

Eagle Feather NEWS

FREE

Historic bell comes back to Batoche

Monseigneur Albert Thevenot, the Bishop of the Prince Albert Diocese and Billyjo DeLaRonde, the liberator of the Bell, exit the mass that welcomed back "Marie Antoinette" the Bell of Batoche after a 128 year odyssey. (Photo by John Lagimodiere)



Bell's return marks start of reconciliation process

By John Lagimodiere
Of Eagle Feather News

Billyjo DeLaRonde finally has a lot of weight off his shoulders. On July 20 he was able to breathe a sigh of relief as he presented the Bell of Batoche in all her glory to Monseigneur Albert Thevenot, the Bishop of the Prince Albert Diocese at a ceremony at the Back to Batoche celebrations.

Even though the Bell is only 20 pounds or so, the

presentation closed a 128-year saga of war theft, liberation and eventual homecoming, and as Keeper of the Bell, DeLaRonde had all this riding on his back and conscience.

"I feel really good today," DeLaRonde told a horde of reporters after the ceremony was over.

"The Bell is back where she belongs in the parish of P.A. and available for the Métis people.

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CAREER CHOICE

I took her awhile but Lindsay Hawkins has found her ideal career as a member of the RCMP. - Page 3



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TRAGIC HISTORY

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Walter Budd and members of his family suffered more than health problems while fighting TB. - Page 20



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Welcome to our
Justice Edition

Coming In September - Back to School Issue

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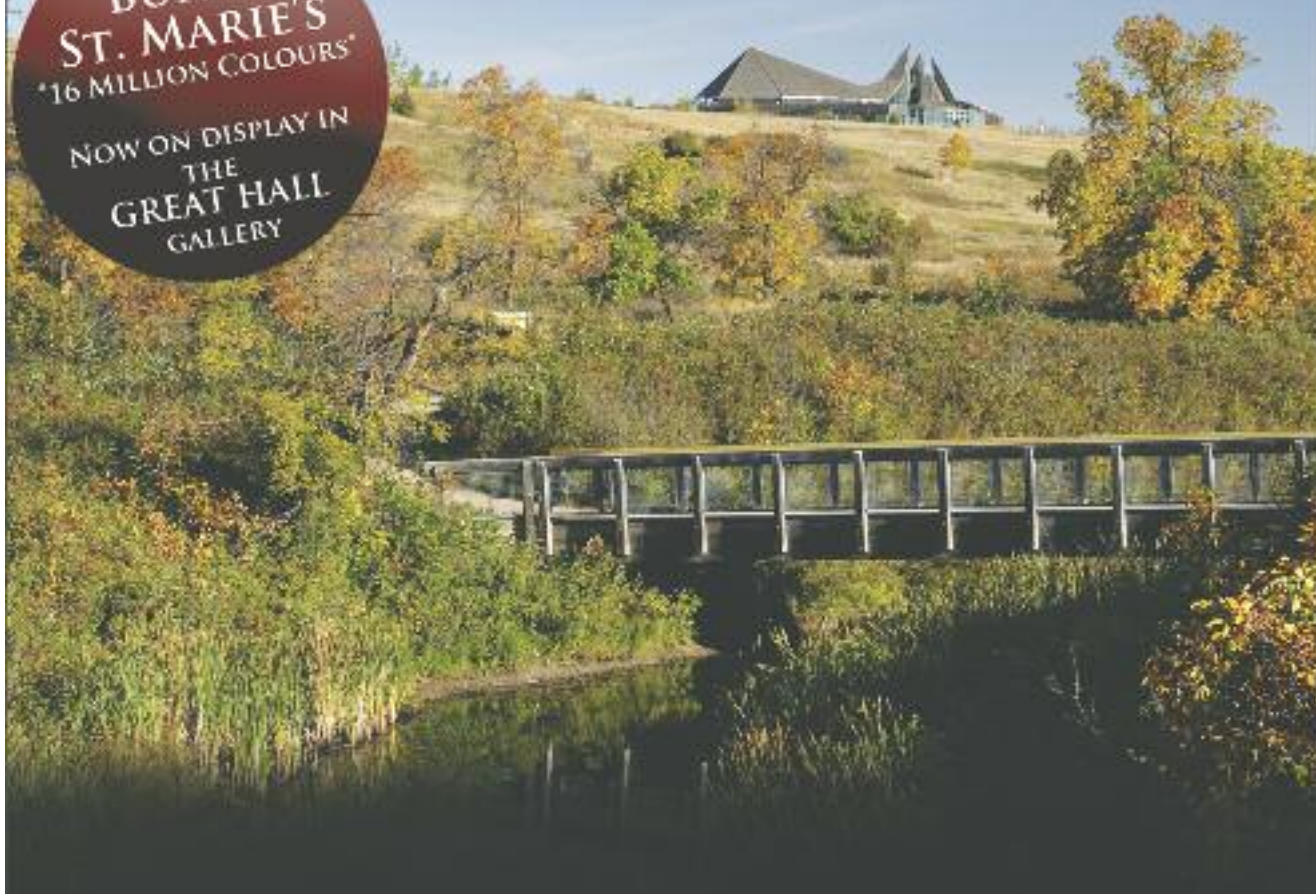
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Mounties targetting Aboriginal recruits in diversity plan

By Morgan Beaudry
For Eagle Feather News

Since the 1970s, the face that the public sees above the Red Serge and under the tan, felt Stetson has changed. Women joined the Force as full-fledged members in 1974, leading the way for visible minorities to join the ranks of a national police force nearly as old as the nation it serves.

Today's RCMP reflects Canada's diversity. European. South Asian. Middle Eastern. Aboriginal. Aboriginal recruitment is of special concern. Because two-thirds of detachments serve Aboriginal communities, Aboriginal recruitment is an ongoing priority.

"People want to have someone to look at who can say 'I've been there' or (who) come from a similar experience," said Aboriginal Recruiter Const. Amos McArthur based out of RCMP's "Depot" Division Pro-Active Recruiting branch in Regina. And someone, as McArthur explains, they can respect and look up to.

"Guys from the local detachment played hockey with us where I grew up. Seeing the respect they got and hearing them talking about their (RCMP) experiences, right then and there I was interested," McArthur said.

Right out of high school McArthur joined the Aboriginal Youth Training Program, got a week of training at 'Depot', a uniform, and spent an unforgettable eight weeks riding with a member in Kamsack. McArthur was hooked. He graduated from the RCMP academy in 2001 as part of an all-First Nation and Métis troop. In 13 years, he has served dozens of First Nations and non-First Nations communities, most recently at the Punnichy Detachment serving Muskowekwan, Daystar, Kawacatoose and Gordon First Nations.

Cadet Lindsay Hawkins doesn't yet know where she'll be posted, but if there's one thing she knows for sure is that the RCMP is the ideal career fit. Interested in criminal justice and policing, Hawkins enrolled in the criminal justice program at Camosun College in Victoria, B.C. She didn't stay long.

"I was totally overwhelmed. I got scared, I didn't know what I could offer. Requirements to be police at the time were really hard. A few female acquaintances



Constable Amos McArthur is busy recruiting future RCMP officers like Cadet Lindsay Hawkins. (Photo by Morgan Beaudry)

didn't make it so I wrote the idea off."

Instead, she went to University of Victoria, earned a B.A. in psychology, then got a law degree at UBC. She practiced law of all kinds – except, oddly, criminal.

"I circled around it for 10 years and as I got near my 30th birthday I decided it was now-or-never."

Although born in B.C., Hawkins is a member of Waterhen Lake First Nation. Her mother was born on-reserve but adopted out to a family in British Columbia. Hawkins was also adopted out to a white family and only learned she was Aboriginal in her teens. Confronting her past as part of planning her future was challenging.

"I had a bad childhood ... parts where my background was complicated. You can rise up, dig deep, follow your dreams and do what you want to. They will help."

Currently, about 15 per cent of serving RCMP members in Saskatchewan are Aboriginal (about twice the national average of eight per cent) but the RCMP would like to see that number grow. They aren't looking for saints – just citizens with outstanding character.

"We all know no one is perfect. Candidates need to meet basic requirements but assessment is very individual," said McArthur. "You should be confident, a leader, outgoing, and someone who wants to learn because you're always learning. I'm 13 years on the job and still learning!"

Recruitment efforts take many forms, from members being part of the community life to formal presentations, real-life training experiences, and community-based risk-prevention programs.

"There are more than 150 specialized units within RCMP from being a traffic analyst to an undercover operator to drug investigator to working with a canine unit. You can be a mentor, too," McArthur said.

"We recruit young or old. As long as you meet the requirements we are more than happy to take you."



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Small victories in the search for justice

Justice, it seems, is often difficult to come by in First Nation and Métis communities. Years of oppression and heartless medical and social experiments have left the community in turmoil, trying to heal and come back to its once proud self.

There are roadblocks. The government does not seem willing to move on big investments that will change people's futures and are still holding back on releasing millions of residential school documents to the Truth and Reconciliation Commission. With the recent revelations of sadistic medical testing on young First Nation children in residential schools and in sanatoriums across Canada, it makes one wonder if the government is holding back the documents because there are more shocking revelations in them.

To really see the effects of injustice and to pay respects to those that are lost, pencil in the Day of Mourning on August 14. Youth at Egadz in Saskatoon have put together an evening walk and community feast to honour those who have lost their lives to murder, suicide, overdose, and disease related to the sex trade.

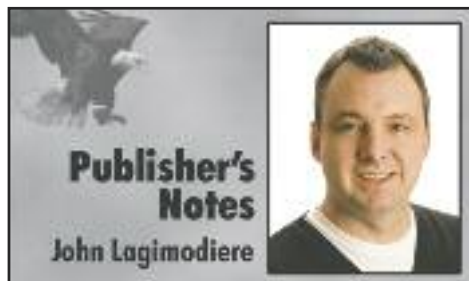
This year, in Saskatoon, they have added four more names to a long list of lost souls. These people are someone's friend, daughter, mom or son and somewhere in their past, something bad happened to put them on that long sad path of addictions and self destruction. Come to Pleasant Hill School at 6:30 that evening to acknowledge their battles and show support for those that can still win.

When you are in a big battle for justice, sometimes you have to take great pleasure in the little victories. Kudos have to be given to Provincial Court Judge Karl Bazin. He heard the case of Pheasant Rump Nakoda First Nation Chief Terry McArthur. Chief McArthur had been charged with sexually assaulting a 16

year-old-girl from his community. McArthur and his defence team had negotiated a plea bargain with the prosecutor for a one-year suspended sentence to be served in the community.

The trouble was Chief McArthur had shown no remorse. Anyone in the community who had spoke out against the Chief was sanctioned. One woman had her pay docked, the family of the girl was threatened and even had a dead dog left on their steps. They wound up leaving the community.

