before confirming the venues and time frames," said Phillips, adding that they would also be meeting with partners to the Settlement Agreement, Aboriginal organizations and former students.

As part of the Settlement Agreement, the Commission is responsible to the parties through court supervision.

"Their priority will be to determine their vision and finalize their work plan, including plans for a Truth and Reconciliation Commission launch."

Phillips said the Truth and Reconciliation Commission will research and examine the conditions that gave rise to the Indian Residential School legacy.

"It will be an opportunity for people to tell their stories about a significant part of Canadian history that is still unknown to most Canadians," Phillips said, adding that the hope is the Commission will fill the blank pages of Canada's history and contribute to a better understanding between the average Canadian, Aboriginals and non-Aboriginals.

"We hope this in turn will contribute to a different and hopefully better relationship."

Phillips described the process as inclusive and transparent, acknowledging the emotional difficulty of the memory sharing. She said the Commission is still looking at ways of ensuring people can share in "a safe and culturally sensitive manner". Options for individual

experience sharing may include public forums, written statements, or private one-on-one interviews through the five-year mandate.

The goals are to prepare a comprehensive historical record on the policies and operations of the schools, complete a public report including recommendations to the Canadian government, establish a research centre which will be a permanent resource for all Canadians, and support a commemoration initiative providing funding for activities to honour and pay tribute to former students.

The Truth and Reconciliation Commission will also be supporting events designed by individual communities, and hosting seven national regional events promoting awareness and public education about the legacy of the Residential Schools.

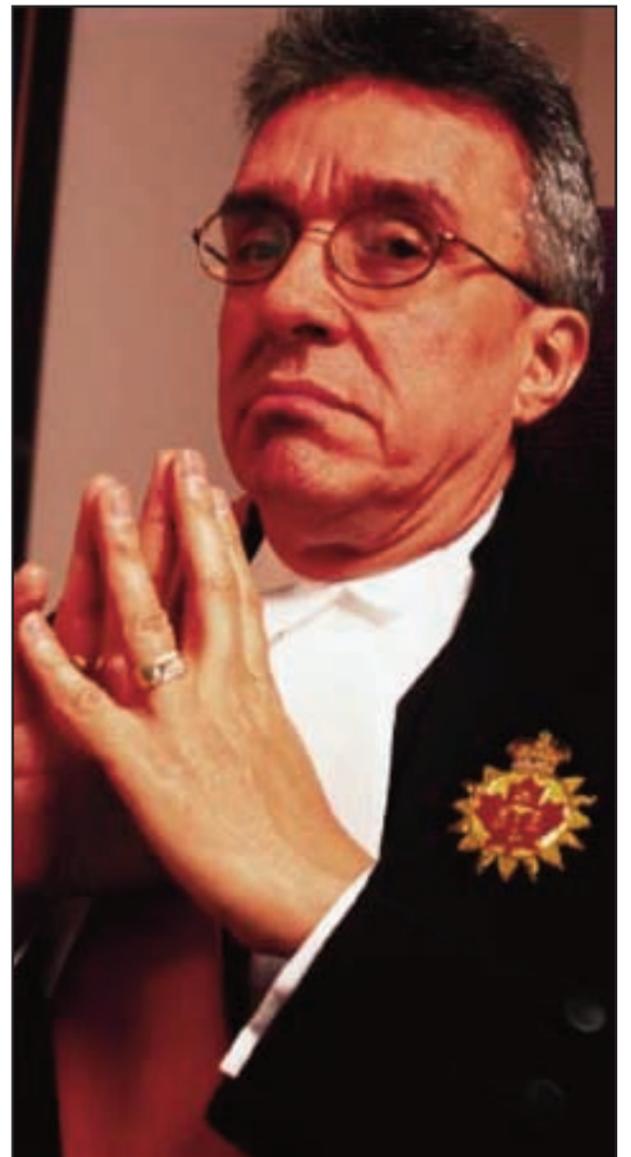
Part of the Settlement Agreement is a Health Support Program with services to participants, which may cover professional counseling, transportation to access counseling or Elders, Emotional Support services of a community-based Resolution Health Support Worker; and Cultural Support services of an Elder.

