

Eagle Feather NEWS

Free

Search goes on for missing women

By Chelsea Jones
For Eagle Feather News

Emily Osmond loves dogs. She kept nearly 20 of them on her small acreage at the edge of Kawacatoose First Nation.

As she aged, the foster mother and trained chef often stayed home to care for the dogs, and because arthritis kept the 79-year-old hinged to a cane. Neighbours and family would bring meat for her canines, but few people drove into her yard, which was north of Quinton. She preferred to be alone.

Last September, her grandson went to visit, but couldn't find her anywhere. Osmond's family assumed

she was in town. But her medication, purse, and vehicle remained at home. When she didn't come back for days her family began searching.

Three days later, the RCMP declared Osmond a missing person. She became one of 18 Aboriginal women currently missing in Saskatchewan.

RCMP searched a two-kilometre radius around the house for two days. They tried to search by plane but weather conditions were poor.

"We still suspect foul play and are investigating all avenues."

In an interview, Morton explained that there's not enough evidence to confirm foul play, but enough that a reasonable person could suspect something criminal.

"Anytime you have an elderly woman that mysteriously vanishes you can't say aliens abducted her ... you've gotta suspect something happened to her."



Myrna LaPlante has been searching for her aunt, Emily Osmond, since last September when the elderly woman went missing from her home on the edge of the Kawacatoose First Nation.

After the RCMP left, Myrna LaPlante, Osmond's niece, didn't know whom to call next. She had to do her own research. She asked Elders for guidance and contacted the FSIN Women's Commission, which supports families of missing people. She had to keep looking.

"Other people might have known that these resources were available, but I didn't," she said. "I've never been on any other search before."

Community members and family members continued to search. Some rode horseback, others drove quads. Those on foot crawled through thick bush and sharp tress for days.

LaPlante made sure volunteers had food and a place to stay. The rooms were full, and the coffee pot ran constantly.

"At one point I thought I wouldn't go back to work I was so busy. It was non-stop until the snow came."

Meanwhile, the police were interviewing and investigating tips. Osmond's picture was released to the press and they waited to get calls from the Crime Stoppers program. The calls never came. Another search was held, this time expanding 10 kilometers around Osmond's house.

On Nov. 11, LaPlante received an e-mail from the RCMP saying foul play was suspected. She wrote back, asking for an explanation. Sgt. James Morton, an RCMP officer working for the Yorkton General Investigation Section replied.

He said the RCMP investigates disappearances as much as possible, and declares foul play as a precaution when they can't decide why somebody has gone missing.

"Once we think there might be a criminal part it is hard on the family because we have to keep that closer to the vest," Morton said. "If bad guys realize we're interested in something they start to cover up their tracks."

City police forces and the RCMP maintain that their job is to support the family and follow up on credible tips in an ongoing cases. Whoever reports a person missing is supposed to keep searching.

"I really take exception to that," LaPlante said. "They're there to lead. They need to stay with the families for longer than that."

Every missing person file in Saskatchewan lands on Det. Const. Michelle Solomon's desk. She is the Missing Person Coordinator for the Regina Police Service. Her job is to make sure police don't miss anything.

She gets four or five calls each day about somebody who has gone missing. Yet there are only 90 people in Saskatchewan who haven't been found – 61 are male and 29 are female.

Solomon explains that most people who are reported missing return within two weeks, and others aren't missing at all – they've just been disconnected from whoever reports them.

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Welcome to our
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Coming In April:
Arts & Entertainment, Education & Training
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APTN correspondent Cherish Francis encouraged to balance culture, education

By John Lagimodiere
Of Eagle Feather News

If you watch APTN, you know all about Cherish Francis. She covers the news in Saskatchewan ... all of Saskatchewan for the APTN National News. No small feat but this talented 23-year-old from Nekaneet First Nation is fearless, qualified and a natural in front of the camera. We threw seven questions at her and here is what she came back with.

How did you get to be on the National News?

I was raised on Nekaneet, but graduated from Maple Creek Composite high school in 2002, and then went to Lethbridge Community College, where I graduated from their broadcast journalism program in 2005. Within two weeks I was working in broadcast journalism at CTV in Prince Albert then to CTV Calgary and now I am the APTN National News Saskatchewan bureau correspondent.

Best thing about your job?

Meeting all the people. Covering the unique stories Aboriginal people have to offer. Things are changing, the demographics are changing in Saskatchewan and it is nice to see all the positive stories coming out of the province.

Most challenging?

Covering the hard tragedy stories. The event at Yellow Quill was very dif-

ficult to deal with. Dealing with death. Those stories hit close to home. Having to go talk to people and ask the question why, you know.

What is your favourite thing to do in your spare time?

I am a volleyball coach. Head coach for Team Sask North American Indigenous Games Bantam Girls. Doing clinics, playing volleyball and spending time with my daughter, Peyton who is 15 months. We go out for walks and I take her to pow wows. I am a fancy shawl dancer and when I have the time I get out and get to as many pow wows as possible ... with the career it is hard to balance, but I try to get out as much as possible.

What is your favourite colour?

Green. Because of my birthstone, I was born in May (emerald).

If you were stranded on a desert island and could take a movie, a CD and a book, what would you take?

Celestine Prophecies for the book, Nellie Furtado's newest album because she is awesome and Canadian. And for the movie it has to be the Back to the Future trilogy!

Who is your role model?

I grew up looking up to my uncle and my aunt. My uncle, Larry Oakes, was Chief of Nekaneet. He taught me how to balance my culture and education. Looking at him as a role model and all the great things that he did, that is how I got to where I am.



Cherish Francis is originally from Nekaneet and now covers all of Saskatchewan as APTN's national correspondent for the province.

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Healing begins with truth and reconciliation

By Darla Read

For Eagle Feather News

A crowd of around 400 people heard a heartbreaking tale that will be one of many heard over the next five years as the Indian Residential Schools Truth and Reconciliation Commission begins.

In preparation for the commission, Aboriginal and church leaders embarked on a mini, cross-Canada tour called "Remembering the Children" that stopped in Ottawa, Winnipeg, Vancouver, and Saskatoon.

This tour was meant to prepare the public for and promote the upcoming commission, which allows survivors to tell their residential school experiences in order to document and create a public record for a research centre and archives. There will also be a study on the impacts that residential schools have had on Aboriginal people, all of which will be used to educate Canadians on what happened in residential schools.

Members of the clergy addressed the crowd that was mostly non-Aboriginal in Saskatoon, and then people also heard from a survivor, Ted Quewezance, who is also the Executive Director of the National Residential Schools Survivors Society.

Quewezance asked audience members to picture their favourite child or grandchild as he told his story of a little boy on the Keeseekoose First Nation.

"I was raised by my grandparents. It's all I had was my grandparents," said a choked-up Quewezance.

"And the Government of Canada, Indian Affairs, come and dragged me away from my grandpa. And to my grandpa, 'If you don't let this little boy go, you will be going to jail.'"

Quewezance attended the Gordon's Indian Residential School near Punichy for seven years, and from the age of five to 11 years old, he was sexually abused by people he trusted.

From a family of 14 children, Quewezance says all of them have felt the ef-



fects of the legacy of residential schools. He says he and his six brothers and seven sisters are fathered by five different men.

"My poor mother was sexually abused. And today she's in the old folks home. Can't even defend herself or tell her story," Quewezance told the crowd through tears.

"And half of my brothers and sisters are still using drugs and alcohol. And that's the hurt we talk about."

Quewezance says it's hard to forgive and forget, but says survivors have a responsibility to stand up and share their stories during the Truth and Reconciliation Commission so that the rest of Canada understands what happened during that dark period.

"They could give all the survivors across this country a million dollars. It will never take the pain or the memory away. Because the attitude when the announcement was made when survivors were going to get money, 'There goes the Indians again, more money.' And that attitude's got to change across the country, within this province and within this city."

Quewezance says it's not very often that he feels anything, but says he was emotional at the opening of the tour in Ottawa when each of the clergy stood and apologized for their churches' role in residential schools.

He says now it's the government's turn, and he called on the Prime Minister to take responsibility and apologize for the government of Canada's role in the legacy of residential schools, something that drew loud applause from the audience.



An emotional Ted Quewezance (above) addresses the Remembering the Children tour that made a stop in Saskatoon. (Left) Spiritual leaders of the Anglican, Presbyterian and United Churches, along with representatives of the Roman Catholic Church, and the Assembly of First Nations, participated in a multi-city tour to promote the work of the upcoming Indian Residential Schools Truth and Reconciliation Commission. Here FSIN Chief Lawrence Joseph and Ted Quewezance, Executive Director of the National Residential Schools Survivors Society join the religious leaders.

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You are our strength, our opportunity and our future.

Honourable June Draude
Minister of
First Nations and Métis Relations

Saskatchewan
Ministry of
First Nations and
Métis Relations



Editorial

We've made our first decade and couldn't have done it without you!

My, how time flies. It seems like just yesterday that we were covering the election of a new Métis President by the name of Clem Chartier. It was February of 1998 and the first cover story ever in Eagle Feather News was about Chartier's win over Jimmy Durocher to grab the reins of the Métis Nation-Saskatchewan.

That was ten years ago. Now Chartier is President of the Métis Nation Council and Eagle Feather News is still around. When I started this venture with my partners at the time, we had no plan, no experience and absolutely no idea what we were doing. The only thing that kept me going was the fact that it felt like the right thing was being done.

That right thing is portraying Aboriginal people in the media that are not a. Crooked Chiefs b. Gang members c. Stabbing victims.

Those are the perceptions one may get of the Aboriginal community in Saskatchewan if you were to stick to reading and watching mainstream media.

The reverse is actually the truth. There are so many regular First Nation and Métis people out there that are stars and community heroes that we can't cover them all. The norm is not violence and corruption. The norm is family, community and friendship. The norm is perseverance, laughter and celebration.

Yes, there are tragedies, but for too long the bright side of our communities has been ignored. That is why we started doing what we do and it is also why we continue to do what we do.

It has not been easy. Like many businesses, there were times when the money just wasn't there ... many times actually. But fortunately many important people and organizations have also believed in what Eagle Feather News is all about and helped save us. We don't often express our gratitude enough to those that have helped us succeed over long odds so I would like to take this time to mention some important people.

Most importantly, the support of my wife Deirdra Ness has been pivotal. Sticking together through the ups and downs of a business is tough, especially with a young family. Without her undying support, knowledge and occasional kick in the pants, we would not be here. She is a special woman and I am blessed to have her on my team.

Also a special thanks to Riel and Willow, our two future paper deliverers who put up with daddy and his grumpiness around press time because those darn writers are late getting copy in again!

I also have to thank the Bank of Mom and the Bank of Mom-in-Law who came through with family loans when the banks turned their backs on us.

The support we have received from women in our family and community is certainly one reason why we dedicate our March edition to women and their success. I wish we could do more.

Our staff of Faith McLean and Warren Gouling is a joy to work with and they are top shelf employees and people and I am proud to call them friends. We also have the best stable of writers of any paper in Saskatchewan. They are the heartbeat of our community, a community we try to reflect in our pages every month.

A special mention must be made of the folks at Saskatoon Credit Union (Which is now known as Affinity Credit Union). They were the one institution that stuck their neck out to keep us afloat at times. We appreciate the support.

The fine printers at Transcontinental who take care and pride in making our paper as crisp and pretty as it is play an important part. We have been with them from the start and that consistency shows in the quality of our product.

But when you really break it down, we would not be here without the support of our advertisers that fund our entire operation and our readers, who make our advertisers happy. We don't do this for ourselves. We bring you Eagle Feather News every month to help build community and to provide a free and independent press where First Nation and Métis voices can be heard without a non Aboriginal filter, censorship or political bias. Our community deserves no less and we intend to keep doing it for as long as you let us.

Megweetch, Marci Cho, Merci and thanks for allowing us to do what we do.

johnl@eaglefeathernews.com



Det. Const. Michelle Solomon is the missing person coordinator for the Regina Police Service. In that role she investigates the numerous cases of missing women in the province. In this month's cover story, Chelsea Jones examines the challenges facing families and police.

Letters to Eagle Feather News

Eagle Feather News invites letters from our readers.

We reserve the right to edit for legal, grammatical and space reasons. You can email your views and opinions to us at johnl@eaglefeathernews.com or mail us at:

P.O. Box 924, Saskatoon, Saskatchewan, S7K 3M4

Yellow Quill family needs support, not judgment

My heart is broken for the two little girls, and their families, who froze to death in Saskatchewan.

Their father and family must be so devastated. The media and general public have definitely done these little angels an injustice by focusing on the perceived problems of their community instead of on the tragedy of their deaths.

Yes! Their father was intoxicated. No! It is not an excuse, But, it is an explanation. Alcohol is legal and their father made a huge, fatal mistake.

He did not commit a heinous crime. He is not the first nor will he be the last to drink to excess and it has nothing to do with race, religion, colour, creed etc. It has everything to do with alcohol.

