

Eagle Feather NEWS

FREE

Best opening ceremonies ever

The Opening Ceremonies for the 2012 First Nation Winter Games had an artistic bent with hip hop star Joey Stylz getting the crowd bumping to his beat. The Grade 5 class at Ahtahkakoop School also acted out the legend of the Eagle. The youth performed admirably under the spotlight at centre ice in Saskatoon's Credit Union Centre. More photos on page 28.

(Photos by John Lagimodiere)



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Wavell Starr has had an exciting career as a star of the wrestling world. He shares his story with Mike Gosselin.

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Entertainment Edition
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**Wanuskewin
Heritage Park**

OTC, ASC agreement a reminder that treaties touch all Canadians

By Darla Read
For Eagle Feather News

The University of Saskatchewan is taking steps to further educate its students, faculty and other community members about the importance of treaties.

The Aboriginal Students' Centre is partnering with the Office of the Treaty Commissioner to continue treaty discussions and workshops, and that partnership was solidified at a signing ceremony that kicked off last month's U of S Aboriginal Achievement Week.

David Hannah, the Associate Vice President of Student and Enrolment Services, says he's a perfect example of why such a partnership needs to exist.

"As I look back on it, it's kind of hard to understand how it's possible that somebody like me who grew up and lived most of my life in the prairie provinces could be so ignorant of the history and culture of Aboriginal peoples, of the evolving history of Aboriginal-newcomer relations, and of the treaties of which we all bound ourselves 125 years ago."

The parties agreed the ASC and OTC will form a working group to develop a treaty education strategy, including offering a series of eight treaty education talks in the next academic year. Treaty information will be included in Aboriginal students' handbook and pow wow handbook, and information about treaties will be promoted in the centre's current space and will continue when the new

spaces opens in a couple of years.

Student Marylou Mintram sits on the Indigenous Students Council as well as the University of Saskatchewan Students' Union. She spoke about the importance of the book, *Treaty Elders of Saskatchewan*, during the signing ceremony, noting there were many positives when treaties were first signed.

"Canada's forefathers were thinking of future generations," she says. "There was a specific DNA that was being formulated for this new nation. There were many encouraging culture principles that were embedded into the treaties that hold high significance to our people and to the people of Canada."

She says the leaders understood they were undertaking sacred promises to each other that can't be altered or revoked.

Bill McKnight, outgoing Treaty Commissioner for the province, says it's time to examine the imbalance in the treaty relationship.

"I own my land because of treaty. I own my home because of treaty. We opened up this part of Canada because of treaty. And we have to now recognize that that relationship has to be ongoing and has to benefit all of us that are involved."

Other Aboriginal Achievement events included workshops on myths, drumming and dancing, beading and Native spirituality. Truth and Reconciliation Commissioner Chief Wilton Littlechild also spoke about the upcoming TRC event in Saskatoon this June.

McKnight reflects on term as Treaty Commissioner...

After five years as Treaty Commissioner, Bill McKnight has stepped down to pursue other opportunities and to enjoy some down time (what little of it he takes!). We grabbed him for a quick five questions to reflect on his term.

What was the highlight of your term as Treaty Commissioner?

Teaching Treaties in the Classroom. I would say when the Government of Saskatchewan made it law to teach Treaties, just like math and English. David Arnot started with the Treaty kit. When the government changed, we continued the dialogue and became the first jurisdiction in Canada to have a mandatory subject called Treaties.

What is the key to the future success of Saskatchewan?

Saskatchewan is enjoying a boom and one of the difficulties in the boom is a workforce. One of the places that the workforce is apparent to me is in the First Nation and Métis community. If we can give the young men and women of indigenous background the skills and get them in the workplace, we have provided individuals a way to become economically independent and we have supplied the corporations with a workforce that allows them to continue contributing to the province.

How do we get there?

We have to look at it as an investment

into education and training and we will get almost an immediate return. I can't figure out why the federal government is paying for education twice. On reserve education doesn't add up to off reserve education, and then we invest again in upgrading. I would argue we should do it once, and do it right.