Judge Bazin took all of this into consideration and in a rare move he ignored the negotiated slap on the wrist and imposed a nine-month jail term for



Justice for the victim and the community! The young girl is still receiving counseling. In this day and age of rampant sexually abuse, cases like this can

help set precedent as a deterrent. The real deterrent though comes when the community stands up and says enough. Pheasant Rump and Judge Bazin have said enough. Good for them. We are sending strength to the victim and her family.

• • •

In another example of justice being served, SUN News had their application for mandatory carriage rejected by the CRTC. If their application was okayed, it would have meant that every cable

cohorts spinning lies and making up news just like Fox News in the States.

On the flip side, APTN had their license renewed through 2018, so we get five more years of great TV like Blackstone, news, humour from Fish Out of Water, culture and Inuit people throwing fish.

Thank goodness for a sane and rational CRTC.

Big education news

Chief Darcy Bear, Chair of the SIIT Board of Governors, recently announced that Riel Bellegarde has been appointed as President of the Saskatchewan Indian Institute of Technologies.

Bellegarde comes to SIIT following a distinguished 21-year public service career. In 1997, after five years with Statistics Canada, Riel joined Aboriginal Affairs and Northern Development Canada.

He was appointed to the Executive Group in 1999 and held a series of senior positions in Saskatchewan, including; Director, North Central District; Director, Economic Development; Acting Associate Regional Director General; and Acting Regional Director General. In March 2003 he was appointed Regional Director General, Saskatchewan Region.

Bellegarde is a proud member of Treaty Four and the Peepeekisis First Nation.

"I believe that SIIT has a critical role to play in ensuring that our young people have the skills to realize their true potential and participate fully in Saskatchewan's dynamic, growing economy. I'm honoured and excited at the prospect of working with students, faculty, staff, the Board of Governors and leaders in the public and private sectors to help SIIT fulfill this vital mandate," Bellegarde said.

Good pick by the Board of directors.

Next month, Back to School ... Go Riders.



People place candles in memory of those that have been lost to the sex trade during a Day of Mourning walk in 2011.

(Photo by John Lagimodiere)

the recalcitrant Chief. Bazin said such a sentence as suggested by the Crown and defence would be unfit and would put the administration of justice in disrepute.

subscriber would have had to pay for and have the SUN News channel on their TV! And you would have been inundated with creeps like Ezra Levant and his

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Canadian historians ignored history of immigrants

“Marie Antoinette was here on July 18, 2013 and she ate bannock!”

So reads the inscription on the white-board at Gabriels Crossing. Marie Antoinette is, of course, the Bell of Batoche, who was stolen by Canadian soldiers in 1885 and taken to Milburn, Ontario where she was held hostage for 110 years.

These “honorable soldiers” stole other things too as they burned and looted Métis homes after the battle at Batoche. They stole cattle, horses, harness, saddles, housewares and even clothing but the prize was the bell. The irony of the theft was not so much that they stole a Métis bell but rather, that she was a Catholic bell.

Many of these soldiers were Orangemen from Ontario who hated the Catholics more than they hated the Métis. Probably most of them didn't even know what a Métis was but they sure knew what a Catholic was. And led by British and Canadian officers, many of whom were high-ranking in both the Orange and the Masonic Orders, that hatred was manipulated and used.

Most people don't realize that it was this hatred of Catholics that was one of the strong undercurrents in the persecu-

tion and dispossession of the Métis in the prairies. A hatred that began in 1690 when William of Orange (founder of the Orange Order) defeated the Catholic King James at the Battle of the Boyne in Northern Ireland.

I grew up knowing our history because my great grandmother made sure we never forgot how we had been robbed of our land, but I didn't know all this other stuff until I was much older and started to read Canadian and British history as well. My, my, these immigrants came across that sea with a lot of “poop” and there is no way we can really understand what happened to us without understanding what happened to them.

It is always amazing to me why long line of liberal Canadian historians rarely wrote or writes about this or mentions it when writing Aboriginal history. They always keep it separate and we then think that this only happened to us which re-victimizes us. I often wonder if they, the historians, do that because they are ignorant of their own history or if they

really do believe it has nothing at all to do with this place and that makes me wonder how “cunning” the “cunning other” really is.

And Marie Antoinette, did you know she was the wife of the French King Louie the 16th.

She was Queen of the most decadent court in Europe in the late 1700s. Their court was so decadent, immoral and corrupt and their people suffered so much at the height of western colonial history that they finally revolted, thus the French revolution. The story goes that when Queen Marie Antoinette heard the people crying for bread, she said “Let them eat cake then.” because in her experience why ask for bread when there was so much cake in the world.

So that was one of the topics of discussion on the day of Marie Antoinette's visit to Gabriels Crossing. Who named her anyway? Did the priests and nuns give her that name and why? Or was it a community member who knew the story and thought it would be

funny, you know people like that, and they have a really strange funny bone. Or was it a little old Nokom who loved the combination of two lovely names? Trivial I know, but knowing our people there has to be a good story there.

And oh by the way, the people and in particular the “leader” who was so quick to call our “noble Billy Jo” and his equally “noble” cohorts “thieves” and I won't name that leader. But he and they, need to do some serious reflection before they start name calling in defense of those Orangemen because one need not dig deep to find thieves in that group.

Dr. John Shultz, for example, who helped found the Orange Order in Manitoba and who as the editor of the local newspaper that stirred up hatred against Louis Riel and the Métis in Red River in 1869-70. He was not only a thief but he was also a liar and a fraud. He called himself a doctor and physician but never completed his training or graduated from medical school.

He was also a land speculator who stole thousands of acres of Métis land before he was rewarded the appointment of first Lieutenant Governor of Manitoba by Sir John A. Macdonald in 1888.

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A tale of two songs

On June 19, 1816, at a place near North Main Street in Winnipeg today, the Métis convoy was spotted by lookouts at the Hudson Bay Company's Fort Douglas along the Red River. Governor Semple sent his men out to intercept them. That was a mistake.

The Métis horsemen, expert riflemen, quickly surrounded the British troops and routed them in a short battle. In celebration that evening, at a place called "Frog Plain" Pierrich Falcon composed a song to commemorate the victory over 'li Anglais', the British intruders.

This is the first song I write about today. The battle which the song commemorates is commonly known in the English language history books as the 'Battle of Seven Oaks'. We won.

The lyrics of 'Falcon's Song' proclaim the Métis pride and joy of victory over those who came 'to steal our homeland' ('pour piller not' payi):

"Oh if you only had seen these Englishmen and the Bois-Brules after them. From hill to hill the English stumbled. And the Bois-Brules let out shouts of joy!"

History records that Falcon's Song

became an instant hit among the Métis people and it spread like wildfire across the country. It was sung in 1870 during the troubles that led to the birth of the province of Manitoba under the leadership of Riel. The song lifted the spirits of the Métis fighters at Fish Creek and Batoche in 1885.

Falcon's Song became known as the 'Métis National Anthem' and has

been sung in the kitchens of Métis people since 1816 including in the vicinity of my home community of St. Laurent in Manitoba. I have a video recording of Paul Lavallee of St. Ambroise singing the song in the mid-1980s.

Falcon's Song, the Métis National Anthem is 164 years older than the Canadian National Anthem which was proclaimed into law in 1980, 100 years after it was first sung on June 24, 1880. Falcon's Song is a martial song, as are the anthems of the American and French national anthems. It is the first patriotic song

composed in what is now Canada and it was created during the era that saw the birth of the Métis people. Along with the Métis flag of the same era it is an authentic indigenous

historic symbol of the rise of a 'new nation'.

Falcon's Song is a part of the heart and soul of Métis history. It belongs to the Métis people whose cultural, political and musical heritage and

Michif language it preserves in its original lyrics. The Gabriel Dumont Institute has compact disc recordings of it by Métis singers accompanied by John Arcand's fiddle. Falcon's descendants who live in North Battleford, Saskatchewan attended an evening a few years ago when GDI published the song in its Michif, French and English translations.

There is a second song to write about today. The lyrics of this song appear in the programme for the ceremonies at Batoche concerning the return of the Bell of Batoche in July this summer. The programme iden-

tifies Clint Buehler as the composer of the lyrics and attributes the music to Dennis Charney. Mr. Buehler claimed copyright in 1991, 172 years after Falcon's Song.

Buehler's Song describes the rise of the Métis people as the creation of 'the white man' on his quest to 'the land of the Indian'. In this view the Métis are a biological, racist creation of 'the white man' instead of a new people born in the heat of battle and developed through song and ceremony. Compare that view with the oral history of the great alliances between First Nations and Métis people such as took place at Buffalo Lodge Lake in present-day North Dakota around the same time as the Battle of Seven Oaks.

And in this song, we read 'With the past to motivate us...as we build the Métis nation..'

Now let me be absolutely clear: I have no grudge against Mr. Buehler. I am happy to presume that he is an honourable man and that he wrote his song for legitimate reasons of which I can only guess.

In the Back to Batoche programme this second song is identified as 'the Métis National Anthem'.



Bell was liberated, not stolen

• Continued from Page 5

He may be one of the people who stole the land that has just come through land claims court in Manitoba and who knows, he may be a descendant of one of David Chartrand's group of newly appointed "learned advisors."

And then there was General Middleton, who role modeled for his soldiers that theft was okay by stealing the rifle and guns of George Bremner, a Métis trapper from North Battleford who was not involved in the 1885 resistance but "was just minding his own business when dah General came upon him." Well George charged that General and eventually won his case and Middleton, who had been knighted by the Queen for putting down our pitiful little army had to retire in disgrace.

The old man who once told this story appropriately said, "Imagine dat, dat general he gets dah chance to fight two mans like Gabe and Louie and he has to

steal from a trapper.(lol) Dat kind of man he jus gots no respec."

Anyways, Métis leaders who feel they must put down their own people in defense of our enemies need to read, research and think before knocking their people.

Marie Antoinette was "liberated" not "stolen" and as far as the missing medals are concerned, as they are saying "their medals won for putting us down" were stolen when the bell was liberated.

Well, I personally do not believe that "our guys" would do such a thing, but, I am a teller of stories and the liberation of the medals by the Orangemen in 110 years will make a

great story for their people to tell so justice will eventually be served.

Good job Billy Jo - now organize those "good" Michif boys and get the land back.



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Cross-country walk for justice

By **Andr  Ledding**
For Eagle Feather News

Gladys Radek has walked across the country more than once in a search for justice — for missing and murdered women.

“Eight out of ten premiers are calling for the Prime Minister to take action and launch an inquiry, and he has said no,” noted Radek, chatting on Highway 16, as nine walkers began their Saskatoon-North Battleford stretch.

On June 21, 12 walkers started out from Sydney, Nova Scotia. They will arrive in British Columbia on Sept. 21, close to the 8th anniversary of the disappearance of Radek’s niece, Tamara Lynn Chipman, on the infamous Highway of Tears.