But one wonders if that is enough. Katie Poundmaker, an Elder at Pleasant Hill Community School, had siblings at residential school but was spared the experience herself, when an older sister was returned home completely deaf – both eardrums had burst.

Poundmaker was largely raised in the traditional ways as a result, walking three miles to day school from her reserve, but wonders how her sister, growing up deaf, would even participate in a commission.

"She needs compensation, that's for sure," said Poundmaker, adding that some of the long-term effects, besides a lifelong disability, included having children she couldn't look after largely due to the disability. They were all fostered out.

The new Truth and Reconciliation Commission website is www.trc-cvr.ca.



JUSTICE HARRY S. LaFORME

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Aboriginal writers collaborating to produce Aboriginal Day radio special

By Lila Kelly George
For Eagle Feather News

A math professor is dividing his time between his two interests – math and comedy. Edward Doolittle, a Mohawk from the Six Nations reservation in Ontario, is an assistant professor at the First Nations University of Canada who also writes and performs sketch comedy for CBC Radio One in Saskatchewan.

He's currently collaborating with a team of other well-known Aboriginal writers on a one-hour comedy special to be broadcast on CBC Radio One on National Aboriginal Day.

Doolittle sees a connection between higher math and humor.

"Math is hard and nobody likes it, but it makes you think. Good comedy also makes you think, and thinking is the key to learning and understanding," said Doolittle.

His special team of writers includes comedian/writer Ian Ross, the head writer for the show, Arron Naytowhow, Dawn Dumont, Robert Hoek, Jayden Pfeifer, Wab Kinew, Sheldon Elter, Curtis Peetee-tuce, Melissa Worme, Thomas Roussin, Sheldon Elter and musician Shane Yellowbird.

The one-hour comedy will include a series of short sketches and original teleplays.

Across Canada, June 21 is National Aboriginal Day, a day to recognize and celebrate our nation's Aboriginal peoples and cultures.

The show will explore the day, how, where and why people celebrate it and will also feature new, original sketches that are just pure, First Nation-culture-inspired fun.

Doolittle and Hoek are debuting their new sketch *The Splitter*, a parody of Elvis Presley's rise to fame. Doolittle, Hoek and Dumont will also present *The Maltese Hock*, the first episode in their new Sam Sage detective/comedy series.

This comedy sketches will be pre-recorded for Aboriginal Day in front of a live audience on Monday, June 9 at 8 p.m. at the CBC Galleria, 2440 Broad Street.

"Be prepared to have a good time," said Doolittle.

Doolittle said that he is pleased this comedy is being broadcast by CBC Radio which provides a great opportunity to get material out to a much greater audience.

"We are ambitious, we want to succeed and we have established projects and have ideas for all kinds of interesting projects," said Doolittle.



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Aboriginal employees at SaskTel also have the opportunity to draw on the experience and support of fellow employees through the SaskTel Aboriginal Employees Network.

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Visit www.rapanetwork.ca for more details.





Big business for young, innovative entrepreneurs

By Chelsea Jones
For Eagle Feather News

Fifteen-year-old Anthony Andrews talks as though he's been in business for years. "It's a very good product," he says with a firm handshake. He's referring to the camouflage vest with a large pouch in the back that he's wearing, "and you don't have to worry about the baby."

He's promoting the Qumigut Carrier, a modernized version of the Inuit amauti used to carry babies on your back. Andrews is part of a four person team from Arviat, Nunavut that is marketing the carriers for this year's Business Development Bank of Canada (BDC) E-Spirit Business Plan Competition for Youth.

"We decided to do it because we have a young population in our town and Elders won't be around much longer to pass on the traditions," Andrews says.

Over 200 Aboriginal high school students showed up in Regina to have the competition on Treaty Four territory – they came from everywhere across the country except Saskatchewan. Organizers say there were entries from the province, but they didn't make the cut.

Each team had to have a business plan, a display, and a power point presentation. Most overachieved, adding pamphlets, websites, and selling their products on the spot.

Kristan Panamick, 17, gave out temporary tattoos. She is already looking for an underground tattoo artist to be part of her team's proposed tattoo and piercing studio on Manitoulin Island, Ontario. Panamick and her partner, who sports some permanent ink of her own, came up with the idea when Panamick had to travel to Sudbury to get her bellybutton pierced.