What was the highlight of your entire career including as a member of Parliament?

Treaty Land Entitlement for sure. When I was in Parliament I recall vividly meeting with Chief Crowe and his executive. They wanted to address two issues. One was taxation, the other was Treaty Land Entitlement. I said I can't do both, pick one. They chose TLE. We made it work because of leadership, Chief Crowe, the Premier and the Prime Minister. The Treaty Commissioner of the day, Cliff Wright, also had a great way of working with everyone. And he had the trust of the First Nation community.

Any words of advice for the incoming Commissioner whoever that may be?

I guess (it is) to stay independent. You have to be viewed and act independently, you can't be an advocate for the Government of Canada or the First Nations, but you are an advocate for Treaty. As long as you maintain that, you fulfill part of the responsibility. Also, you can't do everything. Make a list and start checking it off.



David Hannah, Associate Vice President of Student and Enrolment Services at the University of Saskatchewan and Treaty Commissioner Bill McKnight sign an agreement to help spread the word that we are all Treaty people. (Photo by John Lagimodiere)

A large-scale advertisement for PotashCorp. The top half of the image shows a vast industrial facility, likely a potash processing plant, situated in a flat, arid landscape. The sky is filled with large, dark, dramatic clouds, with sunlight breaking through in several places, creating a high-contrast, atmospheric effect. The bottom half of the image is a solid dark grey/black area containing white and green text.

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Editorial

Little to celebrate in recent budgets

Both the federal and provincial governments got it wrong with their most recent budgets. People are still scratching their heads over the SaskParty's decision to scrap the popular film tax credit. At a time of prosperity, you do not gut the arts, nor do you cut a program that helped stimulate millions of dollars in economic activity in that sector.

Without the tax credit, we never would have had Wapos Bay, numerous documentaries, parts of Rabbit Fall, Moccasin Flats, Corner Gas or Little Mosque on the Prairie filmed in Saskatchewan. Even worse, they may have filmed them in Winnipeg. Imagine! Dropping this tax credit has left us the only jurisdiction in North America without one. So much for healthy competition.

The Province also dropped the ball by ending the freight subsidy for the commercial fishing industry. The industry has received a subsidy since 1975, helping to employ over 1,000 workers, primarily in the North, and primarily First Nation or Métis. This will cause extreme harm to the industry and northern leaders are mad.

We also hear rumblings that the First Nations and Métis Relations Ministry may be scuttled. Again, another bad idea. The relationship between the Aboriginal population and the Province has never been more important. It is confusing as it seems to be regressing.

Speaking of poor Aboriginal relationships, when the rubber hit the road in last month's federal budget, the real Conservative stripes were shown. On the deceptive side, they earmarked \$275 million for investment into schools. Looks like a lot, but when you look at the capital needs and the historic shortfall of education dollars, you realize that \$275 million is just a drop in the bucket. What was worse is that they did not remove the 2 per cent funding growth cap that so cripples First Nation school boards. When there is a crisis, you invest resources, not dangle carrots.

Health Canada has also decided to cut the National Aboriginal Health Organization because they likely figure the Aboriginal people are healthy enough. Sad really.

And all this came as Aboriginal Affairs' budget is cut by \$166 million a year, or 2.7 per cent. We certainly hope that 2.7 per cent comes from retirements and less bureaucrats and wasteful government spending than from students who can't access arts classes in their school because of no money. At a time in our country and province when so much relies on engaging and employing Aboriginal people, it is mere folly for governments to cut investment into those communities.



Teyanna Okemaysim of the Sweetgrass First Nation had the honour of singing O Canada in Cree to kick off the Opening Ceremonies of the 2012 First Nation Winter Games. Half way through her rendition, the crowd went nuts causing her to hesitate a bit, but she soldiered on to deliver a national anthem that will be remembered by many.

(Photo by John Lagimodiere)

What's new and what's next

We are pleased to welcome esteemed writer Richard Wagamese to our team at Eagle Feather News. Richard is an accomplished author and newspaper columnist and just this year received the media and communication award from the National Aboriginal Achievement Foundation. Not bad! Glad to have him share his wit and wisdom with all our readers.