Evening-Star from Regina waves the flag on the highway.
(Photo by Andrea Ledding)

“There are over 60 serial killers in our prison system right now, and they are under guard day and night for their own protection, while outside the prisons in

our communities women are raped, assaulted, killed, go missing.

“Convicted offenders are given food, services, a roof over their heads, access to programming, while in this wealthy land we call Canada, women and children go hungry, go homeless, are victimized, are forced into terrible situations to try and survive.”

She urges change including a federal action plan with awareness and prevention as a priority. And systemic causes and their underlying racist roots need to be addressed, including the police force itself which she describes as “the biggest gang in the world, and one that wears their colours 24/7,” and the entire system which has discriminated against Aboriginal women since colonization began.

“As one example, Aboriginal women are given \$500 per month for a child, but if that child goes into foster care \$1,500 per month goes to his non-Aboriginal foster parents.

“The Government of Canada is selling our children into care,” observed Radek, adding these children are not only separated from their families and communities but often being sexually, physically, emotionally abused while in government care.

“Give the resources to their communities and their parents to be healthy, to raise healthy children.”

She observes that to do otherwise is to deliberately undermine the First Peoples of this country, and, cynically, perhaps that is exactly what the federal government wants. Once First Nations are out of the way, resources can be raped and disappeared from the land just as the women are.

She uses the example of Fort McMurray as a place where exploitation



Mable Todd and Gladys Radek are walking across Canada to raise awareness of murdered and missing Aboriginal women.
(Photo by Andr  Ledding)

of land and women goes hand in hand, as surrounding First Nations females are frequent casualties of male-dominated resource extraction sites. She hopes that continuing to raise awareness and bring hope and healing to communities, families, and individuals will bring change.

While many communities send support as the Tears4Justice team passes through, along with donations, drivers, walkers, and flags from their nations, and donations may be made by anyone via Bank of Montreal account number 8959-054 or cheques payable to Tears4Justice, or a fundraiser currently on Facebook titled “Auction for Action.”

What Radek and the other walkers always carry with them are the stories from the families of the women who have been disappeared and their own missing women who have inspired them to get involved.

Mabel Todd, 78, has walked across the country five times now in memory of her three-year-old grand-daughter who was horrifically killed by a drunk driver who backed over her — three times.

“I am walking for her and for all the

mothers and grandmothers who are missing their children. I lost my own mother from the residential schools, I was sent there as a little girl and never saw her again, she died in 1946. She was 29, I don’t even know what she died from,” said Todd, as most of the entire room cried with her, at a potluck event sponsored by Saskatoon’s Iskewewuk-E-Wichiwitochik (Women Walking Together).

That evening, Radek noted that while the Native Women’s Association of Canada and Amnesty International compiled over 600 Aboriginal women missing or murdered between 2005 and 2010, before Harper’s government quashed further data collection, her database lists over 4,000 Aboriginal people including males and children, and over 3,000 women — and still climbing.

“We want safety for Aboriginal women, and all women,” said Radek. “We need the support of organizations like Status of Women, our First Nations leaders, we need everyone’s voice.”

Voices to make up for those that have been taken away, too soon.

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CALLING ABORIGINAL ARTISTS IN SASKATCHEWAN
We Want Your Input!

The planning is underway for the Aboriginal Arts Symposium sponsored by CARFAC SK in partnership with Tribe Inc., the First Nations University of Canada, the Indigenous Peoples Artist Collective, and Common Weal Community Arts. This two-day event will be held in Saskatoon, SK on May 23 & 24th, 2014. **WE ARE LOOKING FOR YOUR INPUT ON THE SYMPOSIUM PROGRAM.** As a working artist in Saskatchewan, we want to hear from you. Come share your ideas and have your voice heard on what kind of programs, workshops and discussion sessions you would like to see included at the symposium.

MEETINGS WITH ABORIGINAL ARTISTS WILL BE HELD IN THE FOLLOWING LOCATIONS:

- SASKATOON, Monday, August 19th** - 1:00 pm to 4:00 pm
Saskatoon Indian & M tis Friendship Centre, 168 Wall Street
- REGINA, Wednesday, August 21st** - 1:00 pm to 4:00 pm
Neil Balkwill Civic Arts Centre, 2470 Elphinstone Street
- PRINCE ALBERT, Monday, August 26th** - 1:00 pm to 4:00 pm
Prince Albert Arts Center - 1010 Central Avenue
- LA RONGE, Wednesday, August 28th** - 1:00 pm to 4:00 pm
Kikinahk Friendship Centre, 320 Boardman Street

For more information on the Aboriginal Art Symposium and Meetings with Aboriginal Artists contact:
Audrey Dreaver - audreydreaver@gmail.com, 306 202 7654
Wendy Nelson, CARFAC Sask - programs@carfac.sk.ca 1-800-363-9788

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Strategies to strengthen your immune system

(Part 1)

Bacteria are tiny one-celled organisms that have the power to divide and multiply by themselves. They live in (and on) plants and animals. Some are inside our bodies and some are on our bodies.

For the most part, they are pretty harmless and some of them – like acidophilus, found in yogurt and on the inside of our gut – are actually very beneficial. But many are not friendly.

Bacteria can end up in the wrong place in the body and have the power to cause disease. They cause infection by entering the body and find a nice place to live and reproduce in large numbers, before the body's immune system is able to do a "search and destroy" action in the body.

As the number raises into billions, these bacteria damage the body by damaging its tissues and producing a variety of micro-toxins that inflict more damage, they can be passed on by touching, shaking hands, or hanging out with a person with a cold.

Bacteria (not viruses) can be

knocked out with antibiotics, but the overuse of antibiotics has a problem that is just now being recognized for the serious health problems it presents.

Viruses are very different. They can multiply on their own – instead, they invade and take over the cellular machinery that allows

Bacteria can end up in the wrong place in the body and have the power to cause disease.

them to reproduce and make more virus particles. The cells of the mucous membranes – like those of the respiratory passages – are susceptible to virus attack since



Health Matters
Flo Lavallie

they're not covered by protective skin.

You can see the best defense against the potential damage of these little buggers is to have a strong immune system that will prevent them from taking over.

The environment is another major

source of free radicals that wear down our bodies. Pesticides and other artificial chemicals are also found in blood and urine. Our immune system produces free radicals to protect us from harmful microorganisms and in the process of fighting infections. Free radicals can help activate enzymes and produce hormones. The problem arise when the amount of free radicals in our body is excessive and out of control

cides, contaminants in our water, all of these form free radicals which when we then take them into our body by breathing, drinking or eating and all of which contributes to the aging process and to the diseases which kill us.

The free radicals come into our body and start attacking our cells. They destroy the genetic material, damage and burden our immune system and destroy our cell's identity. The combination is lethal to anyone wanting to live in optimal health.

(Part 2 next month)

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Despite the stiff joints, getting old isn't so bad

The other day my grandson asked me what it's like getting old. I actually hadn't given it much thought until that time.

I know that I've become kinder to myself, and less critical of my decisions. Heck, I even like myself and have become my own friend. In my life I have said goodbye to many friends and family who left this world too soon; before they understood the great freedom that comes with aging.

I no longer care too much what others think of me or what I chose to do with my life. I asked myself. Whose business is it if I choose to read or play on the computer until four in the morning or sleep until noon? I will dance with myself to those wonderful tunes of the sixties and seventies and I don't even close my curtains anymore while I dance around my living room.

I have even walked on the beach in a swimsuit that is stretched over my chubby body, despite the raised eyebrows from the young people with their hard bodies, for I know they, too, will get old. Everyone does.

Someone once said, "I still have a full deck; I just shuffle slower now." I know I am sometimes forgetful. But then again, some of life is just as well forgotten. In my

defence, I eventually remember the important things.

Over the years my heart has been broken. But broken hearts are what give us strength and understanding and compassion.

I am so blessed to have lived long enough to have my hair turning gray.

Also thankful that I went to hair dressing school so I can color my hair if I choose. My youthful laughs have been forever drawn into wrinkles on my face. So many people have never laughed, and so many have died before their hair could turn silver.

We do have control of how we live our lives so choose carefully. As you get older, it is easier to be positive. You care less about what other people think. I don't question myself anymore as I believe I have earned the right to be wrong or right.

I like aging and look forward to getting older still. It has set me free. I like the person I have become. I know I am not going to live forever, but while I am still here, I will not waste time worrying about what could have been, or worrying about what will be. And I shall eat dessert every single day (actually I won't

because I have diabetes).

I am still truly amazed at how fast the time has gone. It seemed to take forever

when I was 16 and waiting to get my driver's license or waiting to turn 18 so that I could vote.

I know the youth get sick of hearing "make good choices" but

in our ever-changing world there will always be choices put before them and we should be helping them make good choices. Spend some time thinking about what you want from your life and find the path to get you there. Spend time with your family.

An Elder once told me that there is nothing more important than our "home fire" for that fire represents our grandchildren, children, spouse, aunts and uncles.

"There is no room for drugs and alcohol in our home fire," he said.

We should be taking care of each other. Check on the Elders in your community, cut wood for them if they need some, cut their grass, cook for them, sit down and have tea with them.

Talk to your children not at them; help them when they are struggling because

that is our job. Make good choices and enjoy the time the Creator has given you. Your friends and family may not always like the choices you make, heck; you may not like the choices you make.

Know that you are not alone; we all are in the same boat when it comes to choices and at the end of the day we are the ones that will have to live with the choices we made.

I still have a long way to go before I can be considered "real old" like my older sisters, but I am well on my way up the hill. I am enjoying the time I have.

So at the end of my conversation with my grandson I told him that getting old was a wonderful gift. I left out the parts about the aching body, stiff joints, poor eyesight and sleepless nights.

These are things he will find out for himself as he walks up that hill on his own path. Listen to the old people when they tell you things you just may learn something.

My blanket advice to the youth – enjoy your life. Spend time with your family and most importantly, love yourself.

Keep your letters and emails coming. Send your questions or comments to: Sandee Sez c/o Eagle Feather News P.O. Box 924 ST Main Saskatoon, SKK 3M4 or email sandra.ahenakew@gmail.com



Daschuk airing out Canada's dirty laundry

By Nicole Akan
For Eagle Feather News

In his adolescence, it would be safe to say that Dr. James Daschuk was drawn to the Aboriginal culture.

"As a teenager I spent a lot of time in the bush, we would meet people either on the trapline or out in the country. I had a lot of respect for people who lived off the land," says Daschuk.

As a high school graduate in Timmins, Ontario, Daschuk went to Baffin Island to run a marathon.

"I got to spend five or six days in the Arctic, getting to meet Inuit people. I did my undergrad in anthropology because of that, I wanted to go back."