The city where I live is ravaged by alcohol and drug abuse or, many times, both. I have seen many people lose everything: Pride, self-esteem, self-respect, children, spouses, homes, vehicles and in some cases their lives.

No! Not like some are assuming, none of the people I am talking about are from The Nippising First Nations; every last one is as Caucasian as bleached paper.

Yes, these little angels' father made a tragic mistake in judgment. Yes, he will be haunted by

this for the rest of his life. He did not do this on purpose or with any malice, but is being treated as if he purposely killed his children.

I have seen it often, from people who were not 'red, yellow, brown, black, beige' etc.;

drinking to excess and forgetting their children overnight or whole weekends and having to phone around on a Sunday or Monday to figure out when and where they forgot them.

Junkie parents, selling their kids' tiny bodies for a sick pervert to have sex with, in exchange for drugs (and the wackos who have sex with these little angels, while providing their parents with disgusting, evil drugs so they can continue to rape these children's tiny bodies and souls).

I want everyone to think real hard before passing judgment on this young man from Saskatchewan who made this tragic mistake in judgment.

If you have ever, even one time, drank or did drugs while you were responsible for a child, then you must thank your lucky stars that the child is safe!

Remember this always: "There, but for the grace of God, go I and you, and you, and you..."

Please give this distraught young man the love and support he so desperately needs. This family does not need another tragedy.

Thank You, Peace, Love & Compassion
Sharon and James Turncliffe
North Bay, Ontario



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Books treated with the same respect we give the old people

*The wind was a torrent of darkness
among the gusty trees,
The moon was a ghostly galleon tossed
upon the cloudy seas,
The road was a ribbon of moonlight
over the purple moor,
And the highwayman came riding,
Riding, riding,
The highwayman came riding up to the
old inn-door.*

As Mom's voice half sang the words of the poem, my imagination would take me to the Bodmin Moor and the romantic figure of the highwayman would become my dad riding across an open meadow being chased by game wardens, who were, in the 1940s, the kings men.

And my mom, with her braided black hair became Bess, the highwayman's sweetheart and the landlord's black-eyed daughter, plaiting a dark red love knot into her long black hair.

My imagination as a child was as huge as the stories Mom read to us and it wasn't hard to turn a dreary boring day into one of excitement and adventure.

My mom loved books and in our home they were treated with the same care and respect as my kokoms and cheechum, who were the storytellers in our small community.

And although we didn't have many

books, my brothers and I could recite almost all of them from memory.

Like all moms, ours was pretty special. She was tiny, gentle with an iron will and for her nothing was impossible and for sure everything was a great story.

Even poverty, which we had in abundance, became a story that was guaranteed to teach a great life lesson and "who said rabbits were poor people's food?"

Why they were so special, Mom said, that the rich folk in England, had game keepers to protect them, and "just taste this meat pie, it's made from rabbit, venison and grouse, cooked at Camelot, just the way King Arthur loved it."

We'd hear about the great battle fought at Bannockburn, in Scotland as we ate bannock with our dinner and learned that it was not our traditional bread and that we never really had bread until Europeans arrived and introduced flour.

When my brother asked what we used for flour before they came, Mom called our kokom to tell us all about the

flour that was derived from bulrushes which was not only good to eat but was a medicine as well.

This story meant that we would go to the marshy slough with kokom and dig up bulrushes and get a lesson on how to make medicine and thickening for soup and no, said kokom, we never had bread long, long ago.

Mom also believed in discussion and debate and this was especially encouraged after she'd read to us or after one of the kokoms told a story so it was always easy to compare our situation and lives to those we found in books and surprisingly, the similarities were more common than not.

In fact, I thought our poverty was nothing compared to that of the many characters in those stories. I must admit however, that as I got older, I realized that it was no wonder the British were so good at colonizing, they'd had lots of practice in Ireland and Scotland, and as my cheechum pointed out, "with their own people too."

Once we started school, all this discussion at home did not always sit

well with our teacher. I remember eavesdropping on a Grade 7 class one afternoon. (I attended a one room school) Our teacher was talking about Merlin and his magic and I interrupted to tell her that Old Naychan, who was visiting our house right now, could perform great feats just like Merlin, as well as magic, why he even did a shaking tent.

Needless to say that did not go over well. When I got home mom had to explain to all of us that it was best we keep this kind of information to ourselves because if we didn't we could fail our grades.

Books have remained an important part of my life and the lives of my siblings and our children. We are all avid readers. Books are treated with the same respect we give the old people in our lives.

I cannot even begin to imagine a world without them and so in this issue I honor all the moms, kokoms and chapans who make books and stories a part of their children's lives.

Hearing stories told or read by people who love you is as healing as it is educational. Books and stories give us keys to worlds inside and outside of "ki mam to nay chi kun now," (our mind).

There can be no finer gift.



Reflections
Maria Campbell

Where are our warriors, where are our leaders?

I remember as a child watching the movie Conspiracy of Silence, the true story of the rape and murder of Helen Betty Osborne. She was from The Pas, Manitoba and she was a good student. She was someone's daughter, someone's niece, someone's friend and she was Native. I was angry and couldn't stop thinking about it for days.

Our own justice system is pretty much predictable. When and if the men are found guilty they don't get much time, and chances are they are put into protective custody.

Annie Mae Aquash was also murdered. She spoke not for herself but for her people. She too was someone's granddaughter, someone's daughter and most of all, someone's mother. She was also Native. I admire her immensely for her ability to walk her talk, a trait that most of us, including myself, have to work on. As a woman, she didn't limit herself to walking behind the men or even beside them. Instead she knew she could do more, so she walked in front of them.

I am shocked at the number of missing and deceased Indian women in our country and beyond. I am more amazed at how many actually go unsolved and still remain as cold cases. A great majority of the missing persons flyers in surrounding communities are

that of Native women. I often ask myself where our men are in all of this. Warriors, I think they call themselves. Doesn't that only apply to the men who fought for us and what was and should be ours?

I think now it applies to gangs and thugs. Really though, where's the pride in selling life threatening substances to your own people? Where's the pride in having your members locked up behind bars? Most of all, where's the pride in representing a rag?

Well I think it's safe to say that we can no longer depend on our men like our women were once able to. Yes, you were once warriors, you were once braves and you were once leaders. There was also a time that we as women felt safe. I take great pride in knowing that as women we can walk alone and together.

Don't get me wrong, I'm not picking on our guys in jail, I speak also to our leaders who suddenly appear on television when one of our women are found or gone missing. They speak of the lack of justice we receive and the lack of effort the law takes in trying to locate these many women. I don't know if I'm

wrong but when we hear of an Indian woman that has gone missing, how come our leaders and we as people don't have our own search parties? How do we contribute to the efforts of finding them? I don't think we do, as much as we should

anyway. We rely on the law to do all the work and when they come back empty handed, we complain.

When is the last time one of our leaders or even ourselves, have walked up to a street worker or a drunk and asked, "Hey my friend, is there anything I can do to help you?"

When do we as people ever do that? We don't, instead we walk away when they walk towards us. What if they just want to ask for help or guidance? Walking away from each other is our problem.

The issue of Native women being murdered or suddenly disappearing, played a huge part in why I want to be a journalist. I refuse to let them be remembered as street workers, that is just something the ignorant would do. Instead, I want to respectfully tell their stories and who they were as people and as women. So with that said I would like

to invite the family and friends of these women to tell their stories for them. That way people won't remember how they died, instead they will get a glimpse of how they lived and loved before, like all human beings do.

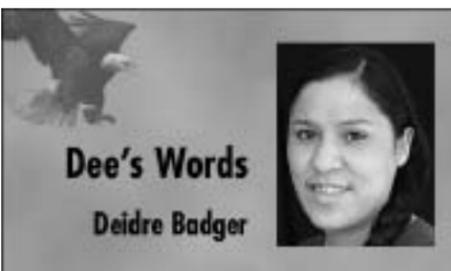
Another issue I would like to address is racism. I don't think it will ever go away but the least we can do is educate each other. There are people out there who believe that we as Indian people are alcoholics, dirty, lazy and on welfare. Well I know a lot of people who fit that description and they're not even Indian.

I remember giving a non-Native a toonie outside the mall. His clothes were torn and tattered and his breath smelled like liquor. I didn't judge him at all because I knew he had his own story and he was doing what my people do every day ... survive.

I used to think that I was racist and I hated that I felt that way. I was pretty much just holding a 500-year-old grudge. For the sake of upcoming generations, and myself I choose to work on that.

We as a country and even as a people claim to be equal. How could we be equal if we can't even accept each other's differences? I have many non-Native friends, mostly white. I know not every Indian is that drunk Indian and I know that not every non-Native is ignorant.

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Dee's Words
Deidre Badger

Tales from a long winter passing

Every once in a while I come across some intriguing stories I want to pass on. They arrive in their own often mysterious way and when the time seems ripe they are shared. Here are some stories for a long winter passing.

The buffalo had disappeared from Manitoba by the 1850s. Their loss and the message of Christianity became somewhat garbled together by a would-be Saulteaux prophet. His brief revitalization movement prophesied that Noah's Ark would appear in the sky and then come to rest in the Inter lake region of Manitoba.

Noah himself would open the ark and great herds of buffalo would then come forth to cover the prairies once more. Jesus himself had spoken to the prophet and had told him this great and good miracle could not happen unless his followers lavished upon him enough presents to make it so.

These words from the mouth of the prophet did not go over very well. He was ridiculed and people quickly lost interest. The spectacle of Noah's great ark descending upon the Earth needless to say did not happen.

I once heard a good ethnocentric story when I was in Montana. Ethnocentric means a people seeing themselves as the true source of all that is human and good. The story goes a certain Blackfoot Indian died and went across to the other side. By some miracle his life was restored and he told his people he had traveled to the other world.

He told them they must learn Cree while they lived because it was the only language spoken in the Indian heaven. It is significant the story refers to a Blackfoot's experience because the Blackfoot were old enemies of the Cree.

My old dad has spent many years retranslating the Bible into Cree. The task was necessary due to the many errors and misinterpretations in the original translations. For example, Jesus comes into Jerusalem riding upon a donkey. The original translation had Jesus riding upon a jack rabbit. It appears the translator was trying to interpret a donkey as a jack ass but somehow wound up with jackrabbit instead.

Then there is the nativity scene. A camel is described as an ugly horse.

In the creation stories cats are presented as dangerous spiritual entities. There is a family of dark cat-like creatures known as *misi pishew* the water lynx to the woodlands Cree or *mizi bizew* the water panther to the Ojibway. They are creatures of deep water and rapids. They are an enemy of the thunderbirds and companions of giant serpents.

They have the face of a cat with jagged scaly ridges upon the back and have a tail longer than their body. The dominant males wear long curving horns. They are related to copper and their scales can be found upon the Earth as nuggets of copper.

The woodland Algonquian peoples such as the Cree and Ojibway found this dangerous spirit reflected in the symbolism of the British Empire.

Through their eyes the British lion appeared to be a dangerous and cruel *misi pishew*. The prancing lion appears in both the coat of arms of Great Britain and the coat of arms of Canada. Three yellow lions on a background of red represent the British monarchy.

The story goes a medicine man from Western Canada received a vision of a terrible and cruel cat traveling about the world causing pain and suffering wherever it went. This spirit must be stopped, he was told, and he was told what to do to end its terrible rule.

The evil cat was the spirit of Great Britain and its rule was the British Empire at its height. It was said Britannia ruled the ocean waves as the *misi pishew* ruled the waters of the Algonquian country.

This medicine man makes a long and difficult journey to England. He is helped by an Englishman and a ceremony is prepared for the great battle to follow. The medicine man opens a spirit bundle and brings forth the hide of a Great Plains Grizzly Bear. It is this spirit of the great prairie land who is to make war upon the English *misi pishew*.

The *misi pishew* is commanded to come and come he does. The enraged Grizzly Bear rises from the earth and stands for the first time on English soil. The Grizzly overwhelms the *misi pishew* and tears it to pieces until only the twitching tip of its tail is left.

A spirit cannot be killed but something dangerous can be transformed into something harmless.

Britain was once the most powerful country on Earth. Following the Second World War, heavily in debt, with its Empire breaking apart, Britain went into a deep decline it has never really recovered from.

It is said when a First Nation woman from Western Canada receives a bad dream it is really the resentful twitching tail of the English *misi pishew* causing mischief.

The message is clear. In the end the Indians will win.

This is the story as I heard it.



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Publisher puts his heart into Eagle Feather

It seems like yesterday that a rather wide-eyed, string bean of a guy strolled into my office accompanied by a more talkative partner; both seeking counsel regarding the publication of a fledgling newspaper, something called Eagle Feather News.

The taller chap, slimmer in those pre-non-smoking days, arrived with a rather unpronounceable last name, but an earnest look that spoke volumes about his integrity and character, even if he was too tall to be a real publisher.