And we also have a correction. U of S Métis student from the 1900s was incorrectly spelled. It should have been Annie McKay instead of McCay. Our apologies for the oversight.

May will be our Youth Edition so expect lots of stories from the recently completed First Nation Winter Games and remember that April 27 is the SaskTel Aboriginal Youth Awards event that you will not want to miss!

If you do miss it, we will have all of the highlights and profiles of successful youth for you. Also in May we have a feature on mining and what a career in that industry may mean to you as well as a complete pre-election package on the upcoming Métis Nation-Saskatchewan election.

Make sure you grab an issue!



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This getting old thing has its challenges

More and more, as of late, I have been reminded that I am getting old. Not exactly a great place to be regardless of all the lip service paid to honorable and esteemed “elders, old ladies, kokoms and grandmothers”

Oh sure, there are discounts at Value Village and Sally Ann, that is if you’re lucky enough to remember what day is “seniors day”. And sometimes, a waitress will give you that look they give all old folks and yell just in case you’re deaf: “Seniors discount?”

“Who me? I answer. “Good God, no. I am only 50.”

I like watching the incredulous look on their faces and listen to them apologize.

But really, getting old is a pain. I can’t toss bales of hay anymore or 10-gallon water jugs on and off my truck. I can’t jump on a horse or a Harley Davidson and nobody but nobody whistles at me anymore!

Oh I almost forgot! Someone did try to pick me up at Value Village in Regina last winter. He asked, from across a rack of old clothes, “Hey you! And when I

said, “Me” he nodded and asked, “Are you that Shannon Two Feather’s old lady.”

I replied that yes I was the wife of the late Shannon Two Feathers and he leaned across the rack, almost tipping it over and said, “Well by golly I always had an eye on you so if he’s dead then maybe you’ll go out with me now.”

When I said, no I don’t date, he replied, “Well do you think you could lend me a couple of dollars then.”

So much for romance, Shannon would have killed himself laughing. Anyway, whoever coined the term “Freedom 55” must have been 14.

I do have good eyes, well reasonably good, and I have always taken great pride in not needing bifocals when all my young and old friends including all my kids wear them.

And I can smell and hear really well, but my teeth, well, that’s a whole other kettle of fish. I don’t know what on earth I ever did to deserve the kind of teeth I

have.

Do you know that when I was a little girl my great grandmother was very old and as the first great grandchild, it was my job to chew her meat for her so you’d think there would be some justice in the world? Well so much for reciprocity, I can’t convince my great granddaughter to chew

anything for me.

When I made the suggestion she wrinkled up her pretty little nose and said, “oh chapman that is so gross!”

Anyway, all joking aside, hearing aids, glasses and teeth, at least the kind that are flattering are worth a fortune and not within the budgets of most seniors. So what do we do when we can’t stretch our money to cover even one of these, much less all of them.

And what about going on a holiday even just to Edmonton, how do we afford that? And what do we do when we have someone scaring the crap out of us and clamoring to take not just our spare

change, but all of our money before we even pay the bills much less buy a new dress? (I must clarify this; no one is doing that to me but what if they were?)

Well, stay tuned ‘cause I am going hunting to see where I can get help for all this stuff. I need to educate myself as women live to be very old in my family. I have two aunties who are now in their mid nineties so for me and all the women in my extended family, it looks like a long old age.

Whoever thought I’d be worrying about all this. God! It’s hard to believe I don’t even have time to give my opinion on the MNS leadership race but maybe it’s just as well as I hear there’s some pretty old has-beans running for office. You’d think they’d give up already.

Oh well, “they” say people deserve the government they get but on the other hand if EVERYBODY voted (me included) we might end up with some of our shining stars and we certainly have more of them then ... and I won’t say it because I really am working hard at being a “nice old lady.”

Have a great spring, I love you all, even the has-beans.