Since then, Daschuk released his first book, titled "Clearing the Plains: Disease, Politics of Starvation and the Loss of Aboriginal Life", which takes the reader on a factual based timeline that shows the tragic history of the North American Indian.

The book provides knowledge acquired through years of research that focuses on the causes of health problems that affect First Nations communities across the plains.

"Plains bison hunters in Canada and the United States were the tallest population in the world because of the quality of their diet, they lived in big communities with very sophisticated political structures that a lot of us haven't recognized," says Daschuk.

Daschuk believes health conditions haven't improved since the birth of Canada and this book outlines those concerns bringing insight behind the history of Canada's First Peoples and how contact

has affected their way of life.

Working on First Nations health issues for the better part of 25 years has given Daschuk a clear perspective on things that need to be done to better the lives of First Nations peoples.

"By identifying the long term trends and reporting on them, maybe we can get politicians to act on some of those issues, like housing, education, closing the social economic gap," he says.

When asked about the audience for his book Daschuk says: "I hope that young First Nations students read it to provide them with information when asking for social change."

This book covers heavy subject matter that looks directly at the issue. When speaking to Daschuk about the current state of First Nations communities, he uses the comparison of boil water advisories for non-First Nations communities to reserves and how there is a gap with regards to the response from outside communities.

"About 10 or 12 years ago Battleford had an issue with their water filtration plant. The Canadian Tire parking lot was literally full of bottled water overnight where we've had some First Nations communities in Saskatchewan that have had boil water orders for more than 10 years."

If there is anything he wants the reader to take from this book he says, "I hope the book makes people angry enough that they want to do something."

Dr. James Daschuk is an assistant professor in the faculty of Kinesiology and Health Studies at the University of Regina.



Dr. James Daschuk has written a detailed story on early diseases and the use of starvation by the government to help control Indians.
(Photo by Jarrett Crowe)

U of S program prepares students for law school

By Darla Read
For Eagle Feather News

Every summer – for the past 40 years – Aboriginal students from across Canada arrive at the University of Saskatchewan for the Program of Legal Studies for Native People (PLSNP) to help prepare them for law school.

Forty-six students completed the eight-week program a month ago – a program that focuses on legal reading, writing and analysis skills in the context of a Property Law course.

During that course, students study Real Property Law, Personal Property Law, and Aboriginal Property Law. The students attending were from British Columbia to the Maritimes and included the first Aboriginal president of the U of S Students' Union, a pilot, a community radio host, and a former chief.

Since 1973, more than 1,000 Native People students have completed PLSNP, and most Aboriginal lawyers in Canada started their careers with PLSNP.

Lorne Fagnan came to the U of S from Mafeking, Manitoba. He completed a History degree with a minor in Native Studies before deciding to pursue law.

“Law gives you the influence you need to make change.”

Coming from a small Métis community of around 100 people, Fagnan says the biggest adjustment was getting used to a bigger centre.

“Seeing as we are all Aboriginal kids surrounded by the majority, we could meet people with similar interests, similar perspectives,” which provided a sense of comfort. Fagnan says the program also gave him the opportunity to meet people he can look up to, pointing to Elders Wes Fineday and Mike Maurice.

Ruth Thompson has been Director of PLSNP for 20 years, and previous to that, she taught at the school. She says when the program originally began in 1973, it focused on evaluating students to see who would be successful in law school.

“We still do that, but now we focus on development as well,” she explains. “The focus has shifted from evaluation to supporting students.”

That support, and recommendations from people who also found the course beneficial, is why Francine Merasty came to the program.

When she was working as a Health Support Worker at the PAGC, she sat through 30 Residential School Survivor hearings. Watching the lawyers in those hearings made her want to become one herself, although she found them intimidating. Not anymore.

“I had a flash, ‘Oh my God, I can actually follow...I can do this,’” she says.

“You come into an environment where it’s friendly and you build skills you need to learn to go to law school. If I went straight in (to law school), I’d probably have less confidence,” she says.



Lorne Fagnan, Ruth Thompson and Francine Merasty pose as they celebrate 40 years for the Program of Legal Studies for Native People.

(Photo by Darla Read)

Important Public Safety Notice

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

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Crime statistics down but improvements difficult to recognize in courts, prisons

By Darla Read
For Eagle Feather News

A recent Statistics Canada report says crime is decreasing in Saskatchewan, but not everyone is seeing the change.

Last month StatsCan released a report indicating the number of crimes reported to police continues to drop: down three per cent, or 36,000 reported crimes, in 2012 from 2011. Saskatchewan posted the largest decrease in overall crime rate, but continued to have the highest rate among provinces.



CLIVE WEIGHILL

Regina came in second – after having the highest police-reported crime rate for the previous four years.

Saskatoon Police Chief Clive Weighill says the numbers – 36,000 criminal code offenses in 2003 to 24,000 criminal code offenses in 2012 – are significant.

“That’s a lot fewer victims,” he points out. Weighill says the decreasing crime

StatsCan says the crime rate in Saskatoon dropped 10 per cent between 2011 and 2012, placing it third behind Kelowna with the highest.

numbers are also significant because they help change perceptions. He credits partnerships for the decrease in criminal activity, noting organizations are working together to tackle key social issues that can be determinants of crime – things like poor housing, the marginalization of populations, racism and poverty.

“People are seeing that we can’t just work in silos,” he explains. “Because if these issues aren’t dealt with, crime is the outcome.”

However, a frontline worker in Saskatoon’s gang scene isn’t seeing the decrease in crime. Father Andre Poilievre is with STR8UP, an organization that helps young men and women escape the gang lifestyle.

“Our workload has not diminished,” notes Poilievre.

“When I go to court, it seems the same. And the jail is just as full as it was before,” he continues. “If the crime rate is going down, why is the jail still over-crowded?”

One thing Poilievre has noticed, though, is that there seem to be fewer young offenders incarcerated. He’s not sure if that translates into fewer crimes or courts taking a different approach, something he would welcome, believing so few young offenders actually belong in jail.

Poilievre agrees that the solution to reducing crimes lies in tackling problems such as poverty and lack of education.

“People who have jobs and get paid, they’re not going back to crime.”

He says the Saskatoon Public School

Division and Greater Saskatoon Catholic Schools are now providing some good programming, and he says there is work available in the province for those who want it, which wasn’t always the case. He knows a couple of young men who were in jail two years ago and now have steady jobs.

In addition to reducing poverty and focusing on education, Poilievre would like to see governments take a serious look at mental illness. Poilievre says the justice and health systems can’t adequately help people who are struggling with mental health issues. He says that area needs to be addressed in order to reduce the number of people in jail because those with mental illnesses shouldn’t be incarcerated.

Federation of Saskatchewan Indian Nations Vice-Chief Simon Bird agrees the solution to reducing crime is never a “one-prong approach.” He points to the federal government’s Active Measures program (aimed at helping young on-reserve First Nations people transition from welfare dependency to labour force participation, post-secondary education and training and self-sufficiency), as well as the Northern Career Quest (which provides training for Aboriginal people living in Northern Saskatchewan in meant to lead to long-

term full time employment in Saskatchewan’s mining sector), as some of the successful programs and partnerships.

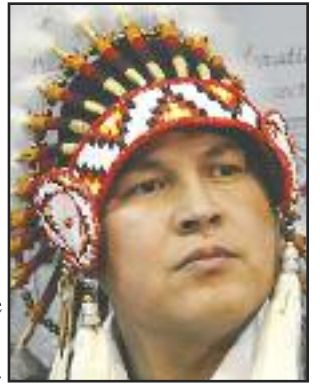
“Any time we can invest in our own people, we’re investing in the whole province,” he points out. “More training and hiring will definitely translate into a stronger decrease (in crime) in time.”

Bird says some First Nations have “really harnessed the hub concept” and inter-agency approach, pointing to the Lac La Ronge Indian Band, where the reserve works with police, health, education, and the town of La Ronge. He says North Battleford and Yorkton tribal councils have also embraced such an approach.

“It takes time and energy, but as long as the commitment is there, it’s worth it because it’s building community.”

For Bird, it’s important that First Nations find their own solutions, and says the federal government’s “tough on crime” approach doesn’t work for anyone.

“Investing in education and training does much more to decrease crime rates than putting people in jail and throwing the book at them.”



SIMON BIRD

STR8UP offers alternative to gang lifestyle

By Darla Read
For Eagle Feather News

For the past 12 years, STR8UP has been helping young men and women escape the gang lifestyle and reintegrate into the community whether through employment or education.

Since then, the organization has helped more than 200 men and women leave gangs, and 130 of them have officially joined STR8UP. That means they act as mentors to others trying to leave the gangs, and they also tell their stories in hopes of preventing others from following the same path.

Father Andre Poilievre, who works with STR8UP, says they have done more than 1,000 presentations in the past 10 years. He says that gives the organization credibility and attributes STR8UP’s success to having a good name with active gang members.

“They know we won’t go to the police or snitch,” he explains. “We’ve proven we’re not a danger to the gangs. We’re not at war with them. We don’t recruit or advertise.”

Poilievre says for the first time, he is seeing young offenders join STR8UP. Right now there are seven members between the ages of 14 and 18. Poilievre told Eagle Feather News that at the morning meeting on the day he was interviewed, six young offenders attended.

He isn’t sure why there are young people joining now whereas there weren’t before, but says “one indicator may be the violence (of gangs), and that some young people just don’t want to get involved.”

Poilievre says it’s also quite significant when the “higher ups” in the gangs leave, and that because the word gets out that they have left the gangs, that might also impact younger people.

While Statistics Canada is reporting a decrease in crime in Saskatoon, Poilievre says the gang problem is still very real in the city. He notes it is mainly limited to two gangs, but says there is still a lot of conflict and fighting over drugs.

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Horrific abuse accompanied TB treatment

By Larissa Burnouf
For Eagle Feather News

First Nations kids suffered sexual abuse, endured experimental treatments

At the age of eight, Walter Budd, along with 11 other siblings ages between the ages of two and 17, was taken from his home and parents in Pemmican Portage. The children were taken to several sanatoriums for tuberculosis treatment before finally arriving at the Fort San Sanatorium near Fort Qu'Appelle in southern Saskatchewan. Budd spent four years living in the children's ward separated from almost all of his siblings and never seeing his parents.

Reliving the experience, Budd says his time at Fort San was much more than a time of healing.

He remembers that he and many other First Nations children faced invasive medical examinations and daily treatments and were also frequent victims of physical, mental and sexual abuse.

"The nurses got abusive. They used to make you reveal yourself. They used to make us do that and if you went off, they would give you a lickin'. It was bad," recalls Budd.

Budd also recalls that he and the other boys who lived in his dorm were made to abuse one another.

"We didn't know what we were doing, you know. But I knew what we were doing was bad."

The boys were forced to fondle each other while nurses and orderlies watched.