About ten years ago, John Lagimodiere and Rick Manns came to see myself and Bill Peterson, former publisher of the Saskatoon StarPhoenix, the Saskatoon Free Press, the Kingston Whig-Standard and so on. Since Peterson and I had been in the newspaper business since the time of Gutenberg, Lagimodiere and Manns figured we might have some nuggets to offer.

We were both more than happy to share whatever we had, since both of us love nothing more than to talk about newspapering.

I don't recall the specifics of what we told the rookie publishers, but I do know that John seemed to have a more solid grasp – perhaps a healthy fear – of what had to be done to make Eagle Feather fly. His partner, on the other hand, had some visions of grandeur, I figured. Talk of expanding the circulation of the new paper to many thousands, reaching to the Pacific were ... to be frank ... foolish.

I suspect I told the duo what I had advised a previous publisher who had tried to crack the Saskatchewan market with a newspaper that would focus on Aboriginal people and issues: write

stories that are relevant and honest, include lotsa pictures, but, most important, get it out on time. Do it weekly, monthly or quarterly, but publish it when you say you are going to. It is the only way to build trust.

Ultimately, John would be the surviving partner and Eagle Feather News would publish on time, every time.

When you're reading Eagle Feather today you're flipping the pages of a paper that grew out of one man's passion for and pride in Aboriginal people. John learned the newspaper business on the run. He'll admit he made some mistakes along the way, but they were always for the right reasons.

Truth be known, John wasn't always much of a businessman. He trusted too many people, was too good to some of the vagabonds and n'er do wells – myself included – who darkened the hallways at the old office on Avenue N South. Oh, the stories those walls could tell.

But to his credit, John always kept his eye on the target. Whatever chaos might have been going on around us, the paper was always Job One. Eagle Feather News came out on time, it got better every month and eventually it gained a foothold in a crowded media market.

Other publications that promised the world to the Aboriginal community came and went. John and his crew ignored the threats from some competitors to sink the good ship Eagle Feather. "Steady as she goes," John would say.

As Eagle Feather News marks its tenth anniversary, we thought it was time to do a little refurbishing, perhaps clean up the old rag somewhat. Funny thing happened on the way to the re-tooling shop. The old look, we decided, wasn't

so bad after all. Publishers love to re-design their newspapers.

Sometimes it gets a little ridiculous. Perhaps you will recall the StarPhoenix's weird 'vertical masthead' of a few years ago. Cost a lot of money to create, and then even more time and cash to dump when the 'new look' got old before its time.

Eagle Feather, we determined, didn't look so bad. Maybe not Toronto or Vancouver cool or trendy, but just about right for our market. John opted to use something called Bodoni Poster Compressed as his headline font a decade ago. Still looks fine. We use drop caps to begin stories – more magazine-like than newspaper – but it works for us.

So we did a little cleanup, moved a few things around and did some tweaking on the front page, but otherwise, Eagle Feather remains pretty much the same. Feels comfortable, readers tell us, and we like that.

Appearances don't, of course, tell the whole story. There are some pretty slick publications that just don't cut it in terms of substance.

When I look at Eagle Feather today, I marvel at the quality of writers that are occupying various corners of the paper. Maria Campbell! One of my favourite

people in the world and truly one of Canada's most accomplished writers, graces our pages.

Then we have the likes of the erudite Winona Wheeler, who has taken over the space occupied for so many years by her beloved mother, Bernelda. This month, Paul Chartrand, the wise prof from Manitoba is contributing to Eagle Feather.

Sandra Ahenakew, one of the early staffers at Eagle Feather, contributes a great column every month. Several others, including John Cuthand, Mike Gosselin and Blue Pelletier make outstanding contributions every issue.

John has always encouraged young writers to hone their craft and offers his pages as a springboard for these people. For the last three months you've been reading and enjoying a column written by young Deidre Badger. From the beginning, Deidre promised to tell it like it is, and she hasn't disappointed. Watch for great things from this aspiring journalist.

The always lovely Faith McLean, the long-suffering wife of Winston McLean, juggles advertising sales duties with motherhood these days and makes a vital contribution to the success of Eagle Feather News.

It has been a great run, rocky at times, but credit must go to John Lagimodiere for putting his heart and soul into something that has evolved into a valuable part of Saskatchewan's publishing world. He took many risks and no doubt suffered through a few sleepless nights. But it worked.

Congratulations, Ranger. We love you.

warrengoulding@yahoo.ca



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Feb. conference dealt with urban Aboriginal issues

By John Lagimodiere
Of Eagle Feather News

There is a growing trend in Canada of Aboriginal people moving into urban settings. This creates a dilemma for governments that want to ensure that monies for Aboriginal people and programs are properly directed.

To address this need, the Urban Aboriginal Strategy was created in 1998. Pilot projects are underway in eight urban centres: Vancouver, Calgary, Edmonton, Saskatoon, Regina, Winnipeg, Toronto and Thunder Bay. The pilot projects are intended to test new ideas on how to better respond, through partnership, to the local needs of urban Aboriginal people.

A conference was recently held in Saskatoon to discuss the success and failure of UAS projects and to share how there can be more success. Judging by the response to the conference, success is soon to follow.

"We really had an opportunity to collaborate and engage and learn from each other," said Dwayne Docken, who is with the Saskatoon UAS group.

"You can tell by the atmosphere and the crowd. You could feel the power in the room when people are all hearing and seeing the same thing and understanding the issues we have as Aboriginal people."

Over 300 delegates flooded the Delta Bessborough for two days of networking and workshops ranging from author Warren Goulding discussing missing women and engaging the police to youth meetings discussing ways to engage youth in the UAS process.

Diana Gherrien is from Toronto, and is a UAS committee member.

"I learned a lot of the structure and how to do future planning and the vision. We need to market and create awareness of UAS and what is happening in the community for us to be successful," said Gherrien.

Fred Caron, Assistant Deputy Minister of the Office of the Federal Interlocutor also stressed the importance of awareness of UAS projects.

"We have the reality that our government does not like programs. Unless we can demonstrate results and success we are vulnerable," said Caron at his keynote address to the delegates.

"The UAS sites need strategic plans

and we need to move from process to action. We cannot operate in isolation and need to lever resources from the provinces. Aboriginal people are Canadians and can access all those opportunities out there.

"We do not blow our own horn enough. I urge you to be bold and bring forward ideas. When we get results, we

Theatre Company, the Young Thunder Drum group and First Nation comedian Don Burnstick who brought down the house.

For Docken, the conference was a success, but there is still more work to do.

"We will be conducting a public consultation on March 31," said Docken.

"We want to empower our people to tell us where they see the UAS going in the next few years. This is a community driven process, the solutions are out there but we need to hear from the people that are feeling it and living it.

"We need to move our people out of poverty and we need the whole community to do that."



UAS Youth

From the back left, Mike Tanton, facilitator is joined by Tim Fox of Calgary, Wabs Whitebird from Toronto, and in front Amanda Foote from Calgary, Tala Tootoosis, facilitator from Saskatoon, Ashley Norton from Regina, and Felissa Watt from Thompson who met in intense meetings during the conference to provide a template for what the youth need to be included in the Urban Aboriginal Strategy.

get more investment."

The conference themes were Linking Learning and Leveraging and providing those tools to delegates to take home with them.

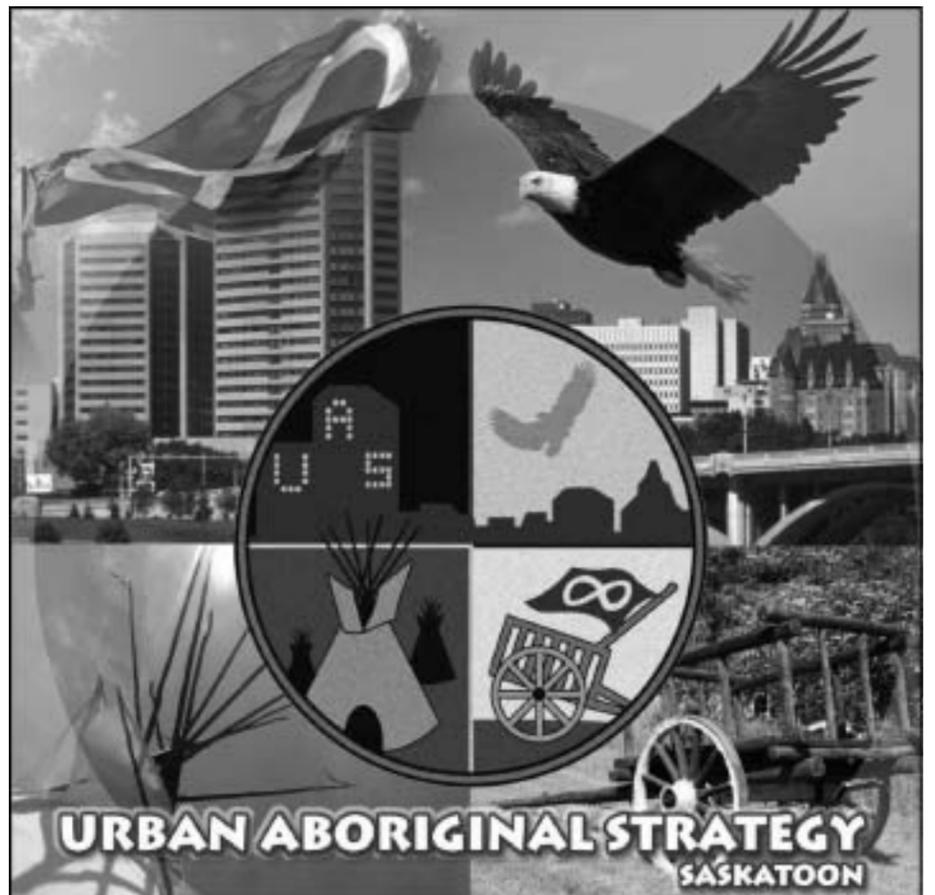
"The Urban Aboriginal Strategy allows for true community cooperation and understanding of issues of aboriginal people that allows us to direct resources to those organizations that serve Aboriginal people," said Docken.

"It is nice to see our people move forward and become part of society and it is always good to come together and share the success and our stories. The government needs to hear the hard work that the community organizations and people on the ground are doing."

The conference also had a banquet that showcased the Saskatchewan Native



In front, Elder Mike Maurice, Marie Adam and Angie Chief are joined by their cohorts Dwayne Docken in the back with Crystal LaPlante, Peggy Robillard, Marlene Klassen and Elders Mary Lee and Peter Bishop as organizers and committee members for the 2008 UAS Conference in Saskatoon.



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Laughter truly is the best medicine

Some days you're the bug and some days you're the windshield. Whatever the day, whether you're the bug or windshield, it's important that we take care of ourselves.

When most of us think about taking care of ourselves, we tend to focus exclusively on the health of our bodies.

Therefore, the steps we take to stay healthy tend to come from the outside – for example, watching what foods we eat or doing a certain exercise routine.

Yet the most powerful healing comes from the inside. Our emotions and how we deal with them have just as much effect on our health as the foods we eat and the exercises we practice.

Having balanced emotions doesn't mean never being angry or sad. It is natural to feel angry and sad. However, if we get stuck in these emotions, they can wreak havoc on our health.

So how do you let go of negative emotions? It is something easier said than done, but it is not impossible to do. You can start by trying to see things that upset you from a different angle.

Everything happens for a reason.

There is always a positive aspect to the events we perceive as negative.

If something is bothering you, try to identify what the positive outcomes are. Change your outlook, and the things that used to bother you will bother you less. Soon they won't bother you at all. Sometimes, the anger and sadness that zap our energy are very deep-seated. We may not even be aware they are there at all.

For example, few of us would consider ourselves angry or sad people, yet many of us waste our energy dwelling on things that upset us long ago.

The event may have happened in the past, yet we spend our precious energy reacting to them in the present. Instead of letting go of these experiences, we hold on.

Every now and then, we take them out and look at them, then put them away, saving them for another day. I am so guilty of this. Whenever you start thinking about the past, just remember: You don't need it anymore.

There are other parts of your life that are more deserving of your energy and attention, right here, right now.

Personally, I have found laughter to be the best medicine. Many studies have shown that laughing lowers blood pressure, reduces stress hormones, increases muscle flexion, and boosts immune function

by raising levels of infection-fighting T-cells, disease-fighting proteins called Gamma-interferon and B-cells, which produce disease-destroying antibodies.

Laughter also triggers the release of endorphins, the body's natural painkillers, and produces a general sense of well-being. The body's healing system responds favourably to positive attitudes, thoughts, moods, and emotions (e.g., to love, hope, optimism, caring, intimacy, joy, laughter, and humor), and negatively to negative ones (hate, hopelessness, pessimism, indifference, anxiety, depression, loneliness, etc.).