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Of sacred treaties and secular courts

"We must not take our sacred Treaties to the courts."

So goes the word ascribed to Elders in the territories where over a period of over half a century in the late 19th to the early twentieth century 11 "numbered" Treaties were negotiated.

In recent times many efforts have been made, with varying success, to give practical meaning and effect to the Treaty relationship. How can these two ideas be reconciled? On the one hand the Treaties are regarded as 'sacred covenants' that included not only the representatives of the intruders and of the First Nations but also the 'Creator' or 'the Great Mystery'.

On the other hand, the Treaties are regarded as texts that can legitimately be interpreted and given practical meaning by applying the reasoning and conclusions of the secular courts of one side to the original Treaties.

If I can trust my trusty Oxford dictionary, 'sacred' means 'safeguarded or required by religion, reverence or tradition.' That can be interpreted to mean that sacred Treaties have only moral and not legal force, as was often the view of courts before the rights in Treaties were recognized and affirmed in Canada's Constitution in 1982. "Secular" means "not spiritual or sacred"; concerned with the affairs of this world."

The issue has not only abstract or philosophical significance. As we can see from recent developments, First Nations are increasingly entering into agreements with governments that are given the force of legislation by federal and provincial statutes. While statutes are used to give legal effect to the newly-negotiated modern Treaties, they are becoming a feature of agreements on specific subject-matters such as education, notably from territories outside Treaties 1 to 11.

The recent federal budget promises to introduce a First Nation Education Act which would contemplate that First Nations reach prior agreement before it applies to them.

It is not difficult to see the conflict between the concepts of sacred Treaties and the work of secular courts, just as it is not difficult to see the indefensible inequity of having the appointed judges of one party to a Treaty decide on the meaning of a bilateral or tripartite agreement.

Here I mean that the Creator is the third party. Those who argue for the legitimacy of the Canadian courts' decisions on Treaties would not apply the same principle to a Treaty between Canada and the United States, or even in an agreement between two private parties.

Some able and distinguished scholars have strived mightily to argue for particular approaches to Treaty interpretation in the courts of Canada. In

doing so, while they argue in favour of First Nations, they necessarily legitimize the work of the secular courts. The same has been done by able and distinguished lawyers arguing in the courts themselves.



I respect all these people and their approaches. They acknowledge the wisdom of Thucydides who is supposed to have said "and the weak accept what they must."

But can we learn something from the way the courts have dealt with the political views of powerful political entities in Canada itself, the provinces?

Quebec is a very powerful province because of the size of its population and its voting clout in national elections. Quebec politicians did not like it when the federal government asked the Supreme Court of Canada to decide on the constitutional law applicable to Quebec referendums on secession from Canada. Quebec refused to appear in court. In its decision in the Quebec Secession Reference case the Court decided that where a province decides by democratic means that it wishes to negotiate the terms of the Constitution under which it is prepared to attach its consent, then Canada has an obligation to negotiate.

But the results of negotiations are not 'justiciable'; that is, their validity cannot be decided by appointed judges but only by elected political representatives. Can this approach be argued so that the courts can send government representatives to the Treaty table charged with the obligation to negotiate in good faith, while leaving it to the political representatives of First Nations to negotiate the details?

But it is possible that this approach, too, fails to respond to the admonishment not to take the sacred Treaties to the secular courts of Canada. The courts will accept only certain kinds of arguments. They will reject others. The courts in Canada would reject an argument based entirely on religious precepts, or an argument that their decision should depend upon a study of the way the stars are lined up on the evening of their judgment, although such arguments may form part of the legal culture and language of other peoples.

Arguments are conventional. That is, they depend upon the cultures of those who adopt them. What is the result when First Nations take their arguments on the sacred Treaties to the secular courts of Canada?



Ron Laliberte has researched the use of Aboriginal workers in the sugar beet fields of Alberta.

Campus Masinahikanis from the U of S

**By Ron Laliberte
& Winona Wheeler
For Eagle Feather News**

The U of S is a happening place! In March, the university celebrated Aboriginal Achievement Week with a series of workshops, activities, and guest speakers.

