

Eagle Feather NEWS

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Festival recognizes storytellers

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INSIDE

Cover Story.....	1
Editorial.....	4
Maria Camapbell	5
John Cuthand column.....	6
Sandra Ahenakew.....	7
Sports	16

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Eagle Feather News
Veterans & Youth

Next Month - Christmas Issue

Drew Hayden-Taylor, poet Gregory Scofield and Neal McLeod participate in a panel discussion. (Below) Basil Johnston received a lifetime achievement award for his efforts in preserving the Anishinaubae language. (Photos by John Lagimodiere)



BY DARLA READ

A renowned author, storyteller, and cultural and language preserver was honoured at this year's Anskohk Aboriginal Literature Festival in Saskatoon.

Held for one week in October, the fourth annual festival is designed to highlight Aboriginal authors from across Canada who participate in workshops, panel discussions, and presentations. The Saskatchewan Native Theatre Company, the Saskatoon Public Library and McNally Robinson Book Sellers host the Festival.

SNTC's General Manager Donna Heimbecker thinks the festival is one-of-a-kind in North America, and was created for that reason: because there was nothing out there recognizing Aboriginal authors.

"Our community has always kind of been on the sidelines. Nobody has taken the initiative to really celebrate and acknowledge the contributions of Aboriginal writers to the industry, to the school system, whether it's academic writing or writing for children. There is a huge list of accomplished, prolific writers in our country."

Those writers were honoured at the gala dinner where awards were handed out for Poetry Book of the Year, Children's Book of the Year, Fiction Book of the Year, McNally Robinson's Aboriginal Book of the Year, and the Lifetime Achievement Award.

That *Tongued Belonging* by Marilyn Dumont was awarded two prizes: Poetry and Aboriginal Book of the Year. Cherie Dimaline won Fiction Book of the Year with *Red Rooms*, and David Bouchard won Children's Book of the Year for *Nokum is my Teacher*.

But the man of the hour was Basil Johnston, who received the Lifetime Achievement Award.

Johnston says he was shocked when he was first informed he would be receiving the award.

"You know, are you pulling my leg? I saw the number, oh 3-0-6 and so forth from Saskatchewan and Saskatoon ... you know, thrilled. Thrilled that the Native people are recognizing that the work that I've picked up from my ances-

tors is being widely read."

Born on the Parry Island Indian Reserves in Ontario, Johnston has been a tireless preserver of the Anishinaubae language. He developed CDs and audiocassettes to teach people the language, and he continues to teach Anishinaubae to children and adults.

On top of that, Johnston has written more than 20 books, some in English, some in his own language.

All of those books have a special place in Johnston's heart.

"Very few of them have been withdrawn from circulation. I'm proud of that. When the book life, the shelf life, is about six weeks I'm proud of that. Of all the books, do I have a favourite? No. They're all my children."

And, this award was not the first received by Johnston. He has received the Order of Ontario, the 125th Anniversary Medal, and in 2004 he received the National Aboriginal Achievement Award for Heritage and Spirituality. He also has two honorary doctorates from the University of Toronto and Laurentian University.

Heimbecker says the festival has grown since it began four years ago. There were 30 submissions for the book awards. New this year were evening coffee houses where the public could listen to authors and speak to them in a more intimate setting.

"We like to think there's something there for everyone. It's not unique just for Aboriginal people to participate. This is something the community should celebrate together, whether you're Aboriginal, non-Aboriginal. These writers have made profound contributions to the industry."

Rabbit Fall headlines APTN fall lineup

BY JOHN LAGIMODIERE

With an all-new fall season hitting television screens across the country Nov. 5, Aboriginal Peoples Television Network (APTN) has unveiled its largest, most diverse programming line-up to date. And one of their high profile series was shot in Saskatchewan and features a local celebrity.

APTN will offer nine new entertainment series, 11 returning entertainment series, four new children's series and two children's returning series. More than 30 new documentary offerings round out the schedule and include 20 world premieres. Their news shows were revamped as well.

"We are very pleased to bring our viewers such an exciting fall line-up; one which complements our already unique brand of programming" says Jean LaRose, APTN Chief Executive Officer.

"APTN's commitment to the development of Aboriginal producers has come to fruition, as is evidenced by the increasing number of high caliber programs the network has successfully secured. Our efforts to develop unique Aboriginal programming that is, by definition, Canadian content have also proven beneficial – APTN currently airs 84 per cent Canadian content in multiple genres – more than any other Canadian television broadcaster."

One artist benefiting from APTN's growth is Saskatchewan actor and playwright Andrea Menard. She is the star of Rabbit Fall which launched on Friday, Nov. 9. The made-in-Saskatchewan series, produced by Angel Entertainment, is a twisted take on the supernatural and crime.

Rabbit Fall is a strange place populated by strange characters that are involved with strange crimes. In every episode there is an underlining current of the su-

pernatural that some townsfolk believe and others don't. The series stars Andrea Menard, as Tara, an Aboriginal police officer that gets stationed at Rabbit Fall because she's had her own fall from grace.

"This show will turn Native Spirituality upside down," said Menard on a hectic Monday between media



Andrea Menard plays big city cop Tara who gets sent to a weird and creepy small town called Rabbit Fall where it seems as though there are bodies everywhere.

(Photo courtesy APTN)

interviews from around Canada. "It is a supernatural creepy kind of town and I play this big city cop who thinks this is a demotion. But the character learns lots about herself and her life. People will love this show. We have great characters and great writing."

Over 50 per cent of the shooting was done in Duck Lake, one hour north of Saskatoon and at nearby rural settings including a Bible Camp that had its own lake.

Most of the interiors, like the police station, cabins and rural homes, were shot in Saskatoon.

Shooting in the summer in Saskatchewan, the crew contended with over 30 C degree weather. While there were lots of bugs on the set, there was often a scarcity of extras in the small community. When a call was put out for 20 extras for an angry "lynch mob" the small town of Duke Lake was only able to hustle up 12, but it was just enough.

But the greatest challenge came the night that a controlled burn of a shed had to be created for episode five, which was directed by Lorne Cardinal of Corner Gas fame.

The producers had hired a pyro-technician and had the Saskatoon fire department and paramedics on site for safety and control. The producers had considered getting a backup water pumper in case the fire department got called away, but they were assured that the only thing that would pull them off the shoot was a five-alarm fire, which had not happened in 15 years.

But halfway through the shoot, the fire department dispatcher got a call. A major chemical explosion on the other side of town needed every pumper and every fire fighter the city had (who could blame them.)

"So we ground to a halt," said assistant production manager in charge of the site that night, Ell McEachern. "I spent the next one and a half hours on the phone trying to find a private water truck and paramedics to hire."

The shooting resumed and was completed, but a looming lightning storm on the horizon kept threatening to bring the burning scene to an end for good.

"The people in this fictional town are split between the believers and the non-believers," said Menard. "My character starts as a non-believer and you have to tune in to see where she goes. But I know for sure, viewers will respond to the town folks in this show."

"Believe me."

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Doug Cuthand is the author of *Askiwina: A Cree World*.

Gabriel Dumont gets three nominations on Saskatchewan Book Awards shortlist

In 2007, for the first time in the history of the Saskatchewan Book Awards, readers chose some of the titles nominated for the annual awards. The new Readers' Choice Award, sponsored by the Regina Public Library, brought in a shortlist voted on by library patrons across the province.

In all other categories shortlists are chosen by juries of writers, publishers, and other book professionals. Nominations were recently announced at simultaneous news conferences in Saskatoon and Regina. The 2007 list pares down the original 210 entries to 70 nominations in 13 categories.

Distinctive characteristics of Saskatchewan culture are highlighted in many of the books on this year's list. Fourteen of the nominations are for books from the Aboriginal community. Doug Cuthand's *Askiwina: A Cree World* is nominated for two awards. Harold Johnston's *Two Families: Treaties and Government* received nominations for Book of the Year as well as, First People's Publishing.