So you want to organize your life to maintain as positive a focus as possible. Humour is a universal language. It's a

contagious emotion and a natural diversion.

It brings other people in and breaks down barriers. Best of all it is free and has no known side effects.

So tune into your favourite sitcom on television. Read a funny book. Call a friend and chuckle for a few minutes. It even helps to force a laugh once in a while.

You'll find your stress melting away almost instantly. Laughter is one of the easiest ways to free you from the mind's constant thought process and find inner peace.

It will make you more alive, healthier, and more creative. Simply relax into the enjoyment.

You will discover in yourself a natural talent for rejoicing in life. You may even laugh your way to enlightenment.

Yes, it's that good. Remember to laugh-a lot-every day.

I enjoy hearing from our readers. Send your questions and comments to Eagle Feather News c/o Sandee Sez, PO Box 924 Station Main, Saskatoon S7K 3M4.

Or you can email me at s.ahenakew@yahoo.ca



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Laflamme learned to hold her head high

Sharon Laflamme (right) speaks to the Celebrating Innovation in First Nations Education: New Paths, Best Practices in Saskatoon. Laflamme is a well-known and respected educator in the province. Currently she is the principal at the Muskoday First Nation Community School.

She told the crowd her path hasn't always been easy, as she faced a lot of racism and discouraging words along the way. However, Laflamme earned her teaching degree with Distinction and won many awards and scholarships.

"I learned to hold my head up high, and to put to shame what those past educators had tried to do to me. I was not a borderline mental retard after all," she says. "I was not going to amount to nothing. I was not assimilated. And, I was no longer ashamed of who I was as an Indian."

Laflamme told conference delegates it's important for First Nations children to have strong role models in the classroom and to explain to children that they need to go to school so they can go on to post-secondary education. Laflamme says she didn't have such a role model until she was in university, but she says it made a big difference in her life.

"For the first time in my educated life, I had an Aboriginal professor. She was from the Arctic area, and so knowledgeable about her culture. She instilled within me a sense of power and helped inspire a voice that lay so silent within me for so long. She empowered me with the confidence that had never been instilled within me during my school years. I wanted to be what she was."



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Bill C31: Understanding the Indian Act's Membership Code

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

Bill C-31, once approved by Parliament in 1985, became an amendment to the Indian Act. ('the Act') The Act's membership code came under constitutional suspicion after 1982 because s.15 of the 1982 Charter of Rights required 'equality of the sexes' and the code did not seem to produce the same or equal legal treatment of men and women.

The Act had first been passed into law in 1876 and its code had been amended several times before.

From the beginning, the Act applied only to those persons included in its definition of 'Indian'. These persons were entitled to reside on Indian reserves and were subject to the burdens and benefits of government policy.

These folks were those who belonged to the groups that the government recognized as groups of 'Indians' when it either signed treaties or set aside reserves for them. At that time it was not difficult to recognize First Nations as distinct, independent societies.

The first thing the Act did was to ignore the views of the First Nations about who belonged with them. Instead, the Act set up a membership code based on 'lifestyle' of individuals.

This means those who lived with, or according to the ways of the original groups that had received political recognition as being groups of 'Indians.'

The membership code of the Act was built around the male head of family in

the model of the small nuclear family that the draftsman of the Act would have been familiar with in 1876. Let us think of the nuclear family as Mom and Dad and their two children, little brother (LB) and little sister (LS).

Let us now deal with each one of them and see how they fit into the 'nuclear family' model that centred upon the male head of family.

The first generation Dad belonged because he was the male head of a family that belonged to a community that the federal government accepted as a group of 'Indians'.

Mom belonged because she was married to Dad. It did not matter whether she was an 'Indian' or Métis, a Swede or a Ukrainian. She was an 'Indian' within the meaning of the Act, or had status, because of her relationship to the male head of family.

That is the 'kinship' factor in operation in the code. No man who did not belong to the original charter group could acquire Indian status by marrying an Indian woman because the code focused on the male head of family.

In 1876 no one would have thought of the idea of a man challenging the Act by trying to marry a male head of family!

LS and LB had 'status' or fell within the meaning of the code because they were children of a male head of family. The 'kinship' factor works not only 'sideways' within a generation, as in the case of the Mom, but also 'up and down' the generations, as illustrated by the chil-

dren's kinship to their father.

LB, when he grew up, could marry whomever he pleased and start a new Indian family recognized by the Act's code because he would become a male head of family descended from the original charter group through his Dad.

LS, when she grew up, might marry an Indian within the meaning of the code, or she might marry someone else. If she married an Indian, she maintained her original 'Indian status' under the Act, as the daughter of a male head of family.

She also acquired a new or double status as the spouse of a male head of family. Her residence might change. She might go and live on her husband's family's reserve, and she might be joined into his 'band'.

A 'band' is the word the Act uses to refer to a group entitled to live on a reserve.

If LS married someone not a status Indian, regardless if he were a Cree or Ojibway or Métis, or Swede or Ukrainian, she would lose her status as a daughter of a male head of family.

There were other features in the Act's code, including the 'double-mother rule', which cut off status to children of two generations of non-Indian spouses who married a male head of an Indian family.

This kind of provision is often called a 'blood quantum' factor. Other provisions 'enfranchised' or cut off status to individuals for a variety of reasons that also changed from time to time.

Examples include war service or ac-

quiring an advanced education.

Bill C31 has changed in many ways the operation of the Act's code that has been described.

For example, equality of the sexes has meant that since 1985 neither men nor women acquire full status by marriage. (They can acquire 'band membership', which can be understood as 'partial status')

Bill C31 also entitled thousands of persons to acquire status if they had been excluded for certain reasons that are contained in the Act.

The Act has never defined, or even tried to define, the Cree, Ojibwe, Dene or Métis. Its membership code has only defined those individuals who would be recognized by the government as members of 'Indian bands' (now sometimes called 'First Nations' in recent amendments to the Act) and who would therefore fall within federal policy.

All 'Indians' in Canada are defined the same way, regardless of Treaty or tribal or national identity.

The right of self-determination and self-definition is a right of the people and not a right of the government.

That right is not engaged by the terms of the Act.

Bill C31 has opened a Pandora's Box of difficult questions about various issues concerning the membership code in the Indian Act.

An understanding of the Act's code and how it works is a starting point for many of these questions.



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Louise Halfe an intimidating literary force

By Mike Gosselin
For Eagle Feather News

Anyone assigned to review a poetry book by the likes of Louise Bernice Halfe is faced with attempting to constructively criticize greatness.

It just so happens I am required to review her new collection of poems entitled *The Crooked Good* and, considering I am a poet who writes in a non-orthodox style, am 100 per cent intimidated by her ... in a good way. I'll tell you why.

During the Anskohk Literature Festival this past October, I graciously accepted a request from my friends at the Saskatchewan Native Theatre Company (SNTC) to perform a 15-minute poetry reading at Emerging Writer Night. I happily accepted and planned to read my selected poems for a group of, well, emerging writers.

As I nervously sat in the foyer at SNTC preparing for the well-intentioned heckling I would surely receive from SNTC staff and some writer friends, I was horrified with a sudden realization five minutes before show time – the crème de la crème of Aboriginal writers began to trickle in.

First it was Maria Campbell (she's always early), then Neal MacLeod, Marilyn Dumont and ten seconds before taking the stage it happened ... the most gifted, powerful and poignant Aboriginal poet I have ever read walked by me, smiled and strolled coolly into the theatre ... it was, of course, Louise Halfe.

My palms began to sweat, knees started to shake and my stomach turned more fiercely than a BC highway. I was scared and it showed in my performance.

After missing cues, slurring words and fiddling with my book, I glumly walked off stage with my head staring at the ground. As I neared Louise Halfe's table, I could feel her piercing eyes staring into the depths of my tortured soul.

I forced my head up to look at her and she smiled at me and said only two words, two words that have since caused me a great deal of stress, self-doubt and mystery. She said "good job."

"Liar," I thought. "You are only saying that out of pity."

I was, of course, praying she actually meant it.

Now, sitting here with mesmerizing words from *The Crooked Good* floating around in my head, I must find an intelligent way to effectively review this powerful new book.

The problem is Louise Halfe explores themes of love, culture, pain, woman, family and history with vigorous truth and power and does so with amazing imagery, meticulous description and effortless flow.

If you have read her 2004 release *Blue Marrow* you'll know what I mean.

The Crooked Good builds on her explosive ability to take readers on a roller coaster ride and does so as e-kewskit or Turn-around Woman – who leads readers to the brink of emotional exhaustion. In a good way.

Beyond that, there is little left to describe how *The Crooked Good* affected me as a reader. I laughed, cried, experienced anger, felt ashamed of being a man and damned for having European blood. I also felt damn proud to be Metis.

When asked about her rituals, superstitions or routines regarding writing such a powerful collection of poems, Louise Halfe's spiritual vibe and indescribable aura emanate from the computer screen in her emailed response.

"I started writing *The Crooked Good* in my heart a thousand years ago ... I am most inspired to write in the mornings when my censor is still asleep, I am most productive when the moon is entering the exposition of her belly ... writing itself is a ceremony, a type of prayer."

Stunned, I am left to wonder if this response is a poem I missed in *The Crooked Good*.

For all intents and purposes, I give *The Crooked Good* a 4.5/5. Louise Halfe loses half a mark because she intimidates me ... in a good way.

...

This and That: As if Donny Parenteau needed more accolades. What am I saying? Of course he does. The ever-popular Parenteau has been nominated for a 2008 Juno Award for Best

Aboriginal Recording for 'What It Takes.' Oh yeah, he also received nine, yes nine, nominations for the Saskatchewan Country Music Awards. What a slacker! ... Saskatoon's Mykal Gambull Band was #1 on the Mississippi Broadcasting Corporation's Aboriginal Top Five in February with the song 'Forget About You'. The year 2008 has already proven to be a good one for the do-it-yourselfer and Mykal Gambull is now heard on MBC daily... The City of Saskatoon installed its latest public art piece at Shaw Centre. 'Delegates: Chiefs of the Earth and Sky' by Arthur Renwick was unveiled in early March and, according to the City, is a "seven-piece suite of multimedia works using landscape photographs of various sites; each landscape is named after a warrior involved in one of the many battles and treaty negotiations that occurred"... Please check out John J. Cook's new website, it's pretty jazzy: www.johnjcookmusic.com John J. Cook is an ultra-talented singer/songwriter from Peter Balantyne Cree Nation and is the hardest working do-it-yourselfer I know. Two original recordings, 'Deceit' & 'Baby!', charted for a total of 12 weeks on MBC Radio – and he recorded them in his basement! ... Movie of the Month: 'There Will Be Blood' starring Daniel Day-Lewis... send comments, events, rants and feedback to: mjgosselin@email.com



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SNTC art auction great for artists and theatre

By John Lagimodiere
Of Eagle Feather News

The Expressions Art Auction hosted by the Saskatchewan Native Theatre Company was another very successful fundraiser for the grassroots theatre company.

For the fourth year running, SNTC and its arts guru Ernie Scoles pulled together the best collection possible of established and emerging Aboriginal artists' work and offered it for sale to the public.

Doepker and Sheri Pelletier, the crowd had many options of style and price to choose from. Auction expert and all around good guy Orest Murawsky kept the bidders hopping with many paintings selling for over \$1,000 with some topping the \$2,000 mark.

Master of Ceremonies Gordon Tootoosis also got in on the auction by donating his hat and his scarf for bidding. Successful bidders, Cheryl Loadman for the autographed hat, and Michelle LeClair Harding who purchased a scarf



Sheri Pelletier with her piece that sold for over \$700. Sheri was one of the artists who provided works of art for the SNTC auction.



Cheryl Loadman and Michelle LeClair Harding sent Gordon Tootoosis home minus some clothing ... actually his hat and a scarf from the SNTC art auction.

Most times, the artist and the theatre split the proceeds of the final bid, creating a win-win situation for the artists and for the youth and communities that benefit from the SNTC programs.

From original Alex Janviers work to pieces from emerging artists like April

Gordon 'stole' from the set of Hank Williams First Nation, contributed almost \$1,000 to the total at the end of the night. They also get to go out for lunch with Gordon, which was really the icing on the cake.

March 21 - International Day for the Elimination of Racial Discrimination

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Your Saskatoon NDP MLA's

Two New Funding Opportunities for Cultural Activity

Aboriginal Arts and Cultural Leadership Grant Program
Funding is available to support the development and mentoring of Aboriginal arts and culture leaders, who will work to create positive cultural opportunities at the individual, group or community level. Call Damon Badger Heit at (306) 780-9251 or visit www.saskculture.sk.ca/funding/AACLF.htm

Capacity Building Grant Program
Funding is available to support new or existing non-profit, cultural organizations in responding to emerging needs, as well as new initiatives/opportunities outside their current operations. Visit www.saskculture.sk.ca/funding/CBGP.htm

SaskCulture Inc. is a community-based, volunteer-run organization that works with its members and community partners to build a culturally-vibrant Saskatchewan. For more information, visit www.saskculture.sk.ca or call (306) 780-9284 or toll-free 1-866-476-6830.