"A lot of my friends are doing it unprofessionally because they can't [travel] that far and that is kind of scary," she says.

Panamick says a local parlour will cut back the do-it-yourself approach to tattoos and piercing, which leads to a higher risk of infection and disease.

Two booths away, Joel Stewart answers questions about his team's proposed youth shelter for kids in New Hazelton, British Columbia. He's been dubbed the would-be communications officer for the business plan.

Sixteen-year-old Stewart and his group are proposing a drop-in centre called Hazelton's House of Hope that would be different from other group homes – it wouldn't call for referrals from healthcare providers. It would be built near the local high school and designed for youth aged 13 to 18, with free meals, beds, and counselling.

"There's a lot of problems in our town with suicide, and one business just closed down so that lowered jobs," he says, "so this way (youth) can just drop in for a day or they can stay away for a while until they get their head straight – until they know what's happening."

Back in New Hazelton, Stewart says they'll be proposing the project to their school and, hopefully, to the town's mayor.

Out of 60 booths, the judges gave the Gold Award to a high school team from Bathurst, New Brunswick. Students there designed Camp Mukluk, a camp to teach youth about Aboriginal culture.

A business concept for a summer ride program to prevent impaired driving in Sudbury, Ont. and a plan to bring high-speed Internet to Tsaxana, B.C. won Silver and Bronze Awards respectively.

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Anthony Andrews fits competition judge Peter Kucherepa into a Qumigut Carrier.

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AMI Memorials is pleased to announce that Dan Pelletier has joined the company as a Memorial Counsellor. Mr. Pelletier has built his reputation for exceptional customer service and relationship-building during his career in automotive and insurance sales.

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Cameron moving up on screenwriting ladder

With a booming TV/Film industry in our fair province, the need for local talent is essential in continuing to grow and develop the production market. From producers to lead actors, Saskatchewan is slowly seeing more local based people filling important roles on network TV and feature film productions.

Trevor Cameron is one of those local talents and recently filled one of those important roles.

Originally from Surrey, B.C., Cameron moved to Saskatoon five years ago to work on the Gemini-winning TV series Wapos Bay as Assistant Director. He also wrote one episode called 'Something to Remember'... and was nominated for a Gemini.

"I called my mom to tell her and she said, 'Oh I'm so proud of you.' After a few awkward seconds she asked me what a Gemini Award was."

After explaining a Gemini is a distinguished honour, his mom was flabbergasted.

"I just think she was astonished I was recognized in an industry I've had to work so hard to survive in."

Soon after, he was also nominated for a Saskatchewan Motion Picture Industry award for screenwriting and Trevor Cameron has been a mover and shaker in the biz ever since – if you call sitting in a chair feverishly writing scripts a form of shaking. He was recently hired as Story Editor for Rabbit Fall: Season II; a half hour supernatural crime drama shot in Martensville, Duck Lake and Saskatoon.

"Story Editor was a bit of a surprise to me," Cameron says from his office.

"I worked hard to get here but also caught a bit of a break."

Back in November, he started what was to become an excellent working relationship with renowned Canadian Screenwriter Peter Lauterman.

"Working with Peter has been nothing short of a blessing. He has not only taught me so much about writing TV shows, he's one of those people in the business that does whatever he can to develop the Canadian talent pool of writers."



Cameron was a one of six writers chosen for the National Screen Institute's (NSI) Storyteller's Program and was able to work with Lauterman on a fresh concept APTN was interested in developing.

"Storyteller's was set-up as a training program and Peter was the mentor and

head writer. He treated every writer in that room like a professional and ran the sessions like any other show."

Lauterman has worked on and written for some of the most successful Canadian TV shows, including Night Heat, E.N.G., Kats and Dog and North of 60 among many others.

"Trevor had the most experience out of all the writers in the program and it showed. He ended up writing two episodes after one of the writers had to pull out," said Lauterman from his home in Toronto.

"Overall, it was an excellent experience and something I'm proud to have been a part of. Trevor's success is a direct result of his commitment and hard work."

When Rabbit Fall producers Wally Start and Bob Crowe approached Lauterman to work as Senior Story Editor, he recommended Cameron as Story Editor.