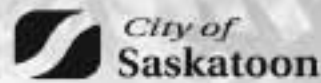
The Native Law Centre's publication *First Nation Jurisprudence and Aboriginal Rights* is nominated for the Publishing in Education and First Peoples' awards. Blair Stonechild's *The New Buffalo* is nominated in the Scholarly Writing category. Fiddle Dancer, a first book by Anne

Patton and Wilfred Burton, and its publisher, the Gabriel Dumont Institute, also share three nominations.

Elsewhere, first-time author Mary-Ann Kirkby received two nominations, in both the Non-Fiction and First Book categories, for *I Am Hutterite*. Octogenarian William Driedger tells the story of a boy growing up in a Mennonite village in his first book, *Jakob, Out of the Village*, nominated for the Regina Book Award.

The 15th Anniversary Awards Gala will take place on Saturday, Nov. 24 at Regina's Conexus Arts Centre, when the winners of all 13 awards will be announced. This year's guest speaker will be Sandra Birdsell, whose novel *The Ruslander*, recipient of numerous Saskatchewan Book awards, was nominated for both the Giller Prize and a Governor General's Award.

Shortlisted authors will read at the Regina Brunch on Nov. 3, 12 noon at the Hotel Saskatchewan Radisson Plaza, Saskatoon Brunch on Nov. 18, 11:30 a.m. at the Delta Bessborough Hotel, Prince Albert Reading Event at John M. Cuele-naere Library on Nov. 15 at 7 p.m., and at the Swift Current Reading Brunch on Nov. 18, 11:30 a.m. at the Days Inn. Tickets for all Saskatchewan Book Awards events can be purchased on-line at tickets@bookawards.sk.ca, or you may call 791-7744.



When Winter Hits

Changes to the City's Snow & Ice Program

Winter is a fact of life in Saskatoon, and the City has made important changes to the Snow & Ice program to help keep our streets and sidewalks clear and safe this winter.

Snow Route Temporary Parking Ban

Snow accumulation on high traffic Snow Route streets can be cleared more quickly and efficiently when parked vehicles are removed.

When a Snow Route Temporary Parking Ban is declared, **you have 8 hours to remove your parked vehicle from the Snow Route streets.** If your vehicle is not moved within that time, it will be ticketed and towed around the corner. When required, a Snow Route Temporary Parking Ban will be declared starting at 7:00 a.m. or at 4:00 p.m., and will be in effect for 72 hours.

Sidewalk Snow Clearing

Uncleared sidewalks not only limit mobility ... they can be dangerous.

Residential sidewalks must be cleared of snow and ice within 48 hours of a snowfall. Sidewalks in certain commercial/suburban areas must be cleared within 24 hours of a snowfall.

Be a Snow Angel. If your neighbour is elderly or has health/mobility restrictions, lend a hand by clearing their sidewalks.

For more information visit saskatoon.ca and look under "S" for Snow & Ice Program or call the Snow & Ice Hotline at 975-2491.

For updates on Snow Route Temporary Parking Bans or to report an unsafe winter sidewalk, call:

**Snow & Ice Hotline
975-2491**



2007/2008 Snow Routes



Saskatoon Branch & Readings
Sunday, November 18, 11:30 a.m.
Delta Bessborough Hotel
Tickets: \$25 from McNally Robinson
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PREVIOUS WINNERS OF THE FIRST PEOPLES PUBLISHING AWARD:

- 2006—*The Meris Alphabet Book* by *Jean Joseph Foucha*, —Gabriel Dumont Institute.
- 2005—*Through the Eyes of the Cree & Beyond, The Art of Allen Sapp: The Story of a People* —*Dawn Bausche, curator* —Allen Sapp Gallery
- 2004—*The gift of the Hawk* by *Randy Loosy*—*Cotton Books*
- 2003—*Expressing Our Heritage* by *Cheryl Tisoppe* — *Gabriel Dumont Institute*
- 2002—*Meris Legacy* by *L. Barkwell, L. Dorion, D. Proffitt* — *Gabriel Dumont Institute*

The decision is in ... hope beats fear

Brad Wall, our premier-elect, said hope beats fear a multitude of times during his victory speech. That mantra pretty well summed up the feelings of the province as we bid farewell to the fine folks at the NDP after 16 years of service to the people of Saskatchewan. The NDP had done a commendable job, but was out of gas and everyone, including the NDP, knew it.

Because of that, the NDP campaign strategy was to convince people that Brad Wall was Grant Devine and that if he was elected he would sell our crowns, crank up the debt and that we should all be very scared ... very, very scared. Unfortunately for the NDP, Brad Wall is far from scary and the campaign had the opposite effect and actually offended people and wound up driving them to the Saskatchewan Party. Fear mongering just doesn't work.

The SaskParty has made considerable changes to its First Nation and Métis policies in the last few years, policies that are inclusive and respectful, so there should be no drop off on the quality of the relationship between the province, the FSIN and the MN-S. Our best guess is that Don Morgan or June Draude will be the Minister of First Nations and Métis Relations, though Morgan would also make a good Justice Minister.

In other election notables, Joan Beatty and Buckley Bellanger both maintained their NDP seats up north, which was no surprise to anyone. They are hugely popular. In the city of Saskatoon, Eileen Gelowitz ran a good campaign against incumbent Andy Iwanchuck but came second with a nice amount of votes. Good for

her and her team.

The most interesting urban battle came down to Saskatoon-Meewasin where Liberal Leader David Karwacki was running against Justice Minister Frank Quennel. Everyone was focused on those two, but Roger Parent, Métis business specialist and SaskParty

Editorial

candidate ran an awesome campaign and almost played giant killer coming in a very close second. Good effort Roger.

Out in the sticks, the most interesting result is yet to be decided. In Meadow Lake, former Minister of First Nation and Métis Relations, Maynard Sonntag is in a dogfight with SaskParty candidate Jeremy Harrison, the former MP for the area. Harrison became famous for calling some reserves banana republics after losing to Liberal Gary Merasty in the last federal election. He also stated in one of his challenges that there was unlawful election advertising posted on the wall of a polling station. His so called election advertising was the cover of Eagle Feather News cut out and posted on the wall calling the northern riding a battleground. We will watch this riding battle closely.

Another thing hit me watching Brad Wall give his

victory speech. I am finally from the same generation as our premier. He is only two years older than me and he was the only candidate that had 'smoked' per se. How cool is that? Hope beats fear. Go Brad go.

And now for something completely different ...

In a bit of a flip-flop, things are going very well at the Métis Nation-Saskatchewan. In conversation with President Robert Doucette, it appears as though funding levels are returning to pre-election fiasco levels. Doucette and his executive are earning salaries and he has even negotiated a salary of approximately \$50,000 per year for the Area Directors. Also coming down the pipe is funding to get the Powley Decision front and centre and to get hunting rights implemented based on Powley.

With the recent Belhumeur case in the Qu'Appelle Valley going the Métis way, the province has no other option than to negotiate this deal. The MN-S is also expecting lots of work around the Duty to Consult legislation that is having a huge impact on the resource industries in this nation.

At the Métis National Council, things have gone a bit south. They recently had to layoff all of their staff except three. The remaining three are keeping the administration going, but due to the unmoving political stances all around, there is a deadlock that has left the MNC without a leader and without a duly constituted mandate. It looks like the courts may have to settle the matter. More money for lawyers, less leadership for the Métis people.

Sad.

What's coming up in Eagle Feather News

In December we will bring you a state of the union from the MN-S, the FSIN and the province of Saskatchewan. We are trying to line up all the leaders for interviews and hopefully we can bring you

their thoughts on the holiday season, sharing of resources and where their respective organizations are.

We will also have newsmakers of the year. But we need your help here. We want your thoughts on who

or what was the news event of the year. We also want you to tell us about people who may be considered the sportsperson of the year, or artist of the year, or someone who just did some darn good work for the

community.

In December you tell us who is newsworthy. Send in your ideas to johnl@eaglefeathernews.com or call me toll free at 1-866-323-6397 we look forward to hearing from you.

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We need to return to the principles of Wahkotowin

My column this month is a speech I gave at the Chains and Links Human Rights conference in Saskatoon on Nov. 1. I want to share it with you for reasons I state in the speech, but mostly I share it out of concern for our children and the powerlessness that many of us feel in our work with them.