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Caroline John master craft person still going strong at 88

By John Lagimodiere
Of Eagle Feather News

Caroline John is 88 going on 89 and is still so proficient at her craft that her work has won international awards and is sought out as corporate and Christmas gifts around the nation.

Born and raised at Cree Lake in northern Saskatchewan, John has been working her trade since she was 14.

"She has been doing this all her life," said her daughter Mary Jane Klassen. "She will make anything. She gets lots of requests.

"She gets the size, tells them the time it will be ready and that's it."

The hit of the last FSIN Assembly were the coat and gauntlet mittens that English River First Nation Chief Ralph Paul gifted to Triple Five Energy Chairman Nader Ghermezian to commemorate their business agreement. When the jacket was unveiled, there was an audible gasp through the crowd.

"The jacket is made out of moose hide and the fur is otter," said Klassen of her mother's work.

"She tanned the hides and worked the furs herself to make it soft to sew. She hand made everything herself, and it took about a month to make. My mom also makes muk-



Caroline John and Triple Five Energy Chairman Nader Ghermezian show off his new handcrafted jacket.

luks using mink or beaver.

"She does her own design and can make those mukluks in about two weeks. With mitts, she is a pro and it goes faster. She does all her beadwork. She has some of the most beautiful beadwork. It is well put together the way it is sewn and very professional."

Caroline John has made some beautiful pieces in her day. She once sold a mink outfit to a gentleman who entered it in a contest in Albuquerque and it won first and second prize. Her work is known to demand thousands of dollars with the jacket and mitts that were presented estimated to be worth \$2,000.

All of the materials that John uses are provided locally.

"My brother still traps in the Cree Lake territory so we get the furs that are not the best for market and mom turns them into beautiful things. Since I took early retirement I have started to learn how to do it as well, but my sister Rose

really picked up the skill from my mom and she is really talented," added Klassen.

"My mom is not one to sit around without doing something with her hands. This work keeps her entertained. It is not like work to her. The tanning, we help her out, but she also knits and braids rugs. She donates her work to draws and fundraising events once in a while."

Mary Jane Klassen does not see her mom slowing down or giving up the pastime that brings her so much joy and peace.

"Now we live in Patuanak and have a really good life. Mom raised 12 children and adopted two more and my dad was a trapper and fisherman," said Klassen.

"She is one amazing woman. She is healthier than the rest of us together. She keeps active that's why. She has done a wonderful job of raising us. I couldn't do what she did to tell you the truth."



Caroline John (right) shows off some of her work with the help of her daughter, Mary Jane Klassen.

Celebrating with you!

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Life spoken here.

Burnstick proud to be known as one funny Indian

By John Lagimodiere
Of Eagle Feather News

Originally from the Fort Alexander First Nation in Northern Alberta, Don Burnstick has overcome addiction to become the nation's preeminent First Nation comedian. In demand around Canada for his presentations on sobriety and youth, he also has a loyal and rabid following of his raunchy, but eff-bomb free, stand up comedy act.

The man knows how to get an audience to connect and react. We caught him on his cell phone while preparing for a show with all new material to be performed in Saskatoon during the AFN treaty conference in March.

Why did you get sober?

I was surrounded by drugs and alcohol and everyone was doing them. I was 21 and I had some choices. Death, jail or sobriety. I chose sobriety. I was a freak of nature because I was surrounded by it but I made it.

I thank the Creator every day that back then there was no crack or crystal meth or AIDS for that matter. The decision was easy for me.

Now that you are sober, what is the best thing about spreading that word?

Once is awhile I will have a person come up to me and say they heard me talk and tell me that I inspired them to quit drinking. That feels good. There is trouble out there.

To find a social Native drinker is very really rare. I use humour to promote the message right ... people who come to my show, they are going to laugh but they will also get the message.

What is the difference in crowds between Aboriginal and non?

I think the laughter. Non-Aboriginal crowds are very analytical. When you tell them jokes about Aboriginal people, they hold back. It's funny because they can tell Indian jokes to each other, but once they see an Indian up there telling jokes they can't deal with it. Only after awhile they start laughing. They look around the audience and when they see Native people laugh, they jump in. In the first part of the show they are uncomfortable and they start squirming but they loosen up.

Indian people just love to laugh, they are easy.

Why do you love Saskatchewan so much and visa versa?

Saskatchewan is my mistress. Of all the places I have been to in North Amer-

ica, Saskatchewan people have got it. They know how to laugh at themselves, they have the humour.

They are very passionate about certain things. It does not matter where you are, north or south they know how to laugh.

I call Saskatchewan my springboard; they are the ones that basically made me. I always get excited to go back.

I will be there in a couple weeks with a new show during the Treaty conference with all new material.

We see you have a tour coming through in April.

I was always taught to give back and you have to keep the circle strong so I devote some of my time and energy to charity.

My tour in April will benefit some

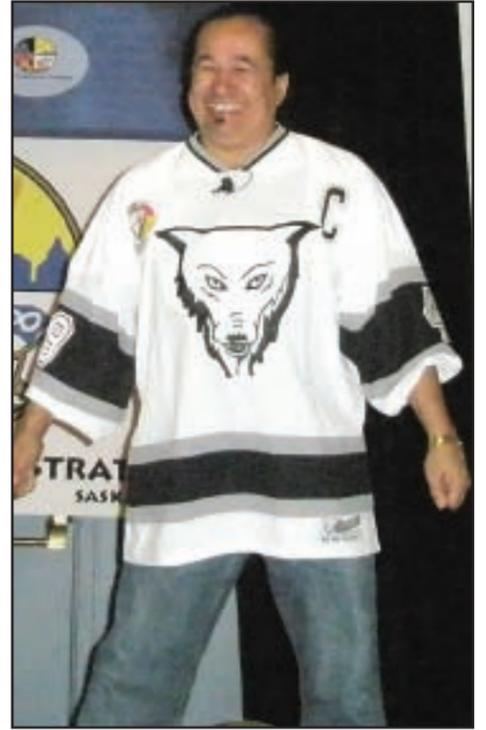
charities. I sponsor a sports team, I sponsor Elders, food banks and I am always involved in giving back. I have benefited lots ... once you take so much, you get sick.

An Elder told me that white people chase money and that is why they get sick sometimes.

He told me if I was doing this to make money, I would get sick. Be kind and generous he said. I have learned how to give that back.

A lot of people think I am rich. I am not. I give away lots. People see you on TV and they think that you are rich.

I am more famous than rich. I am looking forward to seeing Saskatchewan again. Saskatchewan has done so much for me, I am looking forward to now giving back.



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LUCY PELLETIER

By Andrea Ledding
Of Eagle Feather News

Program designed to empower women

they graduate about 300 women a year locally.

The course describes itself as “designed to empower Aboriginal Women by building leadership and business skills, and fostering greater participation in their community and economy”.

Focusing on practical knowledge, the workshop helps participants improve communication skills – both oral and written, personal skills, job finding and entrepreneurship, and effective participation in local government – governance skills such as being a board or council member.

Essentially, it tries to take the mystery out of personal, business, operational, and organization finances.

Five workshops make up the series: Building Personal Skills, Communication Skills, How To Start Your Own Business, Skill Development for Boards, and Budgeting/Financial Management. It is now running in many provinces across Canada, with much success.

The module on starting your own business ranges from topics such as writing business plans to the importance of having a mentor. The finances module touches on personal, business, and band finances, providing much hands-on practical material and information.

One participant called it “A great learning experience. The presenters were a wealth of knowledge. Enabled some women to network and have probably obtained small contracts from each other and have found unknown skills in the other participants.”

She also added that she was “very impressed with most of the presenters’ ability to understand Aboriginal Women in Business.”

Nationally, CESO is funded by INAC (Indian and Northern Affairs Canada), and CIDA (Canadian Interna-

tional Development Agency) and Pelletier noted that it the AWFT program is also supported by NWAC – Native Women’s Association of Canada through a national strategic partnership.

CESO itself is a non-profit, volunteer-based organization that has been providing Volunteer Advisers since 1967.

These people use their talents and experience for assignments internationally and in Canadian Aboriginal communities. CESO is also funded by donations from individuals and corporations, and Pelletier noted that locally, the Royal Bank of Canada has been providing sponsorship of the AWFT program.

“The Royal Bank picks up the expenses for the program, so that it only

costs the community \$100 per module,” explained Pelletier.

She also explained that although typically it takes eight to ten days to deliver the entire program, it is also very flexible and can be customized to the specifications of the community ordering it.

CESO is also offering a program for Residential School Survivors which covers financial planning for the payouts and the common experience payment, including modules on banking, personal finance which covers areas such as budgets and credit cards, frauds and scams, wills and estates, investing, and entrepreneurship.

Pelletier explains that they are planning to deliver at least 15 workshops in the region, seven of which have already been done.

Canadian Executive Service Organization (CESO) is a not-for-profit organization that “helps to build proud independent communities.” CESO Aboriginal Services aims to build Aboriginal communities and businesses in governance and economic development, using knowledge and skill transfers from Volunteer Advisors.

Since its inception in 1969, it has successfully linked Aboriginal individuals, businesses, organizations and communities with professional Volunteer Advisors in over 40,000 projects.

An innovative organization that builds on the volunteer assistance of successful business leaders and experts, CESO has been running a program for five years now called “Aboriginal Women For Tomorrow” (AWFT).

Lucy Pelletier of CESO explained that the target audience is Aboriginal women who are unemployed and want to start their own business or develop themselves further in their careers.

“It was first piloted in Saskatchewan five years ago, and has had a very high success rate across the country,” said Pelletier, adding that

Arts Grants Application Deadlines

Indigenous Pathways Initiative – Contemporary Arts Grant

Supports Indigenous artists to work on new contemporary and/or traditional projects that may include one or more art forms. The maximum grant available is \$6,000.

Applications will also be considered for Emerging Aboriginal Artists awards provided by the 2005 Canada Games Building Dreams and Champions Legacy Program.

Application Deadline: Tuesday, April 15, 2008

Indigenous Pathways Initiative – Traditional Arts Grant

Supports practicing Indigenous artists to work in traditional cultural mediums such as beading, birch bark biting, dancing, storytelling and drumming. The maximum grant available is \$6,000.

Application Deadline: Tuesday, April 15, 2008

APPLICATIONS AND SUPPORT MATERIAL MUST BE RECEIVED BY 4:30 P.M. ON THE DEADLINE DATE.

Complete application forms and guidelines are available on our website: www.artsboard.sk.ca.

For more information or to discuss applications, contact:

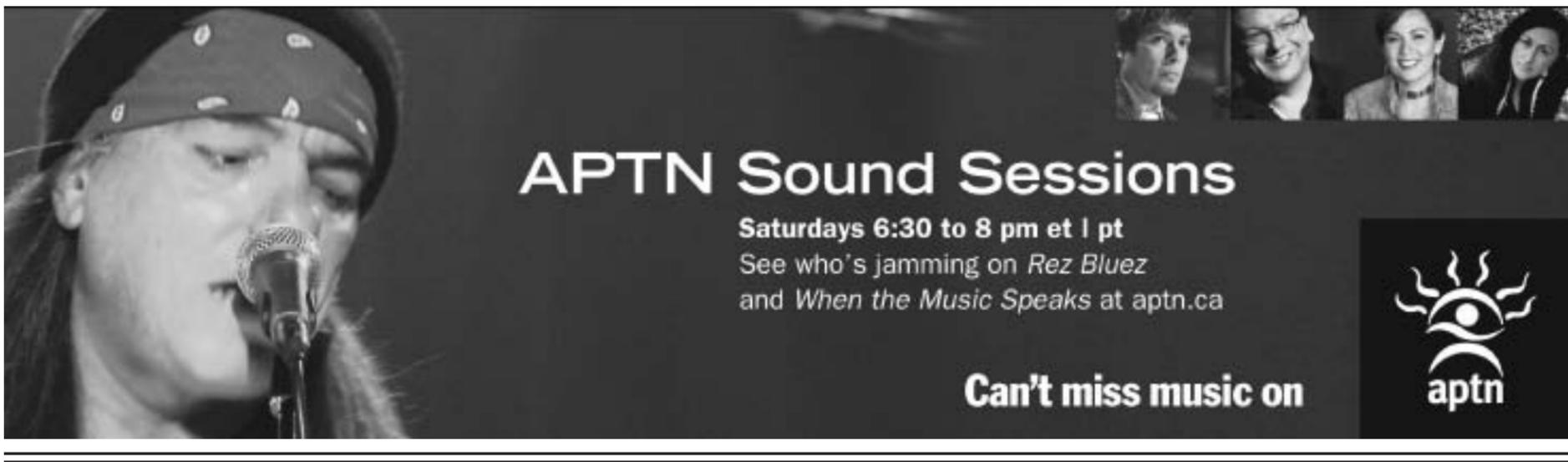
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Students experience Saskatchewan's diversity first-hand

“What an experience,” says Intercultural Leadership Program (ILP) student Chantelle Renwick.