The abuse at the hands of Fort San's medical staff spread far beyond sexual abuse. Budd believes the physicians and nurses were doing much more than trying to heal their patients.

"It's almost like they didn't want you to get better," says Budd. "I remember I would feel better and then they would give me the needles and I would get violently sick again."

He was diagnosed with tuberculosis of the spine and also required extremely painful, large needle injections to the back regularly, one of many tests he says were done without the help of sedatives, pain killers or anesthesia.

Fort San was a pivotal institution in Saskatchewan for the treatment of tuberculosis dating back into the early '30s and the horror stories of the treatment of First Nations children began at the same point.

Brock University Professor Dr. Maureen Lux has done extensive research on treatment of First Nations children that were in the care of medical staff, and ultimately the Government, while being treated for tuberculosis at Fort San.

Her research has shown that hundreds of First Nations infants were used as guinea pigs during a 12-year experimental research study on the TB vaccine, BCG.

Dr. Robert George Ferguson was a director at Fort San and considered a pioneer in the fight against TB. Lux's research of Ferguson's files found that in 1933 he

had the backing of Government and the National Research Council to conduct the experimental vaccine trials on 609 unwitting children. Seventy-seven of those children died before their first birthdays from a number of different causes including other poverty related illnesses. His files also indicated that he believed First Nations people were a more "primitive and less evolved race."

infants in sanatoriums across the country even though Ferguson knew it was still highly controversial and the long term effects were still unknown.

Today, BCG is still used in some communities to protect against TB. Ironically, Dr. Ferguson was dubbed an honorary Chief in the three reserve communities in which he conducted the vaccination trials and also named the "Great White Medicine Man."



Walter Budd's life was changed forever by his experience as a patient at the Fort San Sanatorium.

Walter Budd and his siblings were likely candidates of the vaccine during their stay at Fort San although he says they were never told what they were given.

"They just shot us with needles and gave us pills. We had to take them."

Budd and his siblings, after years of treatment, were deemed healthy and released from the hospital.

"All of us got better, except for Nathan."

Budd's youngest sibling, two-year-old Nathan, fell gravely ill during the first six months of his stay at Fort San. He says he remembers Nathan beginning to fail and medical staff transferring him to the Iron Lung in Regina.

"We didn't see him again for 20 years and he wasn't the same."

Budd believes his brother was the victim of all the tests. Nathan lived a short life filled with illness before passing away in his 40s.

"I healed in the head but not in the (mind)," says Budd. "I was badly scarred by all the things that they did."

Budd had a hard life after his release from Fort San. He continued to have severe health problems including a surgery of his lower spine to replace a bone with one

from his leg. Budd says he had family and relationship problems and issues with his self-esteem. He was never given an education during his stay at Fort San and today only has a Grade 4 education, which created problems when finding employment.

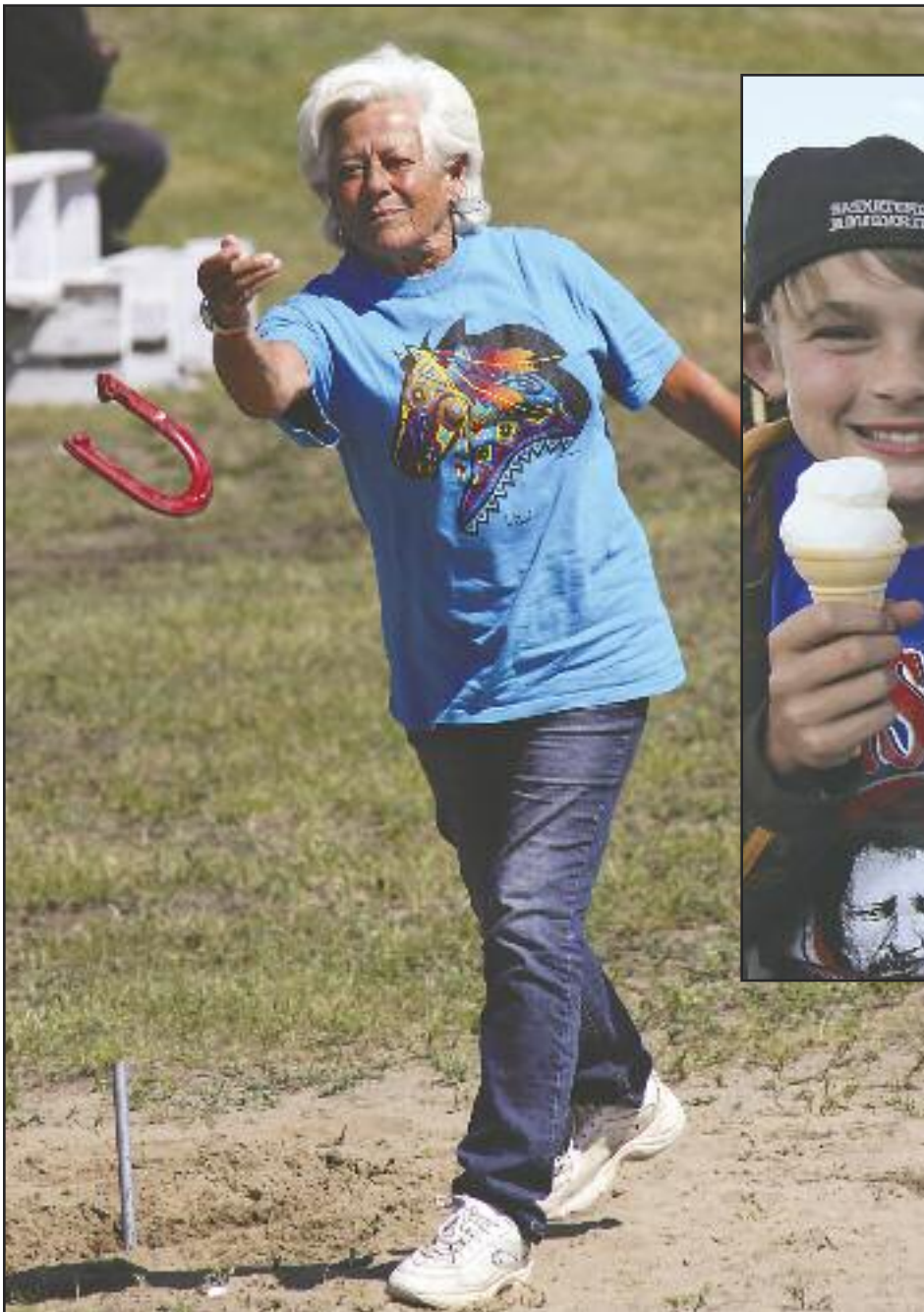
"I didn't have confidence in my later years of life. They did a number on me."

– Walter Budd

"We didn't know what we were doing, you know. But I knew what we were doing was bad."

Ferguson and the staff at Fort San continued with the research and it was eventually deemed a success. Lux's research also found that this type of unconsented BCG vaccinations were happening with First Nations

Nations children who attended sanatoriums, including Budd and his 11 siblings, were never compensated for their experiences at the hands of medical staff and Government.



Though the Bell of Batoche was the big news this year, Back to Batoche also had fiddling, jigging, square dancing, horseshoes, bannock and lots of Métis kids eating ice cream. (Photo by John Lagimodiere)

After a century in exile 'Marie Antoinette' back with her people

• Continued from Page One

We can start the reconciliation process and Métis people can be liberated and come ring the Bell and help find their spirit."

The Bell, affectionately called "Marie Antoinette", had been in DeLaRonde's care and control since its liberation 22 years ago from a Legion Hall in Millbrook, Ontario in 1991. The Legion had been holding the Bell as a war trophy since Canadian soldiers stole it while they were gutting the community of Batoche after the Canadian Government troops overran Métis fighters in 1885.

DeLaRonde and some other concerned Métis people eventually went and liberated the Bell. The full story of what happened the night of the operation is still not out in full, but Billyjo hinted that the infamous five are Billyjo, Yvon Dumont, Tony Belcourt, Ronald Mazur and Ron Rivard.

DeLaRonde was allowed to address the crowd during the ceremony and he did not mince his words when he described the Orange Men of Millbrook or the traitorous role the Catholic Church played in the Métis resistance at Batoche.

"We were defeated through the treachery of the church," DeLaRonde quoted Métis survivors in his speech.

He added that Gabriel Dumont hated the clergy for their actions. He also noted that the priests in Batoche were refusing religious rites to any family that took up arms with Dumont and Riel. His anger at the Church was palpable.

Billyjo did know he had to give the Bell back eventually, but it wasn't until he met Monseigneur Thevenot that he knew the time was right.

"When I met the Monseigneur, I heard a voice," said DeLaRonde. "It was a voice of renewed hope, a voice of reconciliation. The Monseigneur genuinely believes the crack on Marie Antoinette represents a schism that occurred between the Church and the Métis. I believe him."

At the end of his speech, DeLaRonde acknowledged someone he called a true Métis hero, Harry Daniels. He invited his old friend Murray Hamilton to come and take the first ring of the Bell in years.

"Murray please step forward and dedicate this first song from Marie Antoinette to our friend and Métis hero, Harry Daniels, to the Church and to our everlasting little Métis Nation!"

With that, the Bell pealed and echoed across the crowd and was welcomed with a heartfelt ovation.

Marie Antoinette, the Bell of Batoche, was finally back with her people. Right where she belongs.



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Arcand Fiddle Fest getting bigger and better

By **Andréa Ledding**
For Eagle Feather News

The 16th annual John Arcand Fiddle Fest kicked off with more campers and trailers than ever, and workshops for fiddlers, jiggers, and crafters of all ages and skill levels.