I am not very knowledgeable on human rights issues at a national or international level, as my work has always been in the community as a front line worker and as an artist. Like little sister mouse who guards the south door of our lodge I am so busy with the work I have to do that I seldom look elsewhere. I guess I should, but it seems like there is just never enough time.

I've had good friends over the years whose political work with our people has been intertwined with the human rights movement. Many hours have been spent in discussion and debate, as we didn't always agree on the role of human rights in our lives.

It's not that I don't believe in human rights, because I believe our rights are inherent. We see that in the cultural and spiritual teachings and knowledge of our people. What has always bothered me is that so much energy and money has gone into trying to establish laws about human rights for Indigenous peoples when the idea of those human rights is not grounded in our culture.

Rather, it is grounded in a culture of dominance and patriarchy and only involves the rights of human beings. This doesn't acknowledge the rights of all our relations—animals, birds, the land, or the spiritual realm. I also believe that the human rights movement has often robbed our communities of good minds and leadership because they have focused on issues external to our culture.

I don't wish to offend anyone as I appreciate and honor the work that has been done. I am only raising the things I think about, often get frustrated about and sometimes get very angry about. In this column I want to talk about home and community. I want to talk about teachings, traditions and experiences.

There is a word in my language that speaks to these issues: 'wahkotowin.' Today it is translated to mean kinship, relationship, and family as in human family. But at one time, from our place it meant the whole of creation. And our teachings taught us that all of creation is related and inter-connected to all things within it.

Wahkotowin meant honoring and respecting those relationships. They are our stories, songs, ceremonies, and dances that taught us from birth to death our responsibilities and reciprocal obligations to each other. Human to human, human to plants, human to animals, to the water and especially to the earth. And in turn all of creation had responsibilities and reciprocal obligations to us.

Many of us use the metaphor of circle all the time and we also use words and phrases like "wholistic" and "all my relations." We use

these metaphors and countless others so much that they become cliché, and yet the thinking of whole is seldom, if ever, reflected in our work or our lives. There are many, many examples of a broken Wahkotowin in every city and community across Canada. Some examples we all know well include the incredible poverty and abuse of our children. Family and community members are brutalizing kids every single day of their young lives. Kids have no place to go, nothing to eat, no place to sleep—and we wonder why they are joining gangs.

Other examples involve the brutal rapes, disappearances and murders of Aboriginal women. How many Aboriginal men, and in particular, Aboriginal leaders have you heard

with no birthright, no homelands, no culture and no traditions.

I've seen this over and over in the many years of working with women and children in crisis. I see it today in my work with the Saskatchewan Native Theatre Company. Nobody wants responsibility. Nobody wants to be related. The art, the music and stories of the youth we work with at SNTC reflects that alienation and marginalization.

The way our culture treats the earth and the way it treats women and children are closely linked. Think about it. Western culture tells us that women are sinners therefore babies are born of sin. All are identified with the flesh, the body and the bloody process of bringing

our communities, our cultures first.

I believe that healing and self-government go hand in hand, but I also believe that an unhealthy, unbalanced people or community can get stuck forever in healing mode. But at some point we have to move on. If we don't, we're going to lose our children, and if we lose our children we lose everything. And so, I don't know how human rights legislation, not grounded in the principles of Wahkotowin can be of any use to us.

My late father was a traditional man and by that I mean he spent his entire life living on the land. He spoke very little English and although he was baptized, he was never a practicing Christian. I tell you this because it is important to this story.

All his children came home every summer with our kids. When he called us from the village office to see when we were arriving, we would always remind him to be sure to have lots of wild meat.

We arrived home one summer evening and, as we sat down to eat, my brother, after taking a bite of his meat said, 'This is beef, Dad. What happened?'

Dad didn't say anything for a moment but he appeared very emotional, which was unusual for him.

"I hunted for two days," he said. "I never saw anything until last night when I was coming home. As I reached the point, I looked up and there was a big old moose in the water. I pulled the boat up close and he watched me as I got my rifle, aimed and sighted it. I was just about to pull the trigger when I looked into his eyes. 'Why are you going to kill me Danny?'" he said. "I always gave myself to you and your family never went hungry. Now they are grown up and they are coming home with lots of groceries."

We were all silent as dad's eyes welled with tears. "That old moose was right," he said. "He took good care of us and now we don't need him. I forgot he was my relative."

Dad gave all his guns away that summer and never hunted again, nor did he support hunting rights for just anybody. "If an old man like me, who's supposed to know better, can forget his relationship and obligation to his relatives, then how can a person who's never been taught the good way, hunt with respect?"

In the world of my dad's Wahkotowin, animals, just as humans, have inherent rights. As Aboriginal peoples, our spiritual and ideological rupture from the loss of Wahkotowin is reflected in every aspect of our culture.

The "lovelessness" that abounds in Aboriginal life is painful. It just bloody hurts. We need to start being kind to one another, start treating each other like relatives and practicing those principals of Wahkotowin—and that is free.

Reflections

Maria Campbell



stand up and say, "This is going to stop!" None. Of course not, it's considered a "women's issue."

If these "women's" issues are not considered important enough, we can move to a community example involving the Lubicon Lake Cree Nation in north central Alberta. The Lubicon are 'relatives' who were left out of the treaty signing in the nineteenth century and so are called non-status Indians, despite the fact that they are one of the first peoples of this country.

For the last 60 years the Lubicon, with this uncertain legal status, have fought for their rights as Cree people while being over run by massive oil, gas and logging exploitation. This has destroyed their traditional lands and way of life. As a result they struggle to protect themselves and to secure a future for their children.

"We are hanging on by our fingernails and we don't know how much longer we can last," Chief Ominiyak said when I last talked to him.

I worked with the Lubicon nation in the 1960s and again in the 1990s. I cannot even begin to describe the pain of watching a way of life die.

No other Indigenous people should continue to pursue their rights without requiring that other nations acknowledge and honour the rights of the Lubicon Cree. This would be wahkotowin, to take care of each other, but instead we've accepted the separation of our people into categories of Status, Non Status, Halfbreed, Métis, and Bill C 31—and as a result of Bill C-31, there is a whole list of other categories. The sad thing is that we've accepted these categories until we've made them sacred and left our people, our babies,

life into the world and its inevitable end of death and decay.

When that cycle is devalued, when what is sacred becomes abstract, removed from earth, transcending life and death without being marked by cycles of life, the earth, women and children are denigrated and become the victims of exploitation, assault and rape.

Never mind what the outside world is doing to us, we need to think about what WE are doing to each other.

We can fool ourselves by saying: "We're resilient and we'll survive" or that "non-interference is cultural" or even "It's not that bad, and you're playing into government's hands by talking like that."

We need to think about how in Aboriginal communities we've been conditioned not to openly criticize our governments, our leadership, the processes of land claims, and rights-based causes and therefore we don't engage in critical analysis of ourselves because we are told that to do this will be seen as putting our people, our communities, down.

Can't, Cant', Can't—turn the other cheek, suppress anger, suppress pain until we can't feel anything anymore and our brains stop working—this is the legacy of colonialism.

My role as an artist is to mirror back, and right now it's hard to look in the mirror because of the shame. Shame runs deep in our communities. I believe it was author bell hooks, who said 'Shame is the result of an injury to the soul.' And that reminds me of the little girl in Melfort whom three men sexually assaulted.

In the midst of all of this, our leaders pursue self-government, land claims, hunting and fishing rights cases, and self-determination without healing what is broken in our families,

APTN Sound Sessions.

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Ancient and mysterious stories told in stone

Among the Saulteaux there is a story about an ancient people who wanted to live forever. The Great Mystery gave them everlasting life by turning them into stone.

According to the Bear Clan teachings we honour them by calling them grandfather or grandmother for they were once people like us.

East of Stanley Mission on the Churchill River there is a mysterious boulder which moves unseen from the rivers edge to the bluff above and back again. Travelers have seen it above and below at different times in their passing. There was one man who decided he would find out for himself what made the rock move.

He stayed upon the boulder until he could stay awake no more. He nodded off and when he opened his eyes the stone had moved from the bluff to the waters edge. He left and refused to return.