"It worked well because I was their story coordinator last season so I knew most of the people involved," Cameron explains. "But I have to admit, it's a big job."

Any hints to what will be going on in the small northern town of Rabbit Fall this season?

"My job requires me to keep my lips shut or they'll send the goons after me," he says jokingly. "It's going to be an excellent season. I think the stories have benefitted a great deal by having someone like Peter Lauterman involved and Bob and Wally are just great guys to work with."

Rabbit Fall: Season II is scheduled to air this fall on APTN and Space Network. It will also be broadcast on SCN in Spring 2009.

This 'n' That: Congratulations to **Dennis and Melanie Jackson** and the rest of the **Wapos Bay** crew for winning the prestigious Best of Saskatchewan Award at the Yorkton Film Festival at the end of May. The award is sponsored by Saskfilm and was awarded for the Wapos Bay episode 'Guardians.'

May long weekend was an exciting time for 56 youth from Northern Saskatchewan who were able to participate in workshops as part of this year's **Northern Spirits** youth talent development program. Youth ages eight to 19 took part in professional and personal development sessions, career workshops and information about the exciting Aboriginal entertainment industry. Twenty-four participants were chosen for the 2008 Northern Spirits Talent Showcase this October in Prince Albert.

I'm Not There is one of the best movies I have seen ... ever. It's a fictional interpretation of **Bob Dylan's** and many of the myths and half-truths he told to describe his life to the press. Six different actors play Bob Dylan, with the best acting nod to **Cate Blanchette**; the 1966 version of Bob Dylan who was booed in England for plugging in. It also has the best director commentary since special features graced our DVD display screens.



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Wapos Bay Producers Melanie Jackson and Dennis Jackson pose with Corey Haim and Gemini Award nominee screenwriter Trevor Cameron.

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Barry Hotel closure brings a new beginning for infamous location

By Blue Pelletier
For Eagle Feather News

Recently, a small group of people gathered at the Barry Hotel to participate in a cleansing ceremony. The crowd gathered in what was once the café at the front of the building.

Those in attendance would smudge and follow Elder Edward Baldhead throughout the building as he blessed the remainder of the premises.

Over the years The Barry Hotel developed a reputation as a trouble spot and a hotbed for criminal activity. In 2006 alone, Saskatoon Police had responded to well over 600 calls to the location.

Many who live in the community were upset when prospective buyers for the property had talked about keeping a licensed establishment on the premises. Those opposed did not want a continuation of the previous state and wanted to bring in, not only new own-

ers, but a new business.

Since then a new owner has stepped in and it would seem that destruction of the building is inevitable.

No one is quite sure what will become of the property, but many are happy that a new business will blossom and add to the boom the neighborhood is currently experiencing.

Randy Pshebylo of the Riversdale Business Improvement District felt that it was important to "cleanse the site, move on to a new beginning and bring a close to a chapter that many people would rather not remember".

Since the closing of the bar, other businesses in the neighborhood have thrived. Many surrounding properties have sold, in what had previously been a stagnant market.

The Market Square down the road is attracting people from all over the city, and many of the locals couldn't be happier with the direction the neighborhood is now taking.



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BYE BYE BARRY

Randy Pshebylo and Donna Heimbecker (above) were among those who were pleased to join Edler Baldhead (left) in a ceremony that was intended to cleanse the old hotel that carries so many bad memories for some people.

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Versatile athlete ready for North American Indigenous Games

She will be making her first appearance at the North American Indigenous Games. But it will definitely not be the first time this youngster has played at a high level.

Shayna Thomas is anything but your average teenager. With all her skill she could've chosen numerous sports to make her NAIG debut. In the end, she chose softball.



SHAYNA THOMAS

And it's not as though it was a tough decision. Shayna has been playing softball for quite some time now. She is a star on her local team in Rosthern and she plays for the Prince Albert Aces provincial team.

Shayna is also an accomplished hockey player. This past year she played for Team Sask at the National Aboriginal Hockey Championships. Back in Rosthern she plays with the local boy's provincial team.

Somehow, she finds time to play club volleyball as well as being a part of the SRC at her high school. Shayna has no problems keeping with her schedule and said that "her family has always encouraged her to do sports."