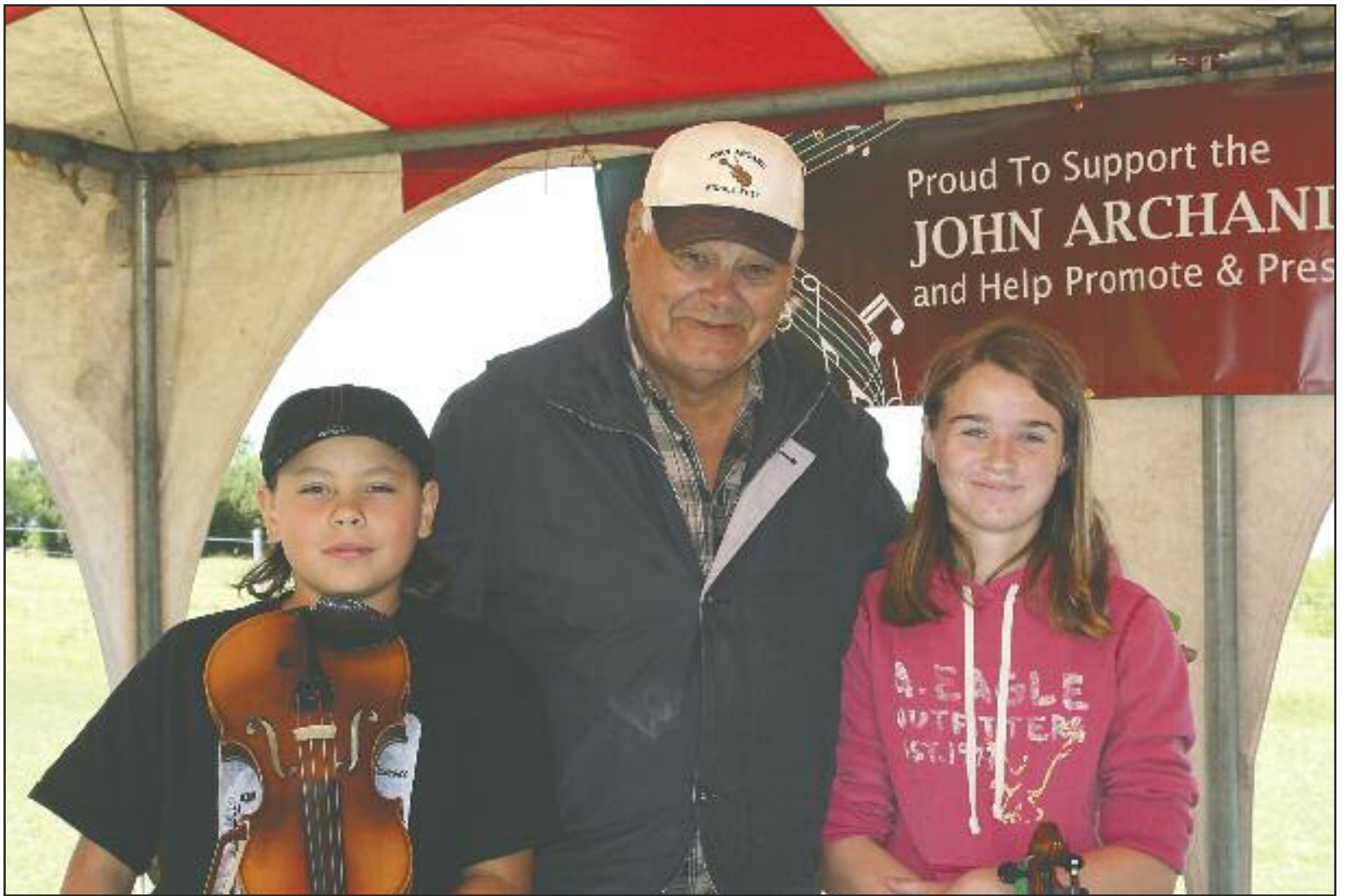
"We try for newer, we hope for bigger, and we know it's better, every year," said Vicki Arcand of the four-day festival that draws musicians and music-lovers from across North America.

New this year was the Culture Camp area, providing hands-on activities such as finger-weaving, embroidery, beading, traditional dances, and lessons on playing the Red River Jig by Master of the Métis fiddle himself, John Arcand.

"So we're really excited about that addition to the festival, and the rest of it is the same but always great – a ton of free workshops, lots and lots of concerts, old-time dances, kids area, a second square dance workshop this year, and great entertainment."

The free shuttle service brought city folk from three locations, and a "people mover van" takes people from campgrounds to performance venues.

"The Grand Masters will be August 24 at Lakeview Church and we're



Jordan Daniels and Taryn Moyer with all-time great fiddle master Johnny Arcand.

(Photo by Andréa Ledding)

kicking things off with an old-time dance right here under The Roof on August 23," said Arcand, gesturing to the festival addition that provides permanent shade and rain shelter. She adds this is the first time in about 30 years the Masters will be held somewhere other than Nepean, Ontario.

"Saskatchewan is very proud to host and show them some good old Saskatchewan hospitality and have a good old barn dance under the roof to kick it off on Friday night."

Arcand says that many locals think it's "just a fiddle-contest – but it's four days of affordable family fun, you don't

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Time to bring down the curtain, turn off the lights

This will be my last Arts & Entertainment column. I'm just far too busy right now to give this column the kind of attention it deserves, and I know there are plenty of amazing writers out there that would love the opportunity to take it over.

So I will humbly step aside, and make room for someone new and different, who I am certain will continue to bring you stories of interest about the latest artists, entertainers and events in Indian country.

It has been a long and immensely interesting ride, and I will be forever thankful for the experience. I met so many amazingly

talented people in every possible area: musicians, visual artists, writers, dancers, filmmakers and photographers. I tried my best to offer a variety of columns, and to feature both First Nations and Métis artists in traditional and contemporary art forms.

I also tried to find a balance between emerging and established artists, both young and mature, and of both genders. It wasn't always easy to do, and sometimes I was sad that I only wrote the column once a month, as there were so many artists I could have covered.

With so many government funding cuts to the arts over the years, I was truly grateful to see that it didn't always affect artistic morale, and I was happy that Eagle Feather News always had a reserved spot to display works of creative genius.

Occasionally I would be moved by things that inspired me, and would share these thoughts with EFN readers. I often received very positive feedback for these columns, so I was thrilled that readers appreciated what I considered "giving back" to artsy people. Though, judging by the people I interviewed over the past three years, most were so talented they didn't seem to need much of a boost!

It was a difficult decision to make, and took me a while to finally accept. I have absolutely loved every

minute I've had this column. I just flipped through all my columns beginning July 2010, and I marveled at all the amazing stories I've been fortunate to be a part of. It was such a cool job to have. Every month brought me something or someone new to feature, evidence of the incredible artistic diversity First Nations and Metis people are capable of.

I couldn't have had such a long run without the tremendous support of John Lagimodiere, who took a huge chance on me when I had very little writing experience.

He said yes to pretty much everything I proposed, and he was often the fabulous photographer behind the photos that accompanied my columns. He is a tireless worker, who has done wonders by showing positive stories in First

Nations and Metis communities, something that is sorely needed in mainstream media. It

was wonderful to join a champion of First Nations and Metis stories. I reveled in celebrating dozens of amazing achievements.

I am terribly sad to leave Eagle Feather News, but it was a brilliant newspaper before I came along, and I know it will continue to thrive with a new Arts & Entertainment columnist. Hopefully I will have the opportunity to occasionally contribute articles, as I very much love writing alongside the talented writers found within these pages.

If you could see yourself doing this job, send an email to: johnL@eaglefeathernews.com. You would be so lucky! And thank you, readers and artists, for all the tips, stories and support over the past few years. I will always look back on this job with fond memories.

snazzyjess@hotmail.com



Every month brought me something or someone new to feature, evidence of the incredible artistic diversity First Nations and Metis people are capable of.

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Alliance Energy Industrial Inc is looking for permanent, full time **ELECTRICAL JOURNEYPersons AND APPRENTICES** for our potash mine expansion project at Vanscoy, SK. Experience with large industrial projects and basic PLC knowledge is an asset.

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PROUD PARTNERS

Withholding stories denies the truths

Every now and then I get troubling emails. Generally they come from non-native Canadians struggling to make sense of Canada's relationship with native people. When they arrive they really take an effort to read.

There are an awful lot of troubled people out there

trying to come to terms with it. Some of those emails are angry. Others are bitter, resentful and redolent with hurt.

Last week a woman wrote to me about a piece I had written a month or so ago about the '60s Scoop. In it I described how that initiative created such trauma among displaced native kids like I was.

This woman described the relationship her family had with another adopted First Nations kid. The story she told was one that was fraught with turmoil, disappointment, broken hearts and a lot of emotional pain.

The brother they adopted was diagnosed eventually with Fetal Alcohol Syndrome. But this came too late. It followed a history of drinking, violence, jail, running away and eventually, starting a family as a teenager with the same kind of trouble they'd experienced first hand. She was angry. She was resentful. She was hurt.

She wrote to challenge me to consider the other side if I were to publish another opinion piece on the '60s Scoop. Her challenge was to write about how it felt to be a member of an adopting family, how it felt to watch as the adoption failed, fell apart completely and left a family in the rubble of terrible disappointment. She wanted me to express that familial pain.

But I can't do that. I never lived the other side. I wasn't present when the decision was made to adopt me. I was not part of a family unit that decided, for whatever reasons, to bring a Native kid into a non-Native environment.

I could never begin to understand their reasoning or the motivation and how it must have felt to see all that careen out of order.

I only understand the implications, trauma and pain of being scooped up out of my life as a toddler. I only understand the nature of displacement and how it manifested itself in such surly, undignified ways in my life. That's what I am expert at because it was my pain.

But I empathize. When you suffer debilitating loss you understand inherently how it feels and you wouldn't wish it on anyone.

Empathy tells me that there is another side to the story. Unlike the woman's letter, the other side is not about the adopting families. It's Canada's side. People who were affected by the '60s Scoop, both the families and the adoptees, were categorically

denied Canada's side of the story. That's because Canada has never learned to listen to it. No government in my 56 years has given it any notice.

That's where the pain comes for both sides. The people who adopted so-called 'troubled' native children were denied the story of those children.

My adopted family never knew the nature of the trauma I had suffered before I entered their lives. They never knew about the abuse. They never knew that I would arrive bearing horrible emotional scars.

They were simply denied that story.

I was featured in the now defunct Toronto Telegram as something like 'the kid of the week.' In that photograph I was putting a record on a player I was not allowed to touch.

I was listed as happy, playful, gentle and curious. I was said to make a wonderful addition to a home. The description always sounded more like that of a pet to me instead of a scared, lonely nine year-old kid.

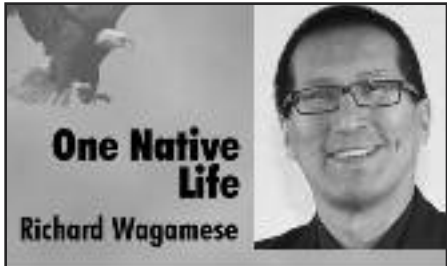
When they denied my adopted family the true story of my early life, they denied all of us the opportunity to provide what I needed. My adoption experience was horrific, too. But it could have been different if the whole story were told. The whole story, it's sad to say, is Canada's story.

Because the story of Canada is the story of her relationship with native people. That's the simple truth of it – and the story has not always been a good one. It's been a story of betrayal of trust, reneged promises and a cold governmental heart connected to ears that do not want to hear.

It's been a story of generations of abducted children, intergenerational pain and wounds passed down because the whole story has not been told.

They hurt Canada that way. They hurt Canadians. People are mystified, puzzled, angry, hurt and resentful. But only when you pay attention to your whole story, is it possible to heal from the effects of that story.

First Nations people know that. It's time that Canada came to understand the nature of that truth as well.



One Native Life
Richard Wagamese

Program prepares students for summer work

By John Lagimodiere
Of Eagle Feather News

Atoske means "to work" in Cree and is a fitting title for an innovative program run by the City of Saskatoon. Three times a year, 14 young people between the ages of 14 and 19 get a two-week course that prepares them for the labour market.