On the Waterhen First Nation there is a white rock which moves from one end of a narrow bay to the other, again sight unseen. It has done this since ancient times.

Near the Battle River in central Alberta there was once a large meteorite upon a hill top. The Plains Cree believed it to be sacred. In 1864 some Methodist missionaries removed it from its resting place.

The Cree were outraged and

predicted three calamities to follow. These were starvation, disease and war. The buffalo were thick upon the plains when the iron stone was taken and the prediction made.

Within four years the great herds collapsed never to return. A smallpox epidemic then raged among the northern plains people and war broke out between

plains circles of stone too large to be tipi rings arranged along the slope of the valley wall. Golden eagles hunt prey and moose, mule deer and elk are numerous.

Large marine fossils from millions of years ago have been found. The backbone fossils of the plesiosaur were especially prized by the Blackfoot who once lived here. These Piskuns resemble

side facing the rising sun. Upon this face were pock-marked scores of circles. There were incised horizontal and vertical lines that extended below the surface of the earth.

The rancher kept this place secret in order to protect it. The local ranchers to their utmost credit still keep the land clean and safe from looters. The boulder is unlike anything else found in Saskatchewan. A deeply carved line swirls around the top in a tight spiral.

Water poured at the top will follow the spiral down and across the lines. There are also four circles with pock-marked centers.

The boulder itself resembles a buffalo emerging from the earth. The overall design also looks like the backbone, ribs and hooves of a buffalo. There are two other smaller carved rocks within eyesight of the boulder. One is the edge of a rock worn into parallel lines like ribs.

These are found throughout the northern plains and are appropriately known as rib stones. The other stone has faint lines which look like birds or weeping eyes.

A fourth carved stone once stood at the valley top within eye sight of the others. This stone was lost beneath a rock pile and little is known about it.

When all else is gone it is the stone that endures and keeps the Earth's stories.

Common Ground

John Cuthand



the Blackfoot Confederacy and their enemies the Cree, Saulteaux and Assiniboine Alliance.

The Iron stone can now be found in the Alberta Provincial Museum in Edmonton.

Northwest of Rosetown Saskatchewan along the valley of the Eagle Creek there is a side coulee extending back into the Bad Hills. Buffalo bones erode from the creek banks. Buffalo skulls rest untouched in the earth with wildflowers growing out through the eye sockets.

There are many tipi rings and unex-

plained circles of stone too large to be tipi rings arranged along the slope of the valley wall. Golden eagles hunt prey and moose, mule deer and elk are numerous.

The Bad Hills took their name from the Cree's deadly encounter with a war party of Blackfoot followed by the killing of a Cree by a great plains Grizzly bear in the same year. There were once many bears living in this area. The remains of their dens can still be seen.

In the 1920s, a rancher walking from the valley floor to the hills above stumbled upon an archaeological treasure. He found nestled between the hills in a sheltered place a large limestone boulder. It had a tilted flat face on its east

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Call For Presenters

The Awāsis: Aboriginal Education Council is calling for presenters for their upcoming annual conference. A variety of proposals consisting of adult and youth oriented workshops are encouraged. The Awāsis Conference 2008 is scheduled for April 30, May 1, May 2 and is held in Saskatoon, Saskatchewan. The host hotel is the Saskatoon Inn co-hosted by the Travelodge.

The council's primary goal is to ensure and to assist in the continued growth and improvement of Aboriginal education. The council's mandate emphasizes their commitment to deliver information in a 'wholistic' approach consisting of four strands: wellness, spirituality, culture, and education.

Log on to the website address below to retrieve the 'call for presenters' application form or request it by email or telephone. Note that the deadline for applications may be extended if deemed necessary.

Website:
<http://ssc.stf.sk.ca/awasis/>

Email:
awasisconf@sasktel.net

If you require any further information, please contact:
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Lung cancer still the most deadly cancer

Hello Eagle Feather News readers. November is Lung Cancer Awareness Month. Did you know that lung cancer is the number one cancer killer of both men and women in the Canada?

In addition, lung cancer is responsible for more cancer deaths than prostate, breast and colorectal cancers combined. An estimated 19,900 people will die of lung cancer in Canada in 2007. Lung cancer remains the leading cause of cancer death for both men and women. The signs and symptoms of lung cancer can take years to develop and they may not appear until the disease is advanced.

Some symptoms of lung cancer that are in the chest:

- Coughing, especially if it persists or becomes intense
- Pain in the chest, shoulder, or back unrelated to pain from coughing
- Shortness of breath
- Changes in the voice or being hoarse
- Harsh sounds with each breath
- Recurrent lung problems, such as bronchitis or pneumonia
- Coughing up phlegm or mucus, especially if it is tinged with blood
- Coughing up blood if the original lung cancer has spread, a person may feel symptoms in other places in the body. Common places for lung cancer to spread include other parts of the lungs, lymph nodes, bones, brain, liver, and adrenal glands.

Some symptoms of lung cancer that may occur elsewhere in the body:

- Loss of appetite or unexplained weight loss
- Fatigue
- Headaches, bone or joint pain
- Bone fractures not related to accidental injury
- Memory loss
- Neck or facial swelling
- Blood clots

It is estimated that 87 per cent of lung cancer deaths are caused by smoking. Because smoking is an addiction,

it can be difficult to quit. Because our lungs draw in and utilize the air from outside of our body, anything that we breathe in can affect their health.

By far, the most important risk for lung cancer is smoking tobacco. Quitting smoking helps to reduce that

risk. The more you smoke and the longer you smoke, the higher your risk. No amount of tobacco is safe. Did you know that smoking starts your heart pounding an extra 15 to 25 beats per minute, raises your blood pressure by 10 to 20 points? It corrodes the delicate membranes of your lips and palate.

In the lungs, it chokes the airways and rots the air sacs, leaving residue of cancer causing chemical. It deposits these and other dangerous poisons in your stomach, kidneys and bladder. All of this happens every time you smoke!

Exposure to second hand smoke also increases the risk of lung cancer, and nonsmokers exposed to secondhand smoke at home or at work increase their risk of developing lung cancer by 20 per cent to 30 per cent. Everyone should be aware of how his or her body normally feels and report any abnormal feelings to their doctor. Often, these unusual feelings can be attributed to other causes, such as bronchitis. But a doctor should check anything that is worrisome.

Quitting smoking is a process. Thousands of people quit each year with help from the Smokers' Helpline (1-

877-513-5333), and are an inspiration to those who want to stop. Quit now and reduce the risk of developing cancer. In general, the longer you don't smoke the more you lower your risk. Giving up smoking is the single most effective thing you can do to extend your life. Only you can do it. Smoking is now seen for what it actually is - a killer of thousands of Canadians each year.

•••

Lest we forget, November 11 is Remembrance Day
 It is the VETERAN, not the preacher,
 Who has given us freedom of religion.
 It is the VETERAN, not the reporter,
 Who has given us freedom of the press.
 It is the VETERAN, not the poet,
 Who has given us freedom of speech.
 It is the VETERAN, not the campus organizer,
 Who has given us freedom to assemble.
 It is the VETERAN, not the lawyer,
 Who has given us the right to a fair trial.
 It is the VETERAN, not the politician,
 Who has given us the right to vote.
 It is the VETERAN,
 Who salutes the Flag,
 It is the veteran,
 Who serves under the Flag
 (author unknown)

Don't forget to thank our veterans for all they have given us.

I enjoy reading your letters and emails. If you have any questions or concerns that you want addressed please send a message to ls_ahenakews@hotmail.com



Sandee Sez

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 Check out the tentative Making Canada Inclusive and Safe forum schedule at: <http://www.siassoc.sk.ca/>

Young writer beginning to pen a story of accomplishment

A Regina teen has become the first-ever young writer from Saskatchewan to capture the top prize in the Our Stories Aboriginal Writing Challenge.

Chantelle Cheekineew's winning story, *My Brother*, earned the 15-year-old Balfour Collegiate student a \$2,000 cash prize and an expenses-paid trip to Ottawa with her grandmother where she got to read excerpts of her story to Aboriginal leaders and authors.

My Brother tells the story of a young girl whose brother is shot and killed at a pow wow.