The Native Studies Department hosted Commissioner Chief Wilton Littlechild from the Truth and Reconciliation Commission who gave a presentation to a packed house on March 22 and students continue fundraising to participate in the Native American/Indigenous Studies Association conference at Mohegun Sun Casino in Connecticut, in early June.

Good news! Our Cree language courses are undergoing revisions and new ones will be developed over the next few years. A major initiative is our collaboration with the Cree language specialists at First Nations University of Canada to develop new first year courses for on-line delivery. FNU is offering Cree 150.6, Cree Immersion I, this summer on the U of S campus for three weeks in July. The class is open to anyone, and U of S students will get credit for our Cree 101.6.

This month we feature the research of Dr. Ron Laliberte, a Métis scholar from Prince Albert, who's been with the department for many years. His research focus is on Aboriginal workers in the Southern Alberta sugar beet industry. In the June, 2011 issue of Eagle Feather News Sylvia McAdam wrote about her family's experience working the sugar beet fields.

She noted that little is known about this history and more research is needed. Ron's work helps fill this gap. He studied the sugar beet industry for his MA and his PhD degrees, has published a few articles

about it, and will be working on a book manuscript on it over the next year.

"Grab-a-hoe-Indians"

For over 60 years Aboriginal workers from reserves and communities in northern Saskatchewan and Alberta migrated annually to southern Alberta to cultivate sugar beet crops. During this time the majority of the sugar beet labour force was Aboriginal workers. They endured poor working conditions, low wages, long hours in the hot summer sun, and many used a simple hoe to perform the tedious backbreaking work of thinning and weeding the sugar beets. That's why some workers jokingly referred to themselves as the "grab-a-hoe-Indians."

Not much has been written about the contributions Aboriginal people made to economic development since the decline of the fur trade. But, here is a case where Aboriginal labour was so important that sugar beet farming would have collapsed during the 1950s without them.

During the first half of the 1900s, growers relied on immigrant labour for sugar beet cultivation. But in the early 1950s the flow of unskilled immigrants to Canada dwindled which left sugar beet farmers with severe labour shortages. This is when the industry turned to First Nations and Métis people to perform sugar beet work.

Indian Affairs and the National Employment Service helped recruit First Nations workers. At first, the numbers were small. For example, in 1953 only 120 First Nations workers were recruited. But within a few years Aboriginal workers were the majority. In 1962, 551 sugar beet growers in southern Alberta employed over 2,100 First Nations workers.

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Upcoming Métis election in jeopardy, awaiting court decision

By Darla Read
For Eagle Feather News

The Chief Electoral Officer and Chief Operations Officer for the upcoming Métis Nation Saskatchewan election share more than 40 years of election experience.

Annette Yarmovich and Clifford Lange, respectively, are working long hours to ensure the May 30 election goes ahead. In the past, they have worked on civic, provincial, and federal elections. Yarmovich was specifically approached to become the CEO because of the success she had in increasing voter turnout in a constituency during the last Saskatchewan election.

For this election, the two still don't know where all of their budget will come from. They only recently moved into their office on Airport Drive and before that were working out of Yarmovich's home.

They don't have all of their returning officers, nor do they have all of their regional returning offices.

They are the only electoral staff, so they do everything: pull together budgets, accounting, software development, planning and implementing training sessions for returning officers – everything is done in-house and nothing is contracted out.

Ideally, Lange says there would be 60 polls on election day. Due to budget

restraints, there will likely be 12.

"Right now, there will not be a poll in the little towns that have 300 voters," says Lange, noting people will have to drive to places like Saskatoon, Prince Albert, North Battleford, Meadow Lake, Regina, Moose Jaw and Tisdale.

"They will have to drive to one of the major areas within their region for voting, and that could be up to five hours of travelling time, just because of the budget restraints that we're in," adds Yarmovich.

People can vote between May 15 and 22 in the regional returning offices and the advance poll is May 23. Lange says in order to see a good voter turnout, people will need to vote in advance polls.