Warren Isbister works for the city as a Diversity and Inclusion Consultant and he says the program was set up to get young Aboriginal people ready for employment with the City.

"We saw we had to prepare these young people for the summer employment that we have so it was programs like lifeguard prep, CPR and first aid and resume writing," said Isbister.

"Over time the program has grown, thanks to sponsors like PotashCorp, and now the young people get several certificates from the two weeks, a tour of a potash mine, canoe instruction and lots of growth personally. It is inspirational to watch the young people grow."

Isbister said participants are recruited through their partners Saskatoon Tribal Council and Gabriel Dumont Institute and added that several past participants are now employed at the White Buffalo Youth Lodge.

Mafis Singer is a graduate this year and had nothing but praise for the program.

"The best thing was getting all of my certificates so that I can get a job. This program lets me be my best," said the 17-year-old grade 12 Oskayak student.

"They put me in a great environment for learning and it taught me to be committed. I want to work in a potash mine and then become a nurse. I give this program a full 10. It helps you and pushes you forward."



Mafis Singer shows off his ATOSKE certificate.

(Photo by John Lagimodiere)

Notice of Public Hearings

Canada's Nuclear Regulator



The Canadian Nuclear Safety Commission (CNSC) will hold three public hearings on applications by Cameco Corporation (Cameco) to renew its uranium mine and mill operating licences for the Key Lake, McArthur River and Rabbit Lake operations in northern Saskatchewan. Cameco has requested 10-year licences.

Hearings: October 2-3, 2013

Place: Kikinahk Friendship Centre, 320 Boardman Street, La Ronge, Saskatchewan

Time: As set by the agenda published prior to the hearing date

The public hearings will be webcast live at nuclearsafety.gc.ca

If you have an interest or expertise in this matter, or if you have information that may be useful to the Commission, you are invited to comment on Cameco's applications. **Requests to intervene must be filed by August 30, 2013 with the Secretary of the Commission, online at nuclearsafety.gc.ca/eng/commission/intervention or at the coordinates below. Your request must include the following:**

- a written submission of your comments to be presented to the Commission
- whether you wish to intervene by written submission only, or by written submission and oral presentation
- your name, address and telephone number

Personal information, such as address and telephone numbers, is needed to identify intervenors. All submissions are available to the public on request. If you wish to ensure confidentiality, please submit your personal information on a separate page. Hearing materials will be available after August 2, 2013. To request these, or for additional information, please contact the Secretariat and refer to public hearing 2013-H-08.

c/o Louise Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9

Tel: 613-996-9063 or 1-800-668-5284
Fax: 613-995-5086
Email: interventions@cnsccsn.gc.ca

nuclearsafety.gc.ca
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Canadian Nuclear Safety Commission
Commission canadienne de sûreté nucléaire

Canada

Something in the gut

Justice is one of those things I think I'll never understand completely. As a child, justice meant getting exactly the same thing as my siblings – down to the same number of ketchup chips, crayons, ketchup chips, toys, ketchup chips, etc.

I was more flexible when it came to spankings – I was okay with less than my equal share.

As I got older, I realized that exactitude was too difficult to enforce as I was spending more time counting than Rainman at a match-stick factory.

As an Indigenous person, I am more accustomed to the absence of Justice than its presence.

It's like justice went to the store to grab a pack of smokes in the early 1500s and we haven't seen her since. That symbol of Lady Justice with a blindfold is supposed to signify that justice is blind to differences.

But in reality, that Justice lady is more like someone who clutches her purse when minorities enter the room.

In Canada, Native people are perceived to be more annoying than people who deliberately give others AIDS.

I want to believe that Obama fixed racism, with his Superman chest, deep voice and penetrating brown eyes ...

I gathered this perception from Internet comments after every story ever posted about Aboriginal people, negative or positive.

If the story was titled, "Native Man Saves Family from Fire AND Their Disabled Cat," the comments afterwards would still say, "Bet he stole some of their burned up stuff!", "Typical Native, out saving people when he should be working!" and "The only thing I hate more than Natives are cats!"

If you're looking for justice and you are Aboriginal – you won't find it in Canada's justice system. Aboriginal people are overrepresented in the backs of police cars, courtrooms, and jails.

I'm sure I'm not telling you anything you don't already know. But

just for the sake of showing that I did research for this article, here's a horrifying stat: A report released by the Office of the Correctional Investigator in March 2013 showed that Aboriginal peoples account for 23 per cent of the population within Canadian federal prisons and account for only 3.8 per cent of the general population.



That's What She Said
Dawn Dumont

Social problems like poverty – although I would argue that racism causes poverty – explain some of this overrepresentation but racist biases play a part as well.

I want to believe that Obama fixed racism, with his Superman chest, deep voice and penetrating brown eyes ... sorry is it just me or is it a thousand degrees in here?

But things like the Zimmerman verdict are still happening where a self-appointed Neighbourhood Watch guy racially profiled a 17-year-old boy and then killed him, had his actions legally sanctioned by a court of law. And yes, it was American's obsession with guns and their bizarre gun laws that helped to lead to that verdict.

But Zimmerman's actions were based on the racist stereotype that dark = bad. Still. In 2013. It's not something you want to hear when you have a bunch of nieces and nephews who were born not-white.

I still have hope. Because days after the Zimmerman verdict, President Obama stood up and told America that it is racist and that it's got to stop.

Then Joni Mitchell compared Saskatoon to the "Deep South" and many agreed. And yesterday, I sat in a coffee shop and discussed racism openly with a friend and didn't worry that the non-Natives in the room would glare or drag us into a conversation that begins with: "I'm not racist but..." followed by a comment so bigoted that it would make the KKK blush.

Things are changing.

I believe that someday justice will be untainted by racism.

Of course by that time, aliens will have enslaved the earth. Our alien overlords will hate humans not for the colour of our skin but because we have skin, instead of scales.

Then, despite whatever racist beliefs may have separated us on earth, we'll all be shoved into the same hold of the same slave-spaceship.

Dibs on the window-seat.

Ask the
nwmo



nwmo

NUCLEAR WASTE MANAGEMENT ORGANIZATION SOCIÉTÉ DE GESTION DES DÉCHETS NUCLÉAIRES

Assessing the Safety of a Site

Canada's plan for the long-term management of the country's used nuclear fuel requires that used fuel be safely and securely contained and isolated in a deep geological repository in a suitable rock formation. The NWMO is committed to implement Canada's plan in a manner that protects human health, safety, security and the environment.

Q. What studies will be conducted to assess the safety of a site?

A. The safety of any potential site will be assessed using a thorough site evaluation process and a comprehensive list of site evaluation criteria that are both technical and social in nature. It is expected that it will take between seven and 10 years to complete all the site evaluations and studies that are necessary to confirm the suitability of a site. The site will be assessed in a series of steps. Each step is designed to evaluate the site in greater detail than the step before. A site may be found to be unsuitable at any stage of evaluation, at which point work at that site would cease and the site would no longer be considered for a deep geological repository.

These studies will be conducted only in communities that have expressed an interest in the site selection process.

Q. What are the initial screening criteria?

A. Any site will need to first meet a minimum set of initial criteria in order to be considered.

- The site must have available land of sufficient size to accommodate the surface and underground facilities.
- This available land must be outside protected areas, heritage sites, provincial parks and national parks.
- This available land must not contain known groundwater resources at the repository depth that could be used for drinking, agriculture or industrial uses, so that the repository site is unlikely to be disturbed by future generations.
- This available land must not contain economically exploitable natural resources as known today, so that the repository site is unlikely to be disturbed by future generations.
- This available land must not be located in areas with known geological and hydrogeological characteristics that would prevent the site from being safe.

Potentially suitable sites that meet these initial criteria will be the subject of progressively more detailed studies in two primary areas:

- First, ensuring safety – that is, the ability of the site to protect people and the environment, now and in the future.
- Second, beyond safety – the effect of the project on the sustainability and well-being of the host community.

Q. What will detailed studies examine?

A. Detailed studies will focus on the following questions:

1. Are the characteristics of the rock at the site appropriate to ensuring the long-term containment and isolation of used nuclear fuel from humans, the environment and surface disturbances caused by human activities and natural events?
2. Is the rock formation at the site geologically stable and likely to remain stable over the very long term considering geological and climate change processes such as earthquakes and glacial cycles?
3. Are conditions at the site suitable for the safe construction, operation and closure of the repository?
4. Is human intrusion at the site unlikely, for instance through future exploration or mining?
5. Can the geological conditions at the site be practically studied and described?
6. Can a transportation route be identified or developed by which used nuclear fuel can safely and securely be transported to the site from the locations at which it is stored?

A robust safety case will be developed. The preferred site will be in a rock formation with desirable characteristics (geological, hydrogeological, chemical and mechanical). The rock formation must support containment and repository performance that meet or exceed the regulatory expectations of the Canadian Nuclear Safety Commission, the guidance of the International Atomic Energy Agency and the experience in other countries with nuclear waste management programs.



Dr. Maher Ben Belfadhel is the Director of Used Fuel Repository Geoscience at the Nuclear Waste Management Organization. His team is responsible for assessing the geoscientific suitability of potential host sites. Dr. Ben Belfadhel has more than 25 years of combined multidisciplinary experience in areas related to geotechnical and geoenvironmental engineering. With the Canadian Nuclear Safety Commission, he worked as a geoscience and safety assessment specialist for 11 years, during which he also assumed the responsibility of Acting Director of the Waste and Decommissioning Division. He has maintained an active involvement in the international nuclear waste community, mainly through his work with the International Atomic Energy Agency. Dr. Ben Belfadhel has a bachelor's degree in Civil Engineering from École Polytechnique of Algiers, and a master's degree and Ph.D. in Geotechnical Engineering from Université de Sherbrooke in Quebec. He is also a registered Professional Engineer.

"Ask the NWMO" is an advertising feature published regularly in this and other community newspapers to respond to readers' questions about Canada's plan for managing used nuclear fuel over the long term, and its implementation. The Nuclear Waste Management Organization welcomes your questions. Please forward your questions to askthenwmo@nwmo.ca.

For more information, please visit:
www.nwmo.ca/sitingprocess_overview9



www.nwmo.ca

How to blow it when working with First Nations

John L: Recent Supreme Court decisions promised First Nation and Métis communities unprecedented access to the very boardrooms where decisions were being made concerning resource developments in their territories. Here to update us on the progress for these discussions is our very own Dirk Dashing.

Dirk: Thank you John. The Court decisions on what is called the duty to consult and accommodate is a mouthful, so we will just call it the Duty. Now when these decisions on the Duty came down they dangled fruit that was previously forbidden to our people. To many of our people, this dangling fruit, or dangleage if you will, seemed a mighty meaty feast for communities previously denied any say or benefit from development of resources in our territories.