"There are so many stabblings and shootings in this generation, I wanted to put that in my story," said Cheekineew. "It's something that needs to be talked about and written about."

An aspiring novelist, Cheekineew's writing career is off to a great start. The Our Stories win is second writing award she has won this year.

Her story *Human Immunodeficiency Virus*, about the challenges of living with HIV, was inspired by personal friends and was named a winner in the Grade 9/10 category of the Howl Creative Writing Contest for high school students in Regina.

As part of her prize, Cheekineew will be interviewed and profiled in a Canadian Learning Television and Book Television television feature. An excerpt from *My Brother* will also be published in *The Beaver: Canada's History Magazine*.



Amanda Wapass-Griffin won an award for her story *Silence Speaks A Thousand Words*.

The only other Saskatchewan winner was Amanda Wapass-Griffin of Saskatoon who took third place in the 19-

to 29-year-old age category with her story *Silence Speaks a Thousand Words*.


Cheekineew's and Wapass-Griffin's stories can be read online at the Our Stories website, www.our-story.ca/authors.



The Thunderchild Chief and Council wishes to acknowledge their soldiers for their bravery and service during times of war:

For THOSE WHO SERVED

- Late Donald Angus
- Late Peter Hope
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- Late Lawrence Meetoos
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- Late Archie Paddy
- Charlie Paddy Sr.
- Late William Paddy
- Late Percy Sangrey
- Late Ed Thunderchild
- Late Gordon Thunderchild
- Late Robert Awasis-McCoy



Our energy has a future.

Community Vitality Program Co-ordinator

Based out of our La Ronge Office and reporting to the Manager, Northern Affairs the Community Vitality Program Co-ordinator will be responsible to promote the Community Vitality Monitoring Program and its various initiatives throughout northern Saskatchewan. The successful candidate will provide project management services for projects approved by the steering committee including supervision, review and technical support of selected project consultants. This includes identifying and developing appropriate project partnerships and implementing effective communication strategies for project results. Frequent travel throughout northern Saskatchewan will be required as the incumbent works in a liaison capacity among communities and involved agencies establishing good community relations through many platforms, including participation in community events.


We are currently seeking qualified candidates who have an undergraduate degree in the social sciences (or equivalent combination of education and working experience). Experience in project management and the ability to develop and use tools to monitor and track results is essential. The applicant should have familiarity with research techniques and tools and have recent and significant experience in planning, developing and managing multiple projects with strong results/goal orientation. The candidate will possess excellent communication skills, including the ability to write clearly and succinctly in a variety of communication settings and styles. Experience and background in sociology would be beneficial.

The Community Vitality Monitoring Partnership Program is designed to gather information on the vitality of northern communities as it relates to the uranium industry in northern Saskatchewan. To accomplish this, the program carries out various research projects intended to provide the applicable agencies with enough information to design appropriate programs or make modifications that could best meet the identified needs of the affected communities. The Co-ordinator would take direction from the Community Vitality Monitoring Steering Committee which includes representatives from AREVA, Cameco, Population Health and the Northern Mines Monitoring Secretariat.

*** Please quote competition #007-350-S-EFN**

Qualified applicants are to submit their resume by **November 26, 2007**, to:

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Chantelle Cheekineew is only 15 but already she is being touted as an up and coming author.

Battle rages on, long after war is over

BY ANDRÉA LEDDING

Long after hanging up his rifle in service to his country, Claude Petit has been battling the federal government for over 15 years in an effort to gain fair and equitable compensation for Aboriginal veterans.

“My grandfather died in the First World War, my father fought in the Second World War along with two uncles. Myself, an uncle, and my brother all fought in the Korean War, and I was wounded there,” said Petit, noting that he also had relatives in the Riel Rebellion – which is where he thinks Ottawa’s bias is firmly entrenched.

He goes to Ottawa every November for the national Remembrance Day celebration, but spends the rest of the year trying to support

fellow veterans, organize annual general meetings, publish newsletters, and chair meetings to cut through Ottawa bureaucracy and seek justice.

He notes that, in 2002, an agreement was offered where veterans were to receive \$20,000 – nowhere near what they were asking for – but only if they had returned immediately to their bands or survived until 2000. However, many veterans did not go directly to their reserves right after returning from service, which largely meant they received no compensation. This system also completely cut

out Métis and non-status vets who had no reserves to return to.

Petit gave one example of a man who married and had three kids, and because there was no housing available on his reserve he had to remain in the city. Petit went to bat for him, and after considerable lobbying, phone calls, meetings, and letter-writing was able to gain compensation.

But that was just one case, and Petit knows there are many more who have slipped through the cracks or never received their just wages.

“You need support to do this, they don’t make it easy, and there are too many

“I guess we just keep plugging away. But it’s so discouraging, we get no support.”

hoops to jump through,” commented Petit of the current system. There are many veterans who have given up seeing any money in this lifetime, or accepted less than their due, and according to the Canadian Legion, veterans are dying at a rate of about 1,600 per year. As well, widows who should have received their husband’s compensation have been denied.

He estimates membership of the National Aboriginal Veterans Association at about 4,000, but adds that they receive little to no funding even for a quarterly newsletter or annual meetings. Annual

membership costs \$15 – but only if you can afford it.

“It’s hard to operate,” he said.

Petit is a founding member of NAVA and has been treasurer, vice-president and president. He applied for funding this May and has yet to receive so much as an acknowledgement for his application; he adds that he has often funded major events on his personal credit card.

There has been slow movement – a \$1 million monument underway in Ottawa dedicated to Aboriginal veterans, and a Senate report which itemized about a dozen ways the Aboriginal veterans should be supported – but practically,

very little is actually being done.

NAVA

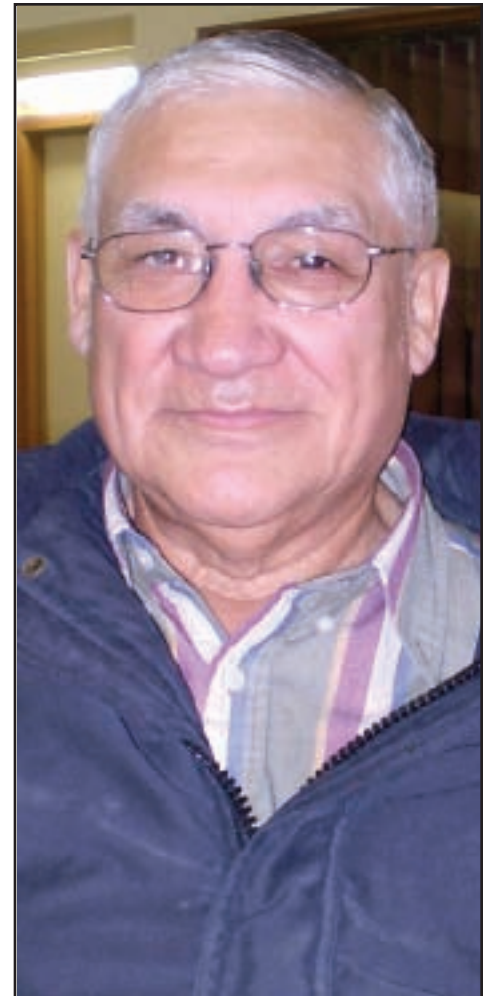
- Claude Petit

had made some head-

way with a scholarship, but after doing all the groundwork it was taken over and changed to the “Achievement Foundation” and currently NAVA has no members on the board or any input in the direction.

“It’s a good organization, but we lost control over it and receive no recognition for it,” noted Petit, adding that this shouldn’t have happened as they had knowledgeable people capable of running the organization.

Petit hopes that eventually the government will commit to a reasonable package similar to what Hong Kong Vet-



CLAUDE PETIT

erans and merchant marines received – \$7,500/year for every year served in Canada, and \$15,000/year for every year served abroad.

In the meantime, they are meeting with organizations such as the Chinese Veterans in Vancouver and trying to find strength in their dwindling numbers.

“I guess we just keep plugging away,” said Petit. “But it’s so discouraging, we get no support.”

The City of Saskatoon remembers all of our Veterans, and the sacrifices each made.