“This is the type of learning that will help shape how I come to know the world and the people around me along my journey to becoming a leader.”

Renwick, who also works for the Saskatchewan Public Service Commission, is one of 16 Intercultural Leadership Program (ILP) students, who organized visits to a dozen communities in Regina, to meet people and explore cultures they had not known before.

Intercultural Leadership Program is offered at First Nations University of Canada, and is funded by Saskatchewan's Crown Investments Corporation to train Aboriginal and non-Aboriginal students for leadership roles in organizations like the Saskatchewan crowns, which want to celebrate diversity in the workplace.

“It's one thing to read about intercultural communication,” says ILP professor Shannon Avison. “It's another to meet with people in their temples, or mosques, or collective farms, or synagogues, and visit with them about their experiences abroad and in Saskatchewan.”

The ILP students were responsible for seeking out communities they wanted to know about, contact the community and identify its leaders or spokespeople, brief the other students on the practices and protocols of the community, and facilitate the visits.

“Without an assignment like this,” says Renwick, “it would be hard to approach other cultures. Having this assignment meant we were able to approach other cultures in a comfortable, structured way, with support from the instructors and the other students.”

“I totally enjoyed facilitating the Hare Krishna class,” says Renwick. “I've never taken religious studies, and I had little exposure to Eastern religions.



ILP students learned about East Indian culture.

I was most interested in learning about the Hare Krishna because I have friends who are East Indian and feel like I didn't know enough about their culture.

“I was thrilled by Jai Ram and his wife Hansa's presentation and the way that they included us in everything – including the fantastic food. I really think that is the best way to learn.”

“Each student became something of an expert on the community they were researching,” says ILP professor Joanne Goodpipe.

“It was up to them to teach us the protocol of the community we were entering, so we were less worried about doing or saying things that would offend. It created a very safe environment for sharing and learning.”

Nigel Middelkamp is completing ILP as a minor along with a Bachelor of Arts in International Studies.

“When I did the visits, I learned that we shouldn't be ethnocentric when encountering other cultures. Just because we see the world in one way doesn't mean the rest of its inhabitants see it the same way.”

“That was the goal of the project,” says Avison.

“We wanted the students to actually know some-

one, by name, and know about their family, and learn about their values and traditions, and gain an understanding of their experiences within their own communities and with the broader society.”

For more information about the Intercultural Leadership Program, contact Annette Ermine at 790-5950 extension 3233 or email aermine@firstnation-suniversity.ca

Nêhiyâwiwin Cree Language and Culture Program

Register Now for Kindergarten

The Nêhiyâwiwin Cree Language and Culture Program at Confederation Park Community School is accepting Kindergarten applications for the 2008-2009 school year.

This unique oral fluency language and culture program is for any Kindergarten student wishing to learn the Cree language. The Kindergarten program is morning only.

Application forms can be picked up at your neighborhood public elementary school, Saskatoon Tribal Council or the Saskatoon Public School's main office.

For further information call 683-7180
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System didn't work well for Pauline Muskego's family

• Continued from Page One

Also, going missing isn't a crime – sometimes people leave because they don't want to be found. In those cases, the police will find them and make sure they're safe without disclosing their location.

"The reason somebody's missing could be anything," she said. "You'd be limiting yourself if you thought that any missing person acts this way because they're this age and this race. It could be anything you imagine."

City police services and the RCMP have different procedures. Generally, though, when somebody is reported missing the file becomes a high priority if the missing person is a child.

If not, the file goes to officers who conduct interviews to find out about the person's habits, friends, recent activity, on-line communications, or anything else that could help in the search.

Then they hit the ground to search and distribute information on websites. If they can't find anything helpful, the file changes shape – it can become a cold case file, or a historical case. In other words, it is an investigation that isn't over yet. It all depends who is missing, and who is investigating.

The investigation will never stop until the missing person is located.

The system doesn't work for Pauline Muskego. Her daughter, Daleen, went missing in May 2004. The 29-year-old, one year away from becoming a teacher, left her husband and three-year-old daughter at home for a night out. She never came back.

When Daleen was reported missing, police investigated, but there was no search. Muskego and her husband hired a private investigator. They paid him to research tips that led him around the country – from Edmonton and Calgary to Regina and Vancouver.

"He gave us a good rate because he knew what we were going through but he began costing too much," Muskego said.

Eight months had passed, and by Christmas, Daleen still hadn't contacted her family. The case was pushed from general investigations to the major crimes unit. Police carried out a forensic investigation on her car, which had been found about two weeks after she went missing.

"It looks like it will be ongoing and we don't want it to get put aside under a lot of files," said Sergeant Glenn Cox, a detective in the Historical Case Unit for the Saskatoon Police Service. Cox has been working on Daleen's case for nearly a year. The first officer who dealt with the case is now retired.

As the Muskegos began running out of money to pay the private investigator, they began to follow up on the tips themselves. They rely on neighbours and organizations like FSIN, Sisters in Spirit, and ChildFind to help them advertise Daleen's disappearance. There's also a company in Lloydminster that makes free posters for them.

Muskego has been happier with the police's work lately, though it hasn't always been that way.

"We have to keep in contact (with the police) to see if they're doing anything to help us," she said. "I think if they would

have acted right away at the beginning (Daleen) might be here with us today."

They have a candlelight service each year on Daleen's birthday, and for four years they've done an annual walk from their home in Onion Lake to Saskatoon to raise awareness about missing women. Next year, they hope to make the walk national.

Cox said Daleen's file is still active, but the next steps have to be kept quiet. Any leaked information could jeopardize the investigation.

"I'd say in this case there's nothing more that we can do than what we're doing," he said.

Both the RCMP and city police agree that more resources are needed to find missing people. Solomon said she would like to see a second person in her position because there are enough cases to keep most of the force busy.

Cox says that even though the police can bring in more officers to assist, they could use more manpower, just like any company.

For Muskego, the search is draining, but she won't stop looking as long as she can earn money.

"It's like walking into valleys, deep valleys, and when you get into those valleys you have to hold on so hard," she says, holding back tears.

Meanwhile, LaPlante works in Saskatoon and travels to her family farm, near Osmond's, most weekends. She follows up on tips from psychics that the RCMP don't always deem credible, and consults Elders

before moving forward with the search.

LaPlante says she's lucky to have an employer who gave her some time off work last fall, and still lets her conduct some search business from her desk in Saskatoon. Much of Osmond's family lives and works out of province, and there isn't much they can do but keep up to date.

"Sometimes when I'm involved with work or family it just comes flooding back to me that this just can't be real," she said. "It escapes you for a while and it just comes back."

She sends out e-mails, distributes posters, answers the phone, and keeps in touch with the RCMP. Right now, she's helping to plan more searches for the spring and hoping to raise enough money to offer awards for tips.

"Even now it's constantly on my mind. It's the last thing I think about when I go to bed every night," LaPlante said. "I can't ever give up hope. Not ever. She's somewhere."

Yet, only Osmond could control her dogs. Many were put down because they were wild, even though a forensic pathologist confirmed that no dog was behind Osmond's disappearance.

The landscape around the acreage is still. Copies of the Joy of Cooking wait inside for her on a shelf.

Nobody comes around to visit anymore.

But when the snow melts, people will appear and they will search until Osmond is found.



CESO | SACO

Free Financial Management of Residential School Settlements

The IRS Program is a comprehensive program that provides information that will enable recipients of the Indian Residential School Settlement to make informed decisions to manage and protect the compensation that

is received. The program contains essential and complementary elements:

- *A financial management information session designed and delivered by experienced and qualified facilitators.*
- *A workshop designed for frontline workers to build their expertise and knowledge base in working with survivors on financial management.*

Each session is comprised of six modules including banking, personal finances, investing, business entrepreneurship, frauds and scams, and wills and estates.

To build capacity at the community level, CESO will deliver the financial planning series for frontline workers who may support former residential school students and their families. The workshop includes an overview of the financial management information session, with an emphasis on the importance of wills and estates, and the resources available for survivors and their families.

- *Preparation and dissemination of audio and video training materials designed for communities, family members and for the survivors who are unable to attend the training sessions.*

Audio and video resources are available for those survivors unable to attend the information session due to previous commitments, location constraints or illness. The need and demand for these resources will be assessed during the early stage of program delivery. Information shared through video cassette or DVD/CD will be the same as the material delivered in the information session.



Aboriginal Women for Tomorrow (AWFT)

This 8 day workshop series is aimed at strengthening today's Aboriginal Women to increase participation in non-traditional roles of business, governance and leadership.

The five workshops that are part of the AWFT program are:

- **Building personal skills** – focuses on the development and improvement of personal skills that enable the participants to improve their confidence level and self-esteem. It develops communication, self-confidence, leadership skills, including the steps in finding, applying for and retaining a job.
- **Communication** – a vital component to the effective leadership. The main focus of this workshop is developing skills on how to communicate one on one; how to communicate with a group; public speaking, written communication, telephone skills, etc.
- **Starting Your Own business** – focuses on exploring business opportunities, writing a business plan, getting the business started, running the business profitably, and it also looks at financial management of the business.
- **Governance** – Skills Development for Boards - focuses on the functional and legal responsibilities of a board member or council member. At the end of the workshop the participants will have a good understanding of the relationship between boards, councils, committees and staff and how to avoid the conflict of interest as a board member.
- **Budgeting/Financial Management** – focuses on understanding personal budgeting and finances as well as understanding business financial reports and business / organization finances.



Two First Nation members to sit on Enterprise Saskatchewan board

By John Lagimodiere
Of Eagle Feather News

The Government of Saskatchewan has announced the names of ten individuals who have agreed to accept positions on the Enterprise Saskatchewan Board of Directors.

"Over the past few months, we have asked the general public and hundreds of organizations to submit nominations for individuals to represent a cross-section of Saskatchewan people on the Enterprise Saskatchewan Board of Directors," Enterprise and Innovation Minister Lyle Stewart said.



CRYSTAL McLEOD

"I am pleased to announce that ten very talented and well-respected individuals have agreed to let their names stand as members of this new and exciting Board."

The provincial government received over 300 nominations from across Saskatchewan, representing business, labour, Aboriginal people, municipalities, co-operatives, post-secondary institutions, agriculture producers and the resource sector. Selection of the Board members was also based on a non-partisan scoring system, along with achieving a balance for gender, age and geographical location.

"We are fortunate to have ten of our province's

strongest leaders agree to sit as Enterprise Saskatchewan Board members, and I look forward to working with them in the days and months ahead," Stewart said.

"Thank you to those who expressed an interest or who nominated individuals. Individuals who were not selected will automatically be considered for the Sector Teams or Strategic Issues Councils."

The Board will have two First Nation people on it. Gary Merasty, former Grand Chief of the Prince Albert Grand Council and Member of Parliament, is a Vice President at Cameco and was named to the board after being nominated by the PAGC. Also named was lawyer Crystal McLeod. McLeod has had a great month as she was also named to the board of the First Nation Bank of Canada.



GARY MERASTY

"It will be an exciting and hopefully fruitful undertaking for the province of Saskatchewan," said McLeod about Enterprise Saskatchewan.

"The economy of Saskatchewan is ripe with opportunities for industry and Aboriginal people to come together in strategic and economic partnerships for mutual benefit. It is my hope that the board can be influential in giving direction to the government of Saskatchewan to continue to grow our economy in Saskatchewan."

Enterprise Saskatchewan Board members

Chair Hon. Lyle Stewart	Bill Cooper
Minister of Enterprise and Innovation	Myrna Bentley
Chair Gavin Semple	Hugh Wagner
Hon. June Draude	Mark Frison,
Gary Merasty	Craig Lothian
Crystal McLeod	David Marit
	Michael Fougere



Wanuskewin
Heritage Park

CULTURAL RESOURCES MANAGER

Wanuskewin Heritage Park is a non-profit organization that prides itself on its vast knowledge and respect of the Plains First Nation culture and traditions.

Wanuskewin is accepting applications for a Full Time Cultural Resources Manager. This important position involves organizing and emceeing the many performances and presentations requested from Wanuskewin and our dance troupe. The Cultural Resources Manager organizes sweat lodge bookings, works directly with elders regarding smudging, pipe ceremonies, meetings and assists in the organization of round dances, pow-wows and other events. The Cultural Resources Manager works closely with the Visitor Services Dept., and also is involved with fund raising and grant writing, as well as, other duties as assigned.

Desired qualifications:

- Fluency in a traditional Aboriginal language is a key asset.
- CPIC required.

Closing Date: Friday March 28, 2008

For more information please call Wanuskewin at 306-931-6767 and check out our website at www.wanuskewin.com.