John L: Um. Dangleage? I suppose you mean jobs and training, or infrastructure, or resource revenue sharing, and environmental protection and management.

Dirk: That's right, John. I'm talking serious dangleage. Often told by gubbermint and corporate typhoons these things are beyond us and out of our reach, the Supreme Court has told us, "Go ahead, grab a hold and squeeze til ya get some justice for yourselves."

John L: Ok. So now these decisions on the Duty have been around for about a decade or more. How are things going? Are we getting any of that sweet, juicy nectar called justice?

Dirk: Interesting you should ask that. You see for thousands of years the gubbermint been telling us Mother Earth's resources been theirs since time immemorial, and they control her goodies for the benefit of all citizens, whether you are white, black, Australian, or Vogon. Everyone gets a taste. All of a sudden some know-nothing know-it-alls on some Supreme kind of Court thingy change the rules, and now the redskins and their Métis cousins have to be invited to the resource development party. "Should we offer them bannock when they get here? Does anyone here know how to make bannock? Are they the ones that wear the animal kilts?" were common questions in some corporate offices.

John L: I take it then that there were a few companies who had no idea how to engage First Nation or Métis people on the question of resource development.

Dirk: Some companies are doing better than others to engage us, and are putting in a genuine effort to get it right. Other companies are struggling.

John L: So are you saying, the companies that are struggling may not be engaging our people the right way?



If a company wants to turn things around and get it right, what mistakes should they avoid?

Dirk: Because time – and space – is limited here, let's focus on three courting rituals that don't work worth a damn when it comes to having good relations with us. First, beware gubbermint guidance on how to deal with our people. While most officials want to do a good job, the system they work within is designed to minimize gubbermint liability. So what started out as fantastic insight may no longer resemble itself when it lands in your ears. This is like getting scoring advice from your looney aunt Millie. Talk to us. Second, don't do the least you have to do, at the last minute. Ask any frustrated housewife, trinkets and magazines from Petrocan will not get her revved up for a passionate and productive relationship. Communicate your intentions early, and clearly. Oh, and when the negotiation table is a-rockin', have a safe word. "Apples" is a good one. Third, never send your mid-level twinkies to deal with Chiefs. This is like sending us your well-intentioned, drunken uncle to spark the flames of romance. We will not be impressed, and we will wonder about your intentions.

John L: Very instructive, but surely not all corporations bungle their relationships with our people.

Dirk: True enough John. What successful companies know is that if they are to have mutually beneficial relations with us, they got to show respect and an awareness of where we are coming from, and what we want in a relationship.

Dirk says, On no account should you let a Vogon read poetry to you.



Archery was a bit hit at the Summer Games this year. (Photo by Rafique Bhulyan)



UNIVERSITY OF
SASKATCHEWAN

Cameco Chair in Aboriginal Health

The College of Medicine at the U of S is undergoing transformational change and writing a new chapter in health-care education. It has ambitious goals, and is putting the pieces in place to achieve them.

With one of the highest percentages of Aboriginal students in Canada the U of S continually demonstrates its commitment to Aboriginal issues as outlined in its 3rd Integrated Plan.

Made possible through a generous endowment by the Cameco Corporation, the Cameco Chair in Aboriginal Health will build and develop expertise within the broad areas of research, education and/or clinical skills pertaining to the health of Aboriginal peoples.

The ideal candidate will be an MD with an established research program in Aboriginal health and possess a unique understanding of Aboriginal health issues. Having established relationships with Aboriginal communities is critical for success. The ability to encourage innovation and collaboration are essential to develop and implement the exciting vision for this role. The successful candidate must be eligible for registration with the College of Physicians and Surgeons of Saskatchewan. Preference will be given to those of Aboriginal heritage.

The University of Saskatchewan is strongly committed to a diverse and inclusive workplace that empowers all employees to reach their full potential. All members of the university community share a responsibility for developing and maintaining an environment in which differences are valued and inclusiveness is practiced. The university welcomes applications from those who will contribute to the diversity of our community. All qualified candidates are encouraged to apply; however, Canadian citizens and permanent residents will be given priority.

To learn more about this exciting opportunity, call Cameron Geldart or Maureen Geldart at The Geldart Group: (604) 926-0005 or forward your application package (current CV, letter of application and reference list) in confidence to cameron@thegeldartgroup.com.

G

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BATC (Battlefords Agency Tribal Chiefs) under-18 Girls soccer team earned Gold medal in Sask. Summer games-2013. In the picture-Coach Wendy Gardypie, Kylee Peekeekoot, Crystal Sahpwassam, Goal keeper Hacy Sasakamoose, Cheyanne Night, Breanne Kahpeaysewat, Shania Swiftwolfe, Faith Swiftwolfe, Courtney Isbister, Jen Peekeekoot, Jordan McNeilly, Reanne Whitecap, and Kriston Gardypie.



These Agency Chief Tribal Council soccer players proudly show their colours on the soccer pitch. Agency Chiefs came in third overall at the Games.

(Photo by Rafique Bhuiyan)

Touchwood Agency wins 2013 First Nations Summer Games

By Rafique Bhuiyan
For Eagle Feather News

From the opening to the closing ceremonies of the Saskatchewan First Nations Summer Games the event was perfectly done by Muskoday First Nation. In the closing ceremony, Summer Games founder Tony Cote concluded that this year Games were "excellent" and "the community was very friendly."

The Games were organized by Muskoday First Nation and supported by the Town of Birch Hills and the City of Prince Albert in July. About 4,000 young athletes from across the province converged for the Games and more than 500 volunteers helped the event succeed.

"Without volunteers, the Games would not have been the success they were", said Dean Bear, the volunteer coordinator. "Volunteers are very important to the summer games."

Marvin Sanderson, Games coordinator, also acknowledged the volunteers in his speech during the closing ceremonies.

"We have a lot of blue shirts out there. All these blue shirts didn't see a dime for their work. It was a pat on the back and a thank you -we are proud of our volunteers."

Sports this year included archery, canoeing, golf, track and field, softball and soccer. Battleford Agency Tribal Council (BATC) did well in the soccer division, winning several medals and the overall soccer crown.

"I was so nervous for my girls but finally they won 5-1 over BTC and I am so happy for that," said BATC Girls under-18 coach Wendy Gardypie.

"It was really hard to be the coach of

under-18 girls because of practice time while most of the girls were busy with other stuff."

BATC under-18 girls soccer team captain Kriston Gardypie said it was teamwork that set them apart.

"We played with team commitment and everybody had a good understanding of each other, that's why we were victorious. I am proud of my players how we got gold."

2013 Overall Winners

First - Touchwood Agency Tribal Council total -points- 865.1

Medals- 19 gold, 20 silver and 18 bronze

Second- Meadow Lake Tribal Council -total points - 842.7

Medals- 18 gold, 22 silver and 14 bronze

Third Overall Position- Agency Chief Tribal Council -total points- 790.9

Medals- 12 gold, 17 silver and 20 bronze

2013 Winners by Event

• Archery - Prince Albert Grand Council

• Athletics - Touchwood Agency Tribal Council

• Canoeing -- Team Woodland

• Golf -- Prince Albert Grand Council and Yorkton Tribal Council

• Softball -- Prince Albert Grand Council

• Soccer - Battleford Agency Tribal Council

ABORIGINAL Coaches & Officials Program

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

FOR MORE INFORMATION OR TO REGISTER CONTACT:

Daniel Oliver, Aboriginal Coaches and Officials Coordinator

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Glory Days Sport: Football

Team: Thom Trojans

Position: Fullback

Claim to Fame: '92 & '93

Provincial 4A Champions

Other Sports Played:

Hockey, Rugby, Downhill

Mountain Biking

Publisher John 'Sniper' Lagimodiere of Eagle Feather News recently turned the tables on Sports Chat writer Mike Gosselin. Proceed with caution...

Sniper: Well first off, how about them Riders?

Gus: You kiddin? They're awesome! We're new on the West Coast and one thing we've noticed is we hardly see the brown faces of our brothers and sisters around here. But we always see Rider green. Stores, beaches, trails. Everywhere. Even Old Navy only sells BC Lions and Roughrider gear. So needless to say, I'm riding the wave man.

Sniper: Cool. Nice to see the West Coast has officially turned you into a hippy. Moving on ... Being an ex-running back, what's your take on Kory Sheets?

Gus: I'm a 'former' running back, okay,

not an ex-running back. And Sheets is simply astounding to watch. A true north, south runner with a little rhythm and blues mixed in. I grew up watching guys like Tim McCray and Milson Jones. Workhorses. Game changers. And when the Riders have a running back with some game, look out!

Sniper: I heard a rumor you played some hockey too.

Gus: Umm, rumor? I seem to recall getting a Gordie Howe hat trick at your Friday pick-up game. I also recall doing a little dangling in your backyard.



Sniper: Calm down, now. I was just wondering if you've taken in a Canucks game yet.

Gus: Negative. It's cool to be in an NHL city but I'm still too much of a junior hockey fan to really commit. Saw the Giants play at Pacific Coliseum and that rocked. I'll always be a hardcore Regina Pats fan. Did you know back in the '60s, the Pats were an affiliate of the Montreal Canadiens? That's why they have the

colors they do.

Sniper: You're a wealth of useful information Gus. What do you think about John 'Torts' Tortorella being hired to coach the Canucks?

Gus: Did you see any of their playoff games against the Sharks? Those Canucks have no grit. No hunger. No desire. I think the old administration created an atmosphere of spoiled wusses who don't want to sacrifice. If nothing else, Torts will shake things up and get the most out of players like the Sedins. Or else they'll hate him and he'll be gone in one season. It'll be interesting.

Sniper: What's the problem with the Blue Jays?

Gus: Next question.

Sniper: Is downhill mountain biking really a sport?

Gus: Next question.

Sniper: I'll use one of your 'go-to' questions then. Favourite hockey movie of all-time.

Gus: I'm in here as a football player, not hockey. So my answer is Rudy. Hands down.

Sniper: Let's go back to football then. Who was your biggest influence in the sport.

Gus: All the coaches from Thom but especially Gerry Thompson. That guy ran his team like an army. Everyone had a job to do. And if you didn't do it, the whole team failed. By our Grade 12 year,



Gus Gosselin revels in the glory of high school sports every day. Here's the star with the 1993 Provincial trophy.

he had us fine-tuned to the point where the number one ranked team in the country out of Toronto didn't want a piece of us when Gerry challenged them to an exhibition game in Winnipeg. Ahh ... seems like yesterday.

Sniper: Just to humour you, I'll ask what your most memorable moment is...

Gus: 1993 Provincials. 16 carries. 149 yards. Gerry even put me in for a couple punt returns...

Sniper: Let it go Gus. Let it go...

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