City of Saskatoon

Lac La Ronge Indian Band

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WE REMEMBER



Sharing Success

Residential school survivors share their stories with youth

BY DARLA READ

Running in conjunction with this year's pow wow, the FSIN also hosted a day for Saskatoon high school students to learn what it was like to attend residential schools.

Around 200 Grade 9 to Grade 12 students attended the Honouring Residential School Survivors Symposium.

Students heard first-hand accounts of what some survivors went through, first in a video called 'Childhood Lost' by journalist Doug Cuthand.

After the video, three of the four survivors featured in the film spoke to the students.

One of them was Deanna Ledoux-Raine, who attended St. Michael's residential school. Ledoux-Raine says initially she didn't want to participate in the film, but decided to go ahead because she wanted her four children to know what happened in the schools.

She says she also wanted non-First Nations people to understand what happened.

In the film, Ledoux-Raine recounted for the students how the priest would come into their dorms at night. She said she remembered being almost grateful when he'd go to a girl other than herself. At the time, Ledoux-Raine was eight years old.

Ledoux-Raine turned to alcohol as an adult to deal with her past. She says she overcame her addictions because of family support.

"So, if you see people that are struggling, think of this video. Think maybe they're from that background. And display a little faith in them. Because when people are struggling, all they need is for somebody to show that

they're worthy, and change will come.

"Don't be judgmental when you see somebody staggering on the street or somebody standing on the corner. There's a history to that. People don't just wake up and decide to become that way."

Her message, and that of the other survivors who told their stories, resonated with Amanda Ulriksen, a Mount Royal Collegiate student.

"Students should come watch this, because we might be able to change the ideas of people," Ulriksen commented.

That was what FSIN Chief Lawrence Joseph wanted students to take away.

"Not to make you feel bad, but so you understand what it's like to walk a mile in someone else's moccasins."

The students also heard from Assembly of First Nations Chief Phil Fontaine.

He told the students he accepted the invitation because he knew there wouldn't just be First Nations students attending.

"I see one of my responsibilities, and I don't take this responsibility lightly, is to educate and inform Canadians about us, our struggles, our challenges, important accomplishments, tremendous achievements that we've been able to do and accomplish in spite of all these incredible impediments that have been before us."

Fontaine said while the stories students were hearing were difficult to listen to, he



The 2007 FSIN Princess Constance Starblanket of the Starblanket First Nation receives best wishes from 2006 FSIN Princess Nicole Waskewitch of Onion Lake First Nation.

wanted them to take away that First Nations people have persevered and remain strong and proud.

2007 Federation of Saskatchewan Indian Nations Cultural Celebration and Pow Wow

The Federation of Saskatchewan Indian Nations and Saskatchewan Indian Gaming Authority would like to thank all our community partners for their generous support of the 2007 FSIN Pow wow and Residential School Symposium.

Together we honoured the Residential School survivors as a way to move forward into the healing process.

We celebrated the unity in First Nations culture with hundreds of dancers, singers and drummers from across the continent.

Without you, we could not have made this major event a success.

We hope to work with all of you again next year as we open the Pow wow circle even wider!

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La Ronge band preparing for crisis but hoping for the best

BY ALENE CAMPBELL

When the Lac la Ronge Indian Band faces a threat, its chief and council make an emergency measures plan and they're treating the \$23 million in residential school compensation payments arriving by mail to about 800 people in the community no differently.

"When we have a forest fire, we need to evacuate people. In this situation, we're making another inter-agency plan with the six communities so that all the councilors have one plan and are all on the same page," said Chief Tammy Cook-Searson. "We have resources if there is any crisis so we know who is doing what. We know what we'll do in case of an escalation of violence, if children need protection."

In October, federal compensation payments to the 18,000 residential school survivors in Saskatchewan started to arrive in the mail. Most individuals are getting about \$28,000 but, collectively, more than \$600 million is expected to flow into the province.

As with any emergency plan, Lac la Ronge's chief and council hope they won't need theirs – and they're not they only ones planning for the impact that the compensation payments will have.

First Nation communities throughout the province have played host to representatives from credit unions, banks, the RCMP and other organizations that want to inform and education survivors on how to protect themselves and their compensation. Not all visitors to the communities have had good intentions. Scam artists, callers using high-pressure sales tactics and other financial predators are eying the survivors as easy and attractive targets.

At the Lac La Ronge Indian Band, comprised of six communities in north-central Saskatchewan, preparedness includes understanding. At a public information session on Oct. 30, Roy Bird from Indian and Northern Af-

fairs Canada, representatives from the RCMP and the Prince Albert Police Service, councilors and elders and attendees revisited why the compensation was coming and how this historic payment was going to impact the present-day lives of the 8,500 members of the band.

Protecting people and their assets is the top priority, says Wilfred Jimmy, Aboriginal Relations Manager of FirstSask Credit Union. To make banking easier for

Nations near Saskatoon.

"We understand that these people have suffered enough already and we certainly don't want to make things tougher than they need to be," said Jimmy.

"Many compensation recipients, particularly those living outside of major urban centres, don't have bank or credit union accounts, a real barrier to cashing, spending and investing their compensation money," said Jimmy.

He advises keeping funds in an account and keeping bank documents and PIN numbers secret versus keeping the cash at home. Even so, account information can fall into the wrong hands. The best protection is being known to the tellers and staff, Jimmy says. Because many tellers know customers on sight, account holders should visit their branch in person to become another 'familiar face'.

Even with an account, survivors can't cash their cheques for the full amount since financial institutions keep only a small amount of cash on site. Survivors can get \$1,500 in cash when they deposit their cheque, withdraw up to \$1,000 in cash per day from rural branches and \$3,000 per day from urban branches.

Banking isn't for everyone, though.

"Some of the elders are used to dealing with certain merchants in the community, like stores, where they have accounts," said Searson. "They trust these merchants, have done business with them for years and are comfortable doing it this way."

Many First Nations, financial institutions, police forces and the RCMP have posted information on their websites describing how survivors can protect themselves from abuse.

"Lots of good things will come out of the payments," said Chief Tammy Cook-Searson. "It's going to have a huge impact in our area here. Lots of people are planning to do good things with the money. But we want to be prepared."

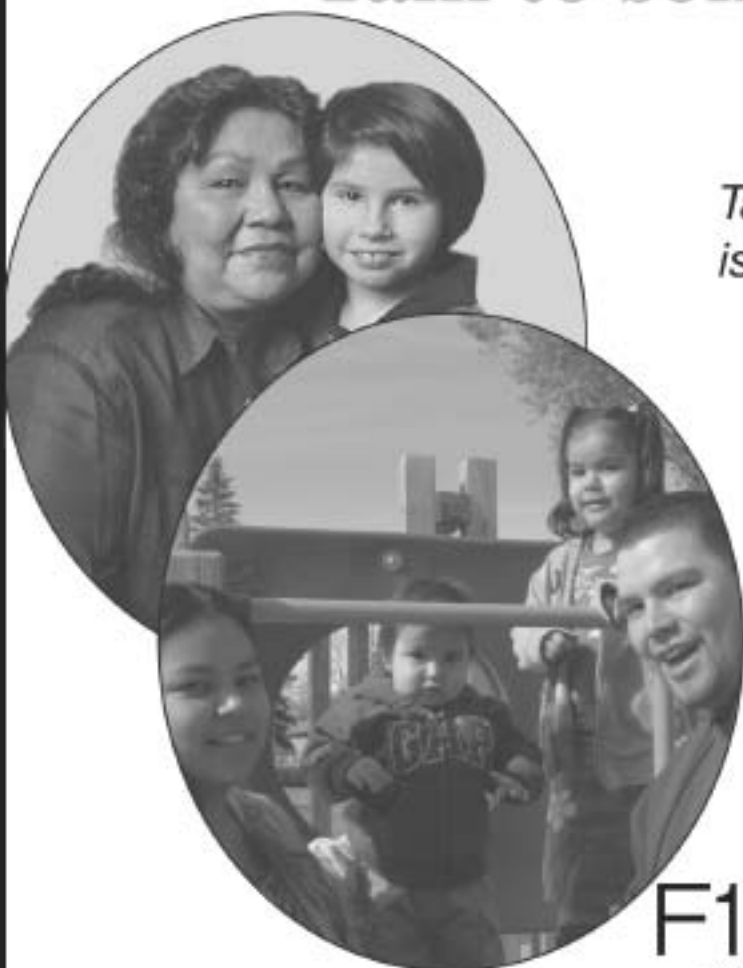


CHIEF TAMMY COOK-SEARSON

survivors, FirstSask modified some of their account-opening policies and also took their services on the road in the form of information sessions at a number of First

Part of the healing journey...