However, before the election can move forward, it needs to get over a legal hurdle.

The motion to appoint Yarmovich as CEO and the motion for the election date are before a provincial court judge with the argument that there was not quorum to make such motions.

"At worst, the judge rules against the two motions that were in place," explains Lange. "Right after that or as quick as possible, we would have to have an Assembly with a quorum. If we do not get a quorum, then we would have to have another Assembly to try and get quorum."

"Best case scenario he approves and

the election day goes ahead."

Yarmovich and Lange are optimistic the election will take place on May 30. They even hope to increase voter numbers from the last MNS election. As an example, Yarmovich points to the number of Métis living in La Loche

working on its own mandate, I think Saskatchewan would be the ideal place to start. From what I'm seeing, this is one of the few provinces that is trying to establish self-governance. It's acting as a self-governing system."

Part of the work Yarmovich and



(around 4,000) but only 424 people voted in that region.

And, Yarmovich believes Saskatchewan Métis can set the direction for Métis across the country.

"If everybody works towards a common goal, rather than each province

Lange are doing also involves recommending changes to the Constitution and Elections Act, such as a mail-in ballot for far northern communities like Uranium City. She says the recommended changes will make future elections more cost-efficient and voting easier.



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Métis Nation-Saskatchewan defines "Métis" as follows:

"Métis means a person who self-identifies as Métis, is of historic Métis Nation ancestry, is distinct from other Aboriginal peoples and is accepted by the Métis Nation."

Contact the MN-S Citizenship Registry at 306-343-8285 or toll-free at 1-888-203-6959.

The impact of over-eating

When thinking about enhancing immune health the gut isn't the part of the body that comes to mind.

The largest mass of lymph tissue in the human body is in the intestine. The gut – based immune system is referred to as gut – associated lymph tissue and is comprised of several types of lymph tissue that contain immune cells. The healthy intestinal lining is a selective barrier that normally only allows properly digested fats, proteins, and starches to enter the bloodstream.

The colon lining that comes in contact with food, bacteria and toxins is called the mucosa and is in a single layer of cells that regenerates every three to eight days. For healing and repair this regeneration must be present. In order to keep the gut's immune system strong and healthy, a person's food choices during the holidays should be as healthy as possible.

When food is consumed at pot luck parties or with families, it results in a variety of unseen and unwelcome 'hitchhikers' in the food consumed as well as exposure to more of the food items people are sensitive to.

There are a number of foods and drinks that can prevent and affect the intestinal tract.

Sometimes people experience

abdominal discomfort, bloating and tiredness. Around the holidays, with increased consumption of sugar and refined carbohydrates – the intestinal wall may have a greater effect on the body, may cause inflammatory processes, and food sensitivities.

Food additives (also called emulsifiers) which are in relatively high concentrations in our foods also may play a significant role in food sensitivities and autoimmune health.

The intestinal tract plays an important role in immunity. It controls inflammatory processes by secreting and immunological envelope protecting all the membranes in the eyes, nasal passages, and all the places where unwelcome organisms enter into the system including the colon.

The first step in supporting the intestinal wall is to consume a good probiotic that contains Acidophilus. Herbs such as slippery elm aid digestive enzymes all found in the intestines leading to mucous secretion that coat and protect the delicate lining of the intestines.

Supplementing with nutrients to support the health of the intestinal walls now and into the New Year can result in enhanced overall health and better digestive function.



Health Matters
Flo Lavallie

Sugar beet growers in Southern Alberta liked the work ethic of Aboriginal workers

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During the same period it is estimated that a similar number of Métis workers, referred to in the industry as "freelancers," also migrated to southern Alberta each spring and summer to work in the beet fields.

Most of the Aboriginal workers came from northern Saskatchewan communities such as Wichekan, Montreal Lake, Pelican Lake, Big River, Thunderchild, Sandy Bay, Lac La Ronge and as far away as Stanley Mission. There were so many Aboriginal sugar beet labourers in 1971 that the Alberta Sugar Beet Growers' Association Labour Chairman, Walter Strom, stated, "After nearly 20 years of using large numbers of native workers from Northern Alberta and Saskatchewan, we are still the largest users of native workers in Canada."