Please submit your covering letter with resume and a minimum of three references to:

Wanuskewin Heritage Park
R.R. #4, Penner Road
Saskatoon, SK S7K 3J7
Attention: Wanuskewin CEO
Phone: 306-931-6767
Fax: 306-931-4522
Email: ceo@wanuskewin.com

NOTICE

Weekend Paddling Pool Attendants

Community Services Department
Community Development Branch
(Temporary part-time from approximately July 5, 2008 to August 17, 2008)

Notice No. N-011

DUTIES:

1. Supervise children attending the paddling pool site and maintain a safe, hazard-free and clean activity area at the paddling pool.
2. Provide excellent customer service to the public.

QUALIFICATIONS:

- Applicants must be at least 16 years old and have completed Grade 10.
- One year's related experience (volunteer or work) monitoring or leading recreational activities is required.
- Possession of a valid Standard First Aid Certificate and CPR Level C certificate is required.

HOURS OF WORK:

Saturday and Sunday from 11:00 a.m. to 5:00 p.m.
Variable and subject to changes in operational requirements.

SALARY:

\$11.41 per hour.

Please forward a detailed resume in confidence by 5:00 p.m. on Thursday, March 20, 2008 to:

Human Resources, City Hall
222 Third Ave N
Saskatoon SK S7K 0R5
Fax: (306) 975-1073
Email: careers@saskatoon.ca

For further information regarding this position, contact: Human Resources at 975-3261.



While we sincerely appreciate the interest of all applicants, only those candidates selected for an interview will be contacted.



Saskatoon Regional Economic Development Authority (SREDA)

Labour Market Profile

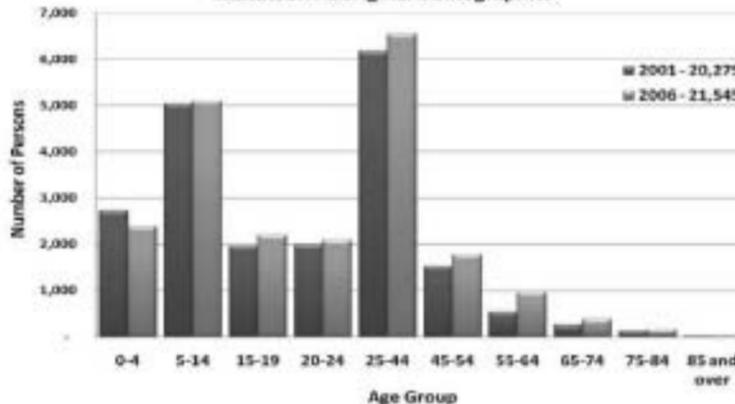
Sask.'s future work force

At the recent Saskatchewan Labour Force Conference held in Regina on February 27, 2008; discussion focused on the fact that Aboriginal People are the future labour force for the province. Overall, Saskatchewan's economy has been growing steadily over the last five years. More specifically, the Saskatoon region has been at the forefront of this growth and there is no sign of it slowing down any time soon. Continued growth for the Saskatoon region and the province will be highly dependent on the number of people available to work in the region.

There is still a lot of work to be done to increase the participation rates with regards to employment in the short term for Aboriginal People. According to Statistics Canada, in 2006 the employment rates for Aboriginal People and Canadian-born workers (age group of 25 to 54) differed substantially.

Two points can be taken from this: first, there are opportunities for working age Aboriginals to tap into the labour force. Second, we need to pay very close attention to the second highest age group being aged 5-14. These individuals, many of our children, will be the heart of Saskatchewan's future labour force.

Saskatoon Aboriginal Demographics



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Sky is the limit for ambitious Thunder Employment

By John Lagimodiere
Of Eagle Feather News

Darryle Weekusk has his work cut out for him. There is a thriving young First Nation community out there that is sadly underemployed. There are also many skilled trades that are desperate for young blood to replace an aging workforce and to feed a rabid economy. He is working hard to bring those two groups together on the Internet.

Weekusk is the general manager of Thunder Employment, a database of skilled Aboriginal workers that he uses to hook up with industry looking for workers. The service is free to the employees, but the employers do pay a fee.

“We also provide a cultural support to the employee and the company, which is our most important function. We will assist in the coping with the homesickness and other issues. We will often bring an Elder or I help out,” said Weekusk.

Many times, harassment on the job site drives many employees back home and out of good paying jobs. Weekusk, a welder who has over 20 years experience in the trades, brings his experience to the table.

“I know how hard it can be. The discrimination was the hardest part. I had no idea. I know all the barriers that the Aboriginal worker will face. The homesickness. Being treated differently.

“Sometimes it is hard, but I tell those young guys if you stick to your guns and come to work everyday and show them you are better than them, it will work out.”

Thunder Employment, owned by Thunderchild First Nation, is into its eighth month of service and is already picking up potential employees from around the province.

“We just keep selling our services. We are a staff of two and we have a consultation department and all of a sudden we got some calls from the Mohawks and groups in Alberta who like the idea. It will be a like a monster.com but Aboriginal,” said Weekusk.

With the economy booming and desperate for skilled workers, the folks at Thunder Employment may be on to filling a dire need.

“There are lots of opportunities out there,” said Weekusk.

They have received lots of attention and even Premier Brad Wall, who recently visited Thunderchild, was impressed.

“The Premier was at our reserve and he wants to take us to a conference in Manitoba, and we will be doing a demo for their industry people. Our biggest challenge is the marketing, but with the strength of the Internet, if we do this right, we could be the most viewed site in Indian country.”

The true test of success is finding jobs for Aboriginal people, and it is also the reward for the welding veteran.

“Getting the exposure for the Aboriginal worker



Darryle Weekusk knows about the challenges facing Aboriginal workers and he's determined to help others.

and giving them an opportunity at a high paying job is the best part,” added Weekusk. toon to Fort McMurray and is making \$50 per hour. I want to keep on getting as many guys out there that I can.”

“One of our guys is regularly flying out of Saska-

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MANITOBA, SASKATCHEWAN AND ALBERTA

The Correctional Service of Canada, the largest provider of forensic mental health services in Canada, invites applications from psychologists to fill several full-time positions at Federal Correctional Facilities in the Prairie Region – Manitoba, Saskatchewan and Alberta.

Position Summary

- Provision of psychological services to adults who are incarcerated or supervised in the community on conditional release; Various duties including assessment and consultation; therapy; individual or group treatment; crisis intervention; risk assessment.

Qualifications

- Graduation with a Master's degree from a recognised university with acceptable specialisation in clinical, forensic or counselling psychology or in another psychological speciality relevant to the position; Experience in the provision of psychological services (including mental health services), such as assessment, counselling or other psychological services with adults, either to groups or individuals; Registration for autonomous practice of psychology by the provincial registering/licensing body in the province of practice or eligibility for registration by the provincial registering/licensing body for the practice of psychology in the province of work; Ability to work in a multidisciplinary environment.

Salary and Benefits

- Attractive salary schedule; Renewal license fee reimbursement; Public Service benefit package that includes leave benefit; health, vision and dental plans; retirement plan.

Please refer to the Public Service Commission of Canada Website at www.jobs.gc.ca and select "Job Postings", then "Current Opportunities" for more information and to apply on this process. **Reference # PEN07J-004805-000324.**

Contact person: Derek Gaskin, Human Resources, Regional Headquarters – Prairies, 2313 Hanselman Place, Saskatoon, SK. Telephone: (306) 975-5193.

Vous pouvez obtenir ces renseignements en français.

AMI Memorial Counsellor

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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We would like to thank all applicants for their interest but only those being considered will be considered, no telephone phone calls please.

Colleen Cameron at home in SaskTel's executive suite

By John Lagimodiere
Of Eagle Feather News

Colleen Cameron is a familiar face in the Saskatchewan business community. A member of Beardy's & Okemasis First Nation, she grew up in Saskatoon and has a degree from the University of Saskatchewan.

After a short stint at the Saskatoon Tribal Council, SaskTel hired her in 1997 when they started the Aboriginal Customer Services division.

Other than a five-year secondment to the Office of the Treaty Commissioner where she was in charge of public education on Treaties and Treaty education, she has spent her entire career with the telecom giant and is now a customer service account manager.

We asked her for her thoughts on youth, role models and being successful in your career.

How did those five years at the OTC help you now as a business executive?

It allows us as a company to understand the Aboriginal market and how we, as a service provider, can use that knowledge to understand how many factors relate.

I learned lots about treaty, governance, policy and contemporary and historical issues. It is key to know the community and its needs for anyone working in the Aboriginal market at any level.

Everything is connected and you need to have a sound understanding of that to be successful in this market.

Best thing about your job?

I work with great people. SaskTel is a great organization. They are very open to the Aboriginal people and market. They give me the tools to be a successful employee, to be a team member.

You learn great skills at SaskTel that also allow you to be a great person.

What is the most challenging aspect of your job and career?

I think the hardest part is juggling. For many people, especially being a mom of a young child (Luke who is 13) and their sports and their life and my work ... it is juggling.

I juggle my work, family, and my volunteer committees that I sit on. I am a multi-tasker and it can be challenging, but it is also worthwhile.

Tell us about the SaskTel Youth Awards and what it means to you.

We are celebrating our tenth year and are very excited about it. Some projects don't continue on and we have made it ten years and every year it has grown.

The committee takes a lot of pride in the enjoyment of the youth that we see at the event. SaskTel is the title sponsor and of course the Wicahitowin Foundation hosts it.

This year we are doing a poster showcase of ten past award winners who have continued on and done very well for themselves and their community.

These posters will be distributed throughout schools in Saskatchewan. We have lots of role models and we need to identify them, showcase them so that little kids who see these posters can look at it and say "that can be me" or identify with that person.

As an awards committee it is great to honour and celebrate these youth and their families and their communities.

Who is your role model?

I have had lots. My family of course. My dad, mom and sisters are awesome. I have had many workmates that I look up to and I sit on lots of committees and learn from other women on those boards.

These people are role models because they make people feel comfortable. To learn from one another, we need to be comfortable. These women role models have these gifts. They teach through dialogue.



Colleen Cameron (left) and her sister Roberta Bear are heavily involved with the SaskTel Aboriginal Youth Awards of Excellence.

What tips do you offer to young women out there that want to be big business executives or be successful?

It is all about attitude. Be respectful, primarily of yourself. Anyone can have a job, but it is what you take out of that job to make it meaningful.

Be a good team member so that people can talk to you. Be direct.

Go to work, show up on time and

take care of yourself.

First impressions mean a lot if you want to make a good impression, smile, learn new tools and try to be a better employee for you.

The end result is we all want to be successful, both at home and in business. Balance your personal life and merge it with your professional life and then you are on your way.

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Renseignements disponibles en français.



Meadow Lake Tribal Council Chief Helen Ben is representative of an encouraging trend in First Nation politics. We are seeing more women become Chiefs and Councilors. One basis for this may be the fact that almost 75% of Aboriginal university students are women. Here, Chief Helen Ben discusses an important issue with Federation of Saskatchewan Indian Nations Vice Chief Guy Lonechild at the last Federation Assembly.



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The Saskatchewan Urban Native Teacher Education Program (SUNTEP) is recruiting students for Fall '08

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

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- Specializations are Reading/Language Arts, Cross Cultural Education and Indigenous Studies
- **Deadline date for applications is May 1st**

If you are Métis and interested in teacher education, please join us at an **Open House March 28th, 2008 at 1:30pm** in the Multi-Purpose Room, Riddell Centre, University of Regina or contact us.

For more information or applications, contact
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 CW 227, U of R
 3737 Wascana Parkway
 Regina, SK S4S 0A2
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NOTICE

**2008 SUMMER EMPLOYMENT OPPORTUNITIES
 PLAYGROUND AND YOUTH CENTRE LEADERS**

Notice No. N-012

Recreation Program Leaders - PLAYGROUND LEADERS

RESPONSIBILITIES: Plan, organize and direct social and recreational activities for children. This includes sports, games, arts, crafts, drama, music and special events.
QUALIFICATIONS: Preference is given to applicants with a minimum of one year's post-secondary education in the field of Recreation/Leisure, Physical Education, Early Childhood Development or Education. Experience working with children and possession of a valid Standard First Aid Certificate and CPR Level C certificate is required.
SALARY: \$13.15 per hour. **DATES OF EMPLOYMENT:** June 25 to August 22.
HOURS OF WORK: Hours of work vary depending on work assignment; evening work is required.

Recreation Program Leaders - YOUTH CENTRE LEADERS

RESPONSIBILITIES: Plan, organize and direct social and recreational activities for youth. This includes sports, games, arts, crafts, drama, music and special events.
QUALIFICATIONS: Preference is given to applicants with a minimum of one year's post secondary education in the field of Recreation/Leisure, Physical Education, Early Childhood Development or Education. Experience working with youth and possession of a valid Standard First Aid Certificate is required. A valid CPR Level C certificate is preferred.
SALARY: \$13.15 per hour. **DATES OF EMPLOYMENT:** June 25 to August 15.
HOURS OF WORK: Hours of work vary depending on work assignment; evening work is required.