Shayna's family is very proud of all of her accomplishments as an athlete. Her mom, Dawne, told me how humble Shayna is and that "despite being very gifted, she does not take her gifts for granted. She works very hard at all her sports."

Hopefully, all that hard work will pay off and with the help of her teammates; Shayna will bring home a gold medal.

By George, I think these girls have it

Gisele and Jill George are two promising medal hopefuls for Team Sask at this year's NAIG in Cowichan, BC. The two sisters are both great athletes, but surprisingly participate in completely different sports.

Gisele is 17 and the elder of the two. She will compete in the 3000m, 1500m, and 800m races.

Jill, who is 15, will compete in the long and triple jumps. And she will also participate in the 100m, 200m, and relay races.

Living in Wilcox, and attending Notre Dame Collegiate, these two girls find it easy to be involved in a variety of sports. They credit their older brother, Chad, not their parents for their athletic prowess. Gisele says that "he was always good at sports and I always wanted to be as good as him at whatever he did."

Gisele keeps herself busy year round with activities like volleyball, soccer, basketball and



hockey. This year her AA team at Notre Dame won the league championship, and she was also a member of Team Sask at this year's National Aboriginal Hockey Championships.

Jill also participates in all the same sports as her older sister. And in addition to those she has tested her skills at wrestling and in the pool. The volleyball and basketball teams she played on this year at Notre Dame won the city championships in the Regina small school league. And at the past Indian Summer Games in Red Pheasant she won three gold, one silver and a bronze.

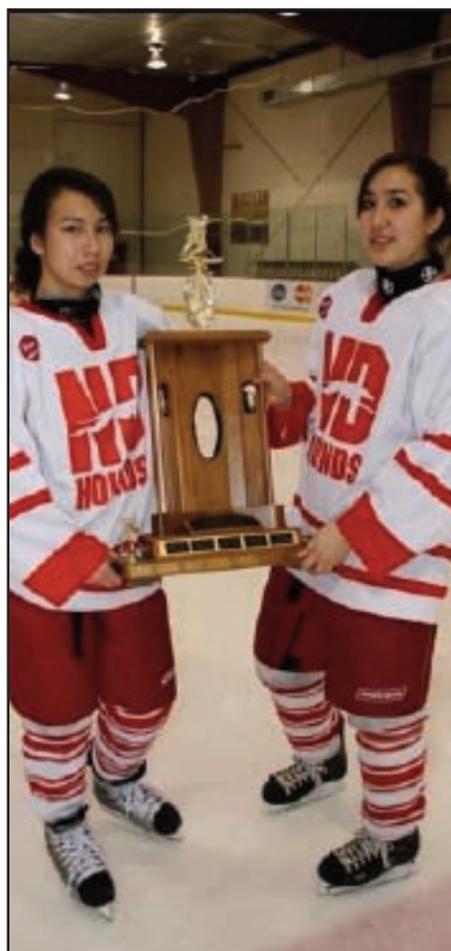
Gisele hopes to carry on with her athletic career while, perhaps, attending one of the Saskatchewan universities and enrolling in the education program.

Jill hopes to carry on an active lifestyle, and, hopefully, gain a scholarship from a school. Her goal is to pursue a degree in medicine.

Both of the girls acknowledge the commitment that their parents have made so that they can succeed in not only sports but in life. They have moved the family on more than one occasion so that the girls could receive better schooling and partake in a more competitive atmosphere for sports.

Gisele says that, "without them I would not be anywhere close to where I am today, I look up to them and wish to repay them one day."

Sounds like they are well on their way to making their parents very proud! Good luck in Cowichan ladies.



Hockey playing sisters Gisele and Jill George also excel in a number of sports and will be participating in the upcoming NAIG in British Columbia.

P.A. street hockey team living Canadian dream

Da Houndz Hockey Club from Prince Albert may not sound familiar to most. But they can say they played on Hockey Night in Canada.

This group that includes Rick McDermott, Darris Dobersheck, Stanley Starblanket, Merle Bird, Warren Roberts, Riley Sylvestre, and Eric Sutherland took part in the Play On Tournament held in Edmonton on May 23 and 24.

The team did quite well, losing in the final and finishing in second place. As a result, they were invited to the Nation Play On Finals in February of 2009.