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Life spoken here.



Simone McLeod has begun her healing journey and hopes to help other victims.

What about the next generation asks victim of childhood sexual abuse

BY JOHN LAGIMODIERE

Simone McLeod is living with the legacy of the Indian residential schools without ever once setting foot inside of one. McLeod was sexually abused from the age of three to 11.

"Many of my perpetrators were physically assaulted and raped in these schools," said McLeod, a renowned Saskatchewan artist. "When they were released from the school, they carried that abuse into our society."

"As a young woman I have encountered countless sexual assaults and was in and out of abusive relationships. Both of my parents and all of my aunts and uncles went to the residential schools and I have grown up in what I would call the 'fallout' of this era."

To bring awareness to the plight of the 'fallout generation,' McLeod has written a book about her healing journey and intends to walk across Canada in 2008, stopping in First Nations and communities across Canada to share her story with anyone who wants to talk.

McLeod has found her healing journey to be filled with guilt.

"There is a distinct lack of programs for people like me to deal with our issues. How do we get justice," asks McLeod. "Is the pressing of charges the first step? Do I have the right to take this step, or are there alternative steps that I can take so I do not feel like I am committing a new form of genocide on my people."

"We need a voice and we need to worry about the third, fourth and fifth generations of this."

McLeod has seen the second-generation victims fall by the wayside into patterns of severe alcoholism, drug abuse, prostitution and other forms of self-sabotaging lifestyles.

"The core of family just keeps falling apart. New generations are struggling. Our young people are killing each other and at times seeking revenge on their own perpetrators. I believe it is time for those of us who have learned to succeed in this world to reach out and try to deal with this 'so obvious problem' and work together to seek solutions so that we will not suffer and our grandchildren will not suffer," she said.

McLeod intends to start her walk in Prince Rupert, B.C on March 21, 2008 and will walk down the #16 highway until it turns into the #1. She intends to finish her

journey in St. John's Newfoundland on June 21, 2009, on National Aboriginal Day.

"I am planning on speaking to as many First Nations people as I can. I will be visiting Healing Centers, Friendship Centers, and any other place that asks me to come. I believe that I can gain more valuable insight to the many questions I have, if I seek the answers from as many First Nations People from across this country as I can."

"Because of the bravery of our First Nation veterans, I am now free to walk anywhere in this country that I wish," McLeod added. "I will honour them as I walk"

McLeod intends to raise the awareness not for herself, but for the children who have to live with this injustice and those who never had a chance to fully explore what happened to them and are left amidst lives of alcohol, drug abuse and other horrendous situations.

"It does not have to be like this," said McLeod. "Surely we can all work together and reach out our hands to the lost people who just can't stand up for themselves. I will be asking that we have memorial ceremonies across the country for those survivors of residential schools who lived such terrible lives full of abuse, and never had a chance to heal or talk about this."

I feel as if it will help us move on as a people if we can somehow give them a bit of peace by acknowledging their lives and their struggle. Also do the ceremonies for the second generation victims who have passed on without having a voice."

McLeod does not want to be branded as a troublemaker but she believes these issues have to be out there in order to save as many young people as possible.

"It is my belief that the sexual abuse I suffered as a child is still happening today in many other families. Whether or not it is incest, is not really important. The important thing is to give the youth and the children a voice to be able to deal with issues that are so hard and affect their daily lives," she said.

"All I know is I am following my heart and doing what seems right."



Saskatchewan Credit Unions and You

Attention – Indian Residential School Survivors and their Families

Being Prepared

Shortly, Residential School survivors and their families will finally be able to get some closure in the form of compensation from the Residential School Settlement. But for those receiving a settlement, there are a lot of things that need to be taken into consideration.

These payouts that you and your friends and relatives will be receiving will have a huge impact on your lives. Having more money means new responsibilities, new challenges, and new choices.

Ensuring you have a sound plan in place is very important. If you don't already have one, one of the first things you should consider is to set up an account ahead of time with a credit union or financial institution of your choice.

Setting up an account is important, as you will want a safe place to keep the money that you will be receiving.

Why should I set up an account?

- Having a large amount of cash around is dangerous in terms of increasing your chance of being victimized by fraud or theft.
- Avoid line-ups – faster service
- You can also receive your payment through Direct Deposit, which will speed up the process and puts the money straight into your account
- Financial institutions do not carry a lot of cash on hand unless they know in advance that cash is going to be needed for a specific reason
- All deposits you make at Saskatchewan credit unions are 100% guaranteed and available to you whenever you want to have access to them
- Financial institutions do not have to cash government issued cheques over \$1,500 without an account at that financial institution •
- You will have access to a variety of additional financial products and services
- Having cash readily available makes it too easy to make spur of the moment purchases
- Cheque cashing businesses will charge a large fee for cashing any and all cheques
- Monthly statements will help you keep track of and manage your money

The biggest reason for setting up an account is for your personal safety. By placing the settlement in an account, it will remain in a safe place until the funds are needed.

Opening an Account is Easy

When you are opening an account, you should find a credit union or financial institution that best meets your needs, is close to where you live, has low service fees, and convenient hours.

You will want to visit or call your local credit union or financial institution and ask them about the different kinds of accounts they offer.

What do I need to open an account?

To open an account, certain legislative conditions must be met. You will be required to:

- Provide your name, address and date of birth
 - Complete account opening documentation
 - Provide two pieces of identification, one of which must be a driver's license, social insurance number, provincial health card, birth certificate, Indian Status Card or similar identification
 - You may open an account regardless of your employment status
- If you look after your money properly, it can make a difference in your life and in the lives of those people closest to you.

Remember, it is your money. Take the time to prepare and do what is in your best interest.

Saskatchewan Credit Unions and You

Please contact your local credit union for more information on the products and services they offer and they will help you select the type of account that is best suited to meet your needs.

Watch future issues of Eagle Feather News for more information on Saskatchewan credit unions or visit www.saskcu.com. If you have questions about the credit union system or their products and services, you can contact us at communications@saskcentral.com.



Matthew Whitecloud from Standing Buffalo said that the pow wow means coming together as a family and seeing all his friends together and dancing and celebrating a good weekend. He is in Grade 10 and wants to be a police officer. Matthew believes that the pow wow strengthens his spirit, mind and body and will help him become a good police officer.




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Native Access Program to Nursing/Medicine



Sihtoskatowin
 * supporting one another *

The *Native Access Program to Nursing/Medicine (NAPNM)* is a support and retention service for Aboriginal students enrolled in or interested in the following nursing and medicine programs in Saskatchewan:

- *Nursing Education Program of Saskatchewan (NEPS)* is a four-year baccalaureate program offered collaboratively by the Saskatchewan Institute of Applied Science and Technology (SIAST), Nursing Division, and the University of Saskatchewan (U of S), College of Nursing, in Saskatoon and Regina, and First Nations University in Prince Albert.
- *NEPS Second Degree Entry Option*
- *Master of Nursing Program*
- *Post Registration BSN Program Practical Nursing Program*
- *College of Medicine M.D. Degree*

The advisors at NAPNM work with Aboriginal nursing, medicine, and pre-health science students to achieve success and excellence through academic and personal advisement, tutoring, mentorship and culturally appropriate counseling. NAPNM is available for support and advocacy with childcare, housing and funding concerns.