Recreation Program Leaders - ME TA WE TAN YOUTH CENTRE LEADERS

RESPONSIBILITIES: Plan, organize and direct social and recreational activities for youth. This includes sports, games, arts, crafts, drama, music and special events with an emphasis on Aboriginal culture.
QUALIFICATIONS: Preference is given to applicants with a minimum of one year's post secondary education in the field of Recreation/Leisure, Physical Education, Early Childhood Development or Education. Experience working with Aboriginal children and youth and possession of a valid Standard First Aid Certificate is required. A valid CPR Level C certificate is preferred.
SALARY: \$13.15 per hour. **DATES OF EMPLOYMENT:** June 25 to August 15.
HOURS OF WORK: Hours of work vary depending on work assignment; evening work is required.

Applications will be accepted from Wednesday, February 27, 2008 to Thursday, March 20, 2008. Please contact the Community Development Branch at 975-3378, or Human Resources at 975-3261, City Hall, 222 Third Avenue North, Saskatoon SK, S7K 0J5, or our website at www.saskatoon.ca for further information regarding application to this position.

NOTE: Only those candidates receiving an interview will be notified. All successful candidates will require completion of a Criminal Record Check prior to offer of employment.



Chief Alice Pahtayken's leadership was given a boost with a referendum win.

Nekaneet referendum vote a vote of confidence for chief

By Solomon Cyr
For Eagle Feather News

On a cold January day, Chief Alice Pahtayken of the Nekaneet First Nation is in Regina to conduct band business relating to her Tribal Council. On that day she traveled eight hours from her reserve located just minutes from Maple Creek in the southwest corner of the province.

Excited because she just won a major victory, the Chief doesn't hesitate to express her happiness.

The victory was a vote that took place on January 11, 2008. It was a band referendum on whether or not the Nekaneet membership would like to designate a portion of their Treaty Land Entitlement (TLE) agreement towards buying and converting land into reserve status. In the case of Nekaneet, this vote is significant because the land in question is the home to the new multi-million dollar Swift Current Living Skies Casino.

It was required that 134 yes votes be collected in order to ratify the process. That night 146 yes votes came in.

This is seen as a major victory for Nekaneet and for Chief Pahtayken as the casino is expected to be one of the Saskatchewan Indian Gaming Authority's most profitable.

The vote is also a major victory for the File Hills Qu'Appelle Tribal Council because it now further secures the FHQTC's interest in the Casino development.

Tribal Vice-Chair person Myke Agecoutay was pleased with the outcome of the vote.

"Chief Pahtayken and the people of Nekaneet have provided our Tribal Council with the means to move forward and we thank them for that."

Rodger Pahtayken, Chief Pahtayken's husband, explained how she overcame opposition to win the vote.

"She was strong through it all and she didn't want to give up because she knew that the energy she invested was for the good of her people," he said.

"Sometimes her opponents were mean to her, and I couldn't understand how she was able to go on."

When asked what the positive outcome of the vote meant to her Chief Pahtayken was candid in her response.

"To me this is a personal victory that I worked hard for, and the outcome I see positively as a referendum on my leadership as Chief for the past term."

She made history in 2005 when she became Neka-

neet's first female Chief. She topped the incumbent by 10 votes, a respectful margin based on the size of her electorate.

"At that time my win was a victory for the band and for women because it symbolized a major political shift, a change," said Pahtayken.

She laughed when it was pointed out that all the votes she has been involved with have seem to have had some historical significance for her band.

This March she will go into her band election as the incumbent Chief. She hopes that the people will give her another mandate to finish what she started. She uses the casino referendum vote as an example of what her community can achieve when they work together.

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URANIUM. FUELLING OPPORTUNITY.

Belanger women share special day

By John Lagimodiere
Of Eagle Feather News

We had the chance to chat with Trena Belanger, an employee of First Nation University of Canada in Saskatoon. She wanted to share with us the story of her family and the five generations of First Nation women represented here.

Tell us about yourself.

I was raised in a foster home in a small town outside of Regina, and then I was reunited with my mother at the age of 16. That is when I met my biological family. It was such a great eye opener of life, when you realize exactly where you come from and the background of life that was missed, such as my culture, but happy to explore and get to know those missing links.

That was a few years ago and since then, I have had three beautiful daughters, my oldest, Amber, now 24, with a family of her own, having my first granddaughter Carsyn.

What is it like to have five generations of women in your family all together like that?

To have had all five women together was so surreal; we couldn't even bring ourselves to grasp the reality of it. To see Gramma so perky and spry and my mother so proud as a peacock, I had to join in and smile from ear to ear at the quality and the strength each of us brought together in one room. My Gramma has seen so much history our

people have had to go through over the centuries of claiming our rights as people and especially her rights as a First Nations Woman.

My mother, in the sixties and a now student of social work at FNUC, having to give her first born daughter (me) up to the system that swore everything will be OK, but later come to the realization the her baby left her at one month of age into 11 different foster homes before the age of nine months old only to have the grace of her foster mother tell Social Services on the day I was to be moved to another home, she said "no", that this little one has gone through enough.

I was raised in that same foster home all my life.

My daughter Amber, very artistic, very strong willed, very compassionate at what she does. Amber is finishing her cosmetology in Regina. She is a wonderful mother to her two children Carsyn and Romen.

And Carsyn, well, she came into this world singing, she was literally singing. The nurses laughed, but we all knew Carsyn had a lot to sing about.

For all five strong wonderful very talented women to be together was so special, we will have more times like that especially getting the youngest and the oldest together, will bring more memories to us all.

The Belanger family have more than just us, we are a strong family and very proud to be from Ochapowace First Nations

That is quite a range of years that



Left to right in back is Myrna Desjarlais, Emma Pratt, and Trena Belanger. On the floor is Amber Belanger and Carsyn Belanger. Emma is the Great Great Gramma, Myrna is the Great Gramma and Trena is the Gramma followed by her daughter Amber her granddaughter Carsyn. This was a special day as five generations of women got together to appreciate family. The eldest was born in 1923 with the newest arriving in 2005.

are covered. What is different now for your granddaughter compared to your kokom's times?

The difference now is all the technology. My Gramma loves bingo and loves her dogs. Carsyn loves her Treehouse channel and her mom's spaghetti. Although I remember going to see my gramma a few years back and coming into her home and watching her play Nintendo, that was so awesome to see.

But, just watching them interact, Carsyn hugging my gramma and Gramma smiling at how pretty she is. In our busy lives and living miles apart, these moments are very rare and very

special.

Has the role of women in your family changed? If so, for the better or worse?

The role of women in our family has changed for the better. I look at the independence and strength of each of us, stemming from my gramma.

Our strength and support of all our achievements over the years has giving us goals and plans for our future and to continually achieve goal after goal after goal.

Something to look forward to see where the next five generations of Belanger women will take us.

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Saskatchewan First Nation Winter Games in Regina this month

The 2008 Saskatchewan First Nation Winter Games will be hosted by the File Hills Qu'Appelle Tribal Council from March 23 - 27, in the City of Regina.

The Winter Games are designed to showcase the talents of all the First Nations athletes from around the province. First Nations culture, teamwork, and community strength are points of emphasis at this year's event.

Events will take place all over Regina. The Kinesiology Building at the University of Regina will play host to all the volleyball matches. Sherwood Twin Arenas and other not yet specified arenas will have all hockey and broomball events take place there. Regina's Catholic School Board will supply facilities for the sport of badminton and will be used as accommodations for all the athletes. This year's demonstration sport is curling and all matches will be played at the Caledonian Curling Club.

Regina and the surrounding businesses will host over 4,000 First Nation youth, coaches, chaperones and Games volunteers.

There will also be a fundraising event on March 24, 2008. Shane Yellowbird is scheduled to appear at the Casino Regina and opening for him will be local artist Terry-Ann Strongarm. Doors open at 7:00, show starts at 8:00 p.m. Tickets are available at 1-306-332-8200. Ask for Shelley Walker.

Joseph traded after MVP season

The Saskatchewan Roughriders have traded Kerry Joseph, the CFL's most outstanding player last season, and a third-round draft pick in 2010 to the Toronto Argonauts for offensive tackle Glenn January, defensive lineman Ronald Flemons, a first-round pick this year and a second-rounder in 2010.

Despite filling the needs of other positions with the arrival of OT January and DL Flemons, this trade will not be forgotten by the Rider faithful. Questions will arise surrounding the team's lack of loyalty to a player who just last year took a pay cut of over \$125,000 for the good of the team.

What Joseph wanted was to simply be paid similar to other star quarterbacks around the league. A salary of \$300,000 or more.

Huskies to host CIS Championships

The University of Saskatchewan Huskie Women's basketball team will host the CIS Championship in Saskatoon.

The Huskies earned a sixth seed with

an impressive showing during the Canada West Playoffs. Despite the guaranteed berth, the lady Huskies won their first round playoff series before losing a hard fought three game series to the Alberta Pandas.

Their first game will be against the third seeded McMaster Marauders Friday March 7, at 6:00 p.m. The winner keeps its national-championship hopes alive, while

the loser drops to the consolation pool.

Defending national champion Simon Fraser enters nationals with the top seed and a 32-2 overall record. They're followed by UBC, McMaster, Regina, Memorial, Saskatchewan, Toronto and Laval.

Our newest millionaire

Darwin Head, a 35-year-old sawmill worker from Prince Albert, scored 15 goals in 24 seconds to win the TSN Million Dollar Shootout.

In front of 18,630 screaming fans at GM Place in Vancouver, he shot the pucks in from the opposite end blue line, and became Saskatchewan's newest millionaire.

"People do amazing stuff when they have a chance at a lot of money," Head

said after his remarkable feat.

Head, who was wearing a sweater autographed by hockey legend Bobby Orr, said the Hall of Famer helped him a lot.

"He told me to try to drown out the crowd, focus on the net, take your time, breathe and relax."

Head, who played recreational hockey until he was 25 years of age, was randomly chosen from 8.6 million on-line entries.

He received a one-time payment and said he will use the money to pay off his mortgage and help plan for his children's future.

He also plans to keep his sawmill job! "I'd hate to do that every day but everybody was rooting for me, it was an amazing feeling," he said.

Random Thoughts!!

Give me a million dollars and see if I show up to work! ... Goodbye Brett Favre, you were the greatest quarterback I ever saw play ... Seriously, does anyone know (or care) who won the Scott Tournament of Hearts? ... Congratulations on great careers to a few friends of mine. Andrew Spagrud (4 time 1st team all conference and the Canada West's all time scoring leader), Rob Lovelace, Kyle Grant (school's all time leader in 3's), and Jordan Harbridge ... They helped resurrect a Huskie Men's Basketball program!



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Award Categories

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For further information:
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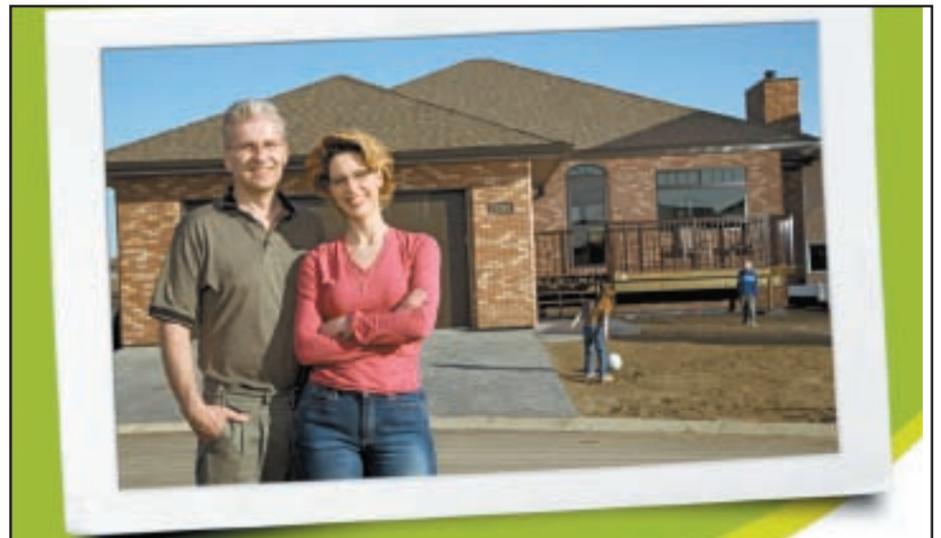
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Hockey fan Darwin Head of Prince Albert celebrates as he wins \$1 million in TSN's Chevrolet Malibu Million Dollar Shootout contest last month. Head scored 15 goals in 24 seconds into an open net from the far blue line at General Motors Place in Vancouver to win the grand prize. The event was televised live on TSN.



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