The event will be at an undisclosed location and will be part of Canada's Hockey Day on HNIC.

The winners of that event will be given the Redwood Cup, have their names engraved on it and have the cup showcased in the Hockey Hall of Fame.

Da Houndz practice their skills at the P.A. Indian and Métis Friendship Center or as they call it MSG (Moccasin Square garden).

Without the help of their sponsors Peter Ballantyne Cree Nation, Prince Albert Grand Council, and Masqua Entertainment they would not have made the trip. Da Houndz are now focusing their efforts on getting the money needed to travel to Nationals.



DaHoundz of Prince Albert are getting a chance to show their street hockey skill on the national stage.

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SIGA, Riders winning combination

By John Lagimodiere
Of Eagle Feather News

Been calling the Rider ticket office and getting a busy signal?

Welcome to what it is like to be defending Grey Cup Champions in a province that loves its football team like no other.

"We have been going nonstop since we won," said Steve Mazurak, the Riders' Vice President of Sales and Marketing.

"We have taken that Cup out to literally thousands of people, communities and events since we won, making sure we give back to the community that supports us so much."

The Riders are one of two community owned teams in the CFL and the club is serious about its commitment to the community.

"We always want to be a good neighbour," said Mazurak. "Our stadium is located in the inner-city and we have a great relationship with our neighbours. There are kids that

have grown up selling parking to our ticket holders. Some get to see the kids grow up and become parents.

"We also hire the youth through the North Central Community Association to clean the stadium after games. We know that the Aboriginal community is growing and they are an important part of our fan base."

The commitment to the community saw the Riders bring in champion dancer Kevin Heywahey to open a game last year.

"SIGA has been a long-time game day sponsor and we know they want to deliver a cultural message and we are both in the entertainment business," said Mazurak.

"We wanted to do something special and I saw Maori warriors do a dance for an Australian Rules football team. It is a dance to honour and respect your competitor. We asked some Elders and they recommended Kevin who is a nine time world champion dancer and we brought him in to do a shield dance.

"To accommodate the TV

schedule and the league, we had to edit the dance down to 55 seconds and we had to educate the other team and it went over very well."

SIGA is helping to engage the next generation of Rider fans through their game day sponsorships.

"Last year we took around 300 kids to the game," said Pat Cook, SIGA's Vice President of Corporate Affairs.

"We took youth from as far as Prince Albert and from some inner-city schools and gave them some gifts, had a BBQ and brought them to a game. They got to meet some Riders afterward and they were all thrilled."

SIGA has been a game day sponsor for years and it has served both SIGA and the Riders very well.

"We want to give to the community and we also want to deliver a cultural message. Last year we had a band from Ahtahkakoop play at half time so we get to expose the larger community to some of the success and talent in ours," said Cook.

"And, every time we have sponsored a Rider game, they have won. That is a pretty good record. We really enjoy partnering with the Riders."

There have been lots of changes to the roster this year with the biggest change being league MVP Kerry Joseph being traded to Toronto and coach Kent Austin going home to coach college ball. But with the genius General Manager Eric Tillman at the helm, more talent has been brought in to make a run at defending the Grey Cup.

"We are not complaining about being busy," said Mazurak.

"Our Special Teams Captain, Neal Hughes is a Métis from Regina and he loves taking that Cup out to show kids in the Aboriginal community, and we want to bring that Cup back here and we can take it to the communities again. It has been a wild run but lots of fun."

Just like your typical Rider game.



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For more Information
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1-306-845-8122



CEREMONIAL DAY

July 21, 2008

For more information call
Dwayne Noon,
Cultural Coordinator
1-306-845-9124

Treaty Six Medicine Chest Gathering "Exercising our Nationhood in Sovereignty"

July 21, 22, 23, 24, 2008

Thunderchild First Nation, Saskatchewan CANADA

Gathering Outcome "To establish a foundation document outlining the declining Healthcare System for First Nations People; the voice of the people will be heard.

A document will be brought forward which will enable us to assert and enforce our sovereignty and nationhood as Saskatchewan Treaty First Nations."

Breakout Session Categories

Sovereignty/Inherent Rights
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Federal Legal & Fiscal Obligations

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Vendors with meals \$550.00 per booth
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