For more information please contact any of the following NAPNM locations:

NATIVE ACCESS PROGRAM TO NURSING/MEDICINE (NAPNM)	
 <p>College of Nursing, University of Saskatchewan 107 Wiggins Rd, Saskatoon SK S7N 5C5 Tel: (306) 966-1481 Fax: (306) 966-5782 SK Toll-Free: 1-800-451-1345</p>	 <p>Nursing Division, SIAST Wascana Campus 4500 Wascana Parkway PO Box 556, Regina SK S4P 3A2 Tel: (306) 798-1607 Fax: (306) 798-0899</p>

BUSINESS

MGM secures agency of record deal with huge multinational

MGM Communications announced it has been named as one of the official Agencies of Record (AOR) for Siemens Canada Limited. MGM will be responsible for the strategic development and execution of Siemens' communication efforts targeting First Nations and Aboriginal communities and stakeholders in Saskatchewan.

As the AOR, MGM will offer creative services including public relations, media placement, sponsorship, graphic design and interactive.

One of MGM's missions is to create entrepreneurial, career and mentorship opportunities for Aboriginal men and women leading to improved communications among all Canadians.

"It's an incredibly exciting time for the First Nations people of Saskatchewan and Canada," said MGM President, Paul O'Byrne. "I am proud that our agency has partnered with Siemens Canada, who will play a major role in the future development of First Nations communities, businesses and economic development."

Siemens is one of the largest and most diversified companies in the world, providing innovations in areas such as automation and control, power, transportation, medical, information and communications, and lighting. In Canada, Siemens is headquartered in Mississauga, Ontario, with more than 7,500 employees located in 76 offices and seven major manufacturing facilities.

Sales for fiscal 2006 were \$2.3 billion.

"Siemens has made a commitment to work within the Aboriginal sectors in Canada," said Frank Suraci of Siemens Canada. "Through our innovative solutions and technologies, we are determined to enhance the quality of life for all Aboriginal citizens in the areas of healthcare, water, and connectivity. We can provide a broad portfolio of technologies to stimulate economic development and community growth.

"We look forward to working with MGM, and extending our communication process of informing Aboriginal communities of all future activities."

Darcy McKenzie is a senior communications strategist with MGM and realizes that this deal will mean much to the future of the communications industry in Saskatchewan.

"Here at MGM we have been trying to build a place in the industry for all those young people coming out of college who can write and design and want to stay in Saskatchewan," said McKenzie.

"MGM now has close to 30 staff and we have offices in Regina, Saskatoon and Ottawa. This contract will allow us to offer jobs to, and be an employer of choice, for many dynamic and creative young Aboriginal people from this area."

Siemens is currently working on the development of numerous projects in partnership with First Nation bands across Canada. Communications, public awareness, educa-



Darcy McKenzie and Paul O'Byrne of MGM Communications.

tion and marketing will play a pivotal role in the development and successful implementation of these projects.

Communicating with First Nations communities and target audiences requires a special communications partner with unique expertise in this area. MGM Communications is only one of a handful of companies in Canada who possess these

unique communication skills and personnel.

"For us it's just a partnership that makes sense. We both understand and appreciate the value of investing in our First Nations communities and people.

"We are excited about the opportunity to work with an innovative world leader like Siemens Canada Limited," said O'Byrne.



Dolores Sand has just released a Christmas CD.

BY JOHN LAGIMODIERE

Dolores Sand is not your typical rock star. Sand is a teacher by trade and her heart lies with spreading the Cree language through teaching youth at the kihiw waciston School on the Muskeg Lake Cree Nation.

She lists her special interests as her family, Cree language retention, and teaching children to sing and to dance. Now she can add being one of the most popular talents on the Mississippi Broadcasting network. You see, she loves to record songs in Cree

Cree singer finds niche in music industry

and the listeners of MBC love to hear her tunes.

"I want people to be inspired to speak Cree," said Sand as she took a break from a retreat in Saskatoon. "In this age of lost youth, we need to give young First Nation people things to hang onto. It makes me so happy when young people come up to me and sing 'All Shook Up,' in Cree. That is great."

Dolores Sand has five albums out now, including the newly released Cree Christmas. Her others are For Family and Friends, Cree Gospel Songs, Cree Children's Songs and Classics In Cree.

"Dolores sings all of her songs in her first language, Cree, and has become very popular on our station," said Steve Kimball, music director for Saskatchewan's Aboriginal Radio Network, MBC. "Her latest release, Nosim Natohtawin (grandson listen), was featured on the Saskatchewan Aboriginal Music Countdown for four weeks reaching #3 on this chart. The Cree audience of MBC has become very fond of her songs on the airwaves, including her 'Classics in Cree.' It takes a very special and talented person to translate these songs into a different language and not lose the original story line, plus, the humour of a song, sung and translated in Cree, is not lost on the listener."

Dolores is from a huge family whose mom, Freda Ahenakew, was a trailblazer in the field of revitalizing and preserving the Cree language so she comes by her passion honestly.

"We have to pass on our language," said Sand. "My mother started the Cree literature revival and this is my small way to continue my mom's legacy. If we can do a little of what she has done, then that would be great."

Like most rock stars, once you have reached the pinnacle of your career, it is time to create the ultimate Christmas album for the fans. A Cree Christmas was just released in time to help fill stockings around the province. It is not your typical Christmas album though.

"Of course all of the songs are in Cree," adds Sand. "And I got this young gentleman Marc Longjohn who is a renowned round dance drummer and singer to drum on three of the songs on this album. The drum makes these songs really special, and he had to work hard at it because it was not the usual beats for him. They sound great."

Ultimately Sand is not in it for the money.

"I think the people relate to it because it is in Cree. The language is ours. It belongs to all of us. I encourage people to share the music with others and even to pass it on," she said. She even added that people should burn her disc to share if they have to because the language is that important.

If you want to pick up a Cree Christmas go to www.drum-groups.com or email Dolores at sand.d3@gmail.com



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Watch for Green to go Grey this season

The Saskatchewan Roughriders have given their fans a regular season to remember. The new regime of Kent Austin and Eric Tillman have come in and done a great job at restoring the RIDER PRIDE!

However, it will be all for naught if the club does not win their home playoff game, the club's first since 1988. If they go into BC and lose a close game, then we have the success of this year to build off.

But I think they have the talent, and leadership to win it all. The Lions will be tough to beat, but I think the Riders go to BC and win a nail biter.

Toronto looks to be playing the best in the East right now, and they will be a

difficult opponent. The Riders will prevail, winning the Grey Cup 27-24!

And a congratulations goes out to this year's CFL MVP Kerry Joseph (it's gonna happen). The year he had despite losing Matt Dominguez was just phenomenal.

Sports

Blue Pelletier



It was nice to see Craig McCallum return to Saskatoon this past week as a member of the Edmonton Oil Kings. This former Beardy's Blackhawk and last year's SJHL leading scorer is in his first year with the expansion franchise.

In his first visit to Saskatoon the Oil Kings lost a 3-1 decision to the hometown Blades. Despite the loss, McCallum was able to pick up an assist and raised

his point total to 9 through his first 17 games of WHL action.

For all you basketball fanatics I now give you my NBA Preview. Let's start right at the top. This year's NBA champs will be the San Antonio Spurs.

I hate saying it, but they lost nobody. Until someone can stop Duncan, Ginobili, and Mr. Longoria, they will continue to play slow ball and bore other teams into a loss.

Too bad for the NBA that the top five teams in the league are all in the West. Leaving Phoenix, Houston, Dallas, and

Denver out of the finals and wondering what might have been.

The East is a little more wide open. The Celtics made some huge moves adding Ray Allen and Kevin Garnett, but will it be enough? I think not, at least not this year.

The Detroit Pistons have the experience and team unity that will help them get back to the NBA Finals.

The Raptors are getting better and have a great team with a tonne of depth.

But they are still not gritty enough and lack a proven clutch scorer to be considered real contenders.



Former Beardy's Blackhawk Craig McCallum is making his presence felt with the WHL's Edmonton Oil Kings.

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Holiday Hampers for Teen Parents Donations of non-perishable food items are welcomed.

Buckle up.

Whether you're travelling in the city or in the country, everyone in the vehicle needs to buckle up.

Life is a gift from the Creator, respect it. Always wear a seatbelt and use the right safety seat for kids.



Original feather illustration by Gary Natormagan.

Life is a gift. Please respect it.



SG IIII
Take care out there.