First Nations and Métis workers did more than work the fields. During the growing season some worked as truck drivers, machine operators, (tractors, backhoes, bobcats, toppers), carpenters, welders and sheet metal workers. Some were also kept on during the harvest season to operate machinery, pile bales, and plough and disc the soil.

By the early 1980s, the increased use of machinery and chemical weed controls were replacing people in the sugar beet fields, the need for workers declined.

Today most growers hire Mexican Mennonite workers, but some still hire Aboriginal workers, many of whom can trace their family's involvement in the industry back three generations. When some of these growers were asked why they still hire Aboriginal workers, all of them stated, that Aboriginal people are on the average the best workers.

good food bites

THE TRUTH ABOUT GRAINS...

Do you ever wonder what it means on a food package when it says "whole grain" or "multi grain"? Do you ever wonder what the difference is between "whole wheat" and "whole grain"?

Individual grains or kernels are made up of 3 parts: the germ, the bran and the endosperm, and all 3 parts contain important nutrients. The bran is the outer layer of the grain and provides fibre and some B vitamins, minerals and protein. The germ layer is where most of the grain's vitamins and minerals are found. The endosperm makes up the largest part of the grain and is mostly carbohydrate – starch in particular.

- **REFINED GRAINS** have had the germ and the bran removed. These are found in foods like all-purpose (white) flour, white pasta, white rice and white bread.
- **WHOLE WHEAT** flour may have had much of the germ layer removed.
- **WHOLE GRAIN** products contain all parts of the grain. Many foods containing whole grains will have the words "whole grain" followed by the name of the grain as one of the first ingredients. Whole grains include: oats/oatmeal, barley, quinoa, popcorn, brown rice, whole wheat and whole rye...to name a few. These may be sold and eaten on their own or they may be added to other food products such as breakfast cereals and breads.
- **MULTI-GRAIN** means that a product contains more than 1 type of grain, but these may not be whole grains. Often multi-grain products contain a variety of refined grains and do not offer the health benefits of whole grains. Read your nutrition facts table and ingredient list to look for a product with whole grains.

For more information on your grain products, check out:

<http://www.hc-sc.gc.ca/fn-an/nutrition/whole-grain-entiers-eng.php>

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Art offers an excellent way to understanding

Imagine the world without arts and entertainment. Before you do that, ask yourself what is art?

Art entertains us in many forms. It is the music you listen to, the movies and television programs you watch, the painting and sculptures you admire, the plays and live theatre you attend and the speeches and storytelling you listen to.

Art is the literature, magazines and newspapers we read. Look at the totem poles, teepees, rock painting, beading, powwow dancers, drummers and singers. It is all art, my friends.

Art shows ideas, shows meaning and brings fun and excitement to our lives. Check out the fabulous jiggers at Batoche one of these years and tell me that is not an art form!

Art has the power to connect people and although art is not a language, it can present ideas that are understood by those who observe it. In short, art gives a voice to people all over the world no matter what language you speak.

Through art we can communicate our dreams and ideas that cannot be expressed in words. We can share our history and worldviews through art. Hieroglyphs, rock paintings and

wampum belts, for example.

Art provides a way to understand other cultures.

Culture is a way of life that includes language, arts, sciences, behaviours and beliefs. Art is a part of culture and culture is influenced and expressed by art.

Storytelling is an art. The stories and traditions that have been passed down from generation to generation have kept many indigenous societies vibrant and alive.

I dare say that art is kind of like baking soda (tapwe), it has so many uses.

According to studies conducted in the United States, "One of the greatest teaching tools is art; wherever there is a school there will be art.

Art is fun and acts as an interactive tool for the reluctant learner and younger students."

Many people depend on art and it's not only the people that create art that make money through art. People who



publish books, magazine editors and newspaper folks all need art to add to their work.

There are people who have chosen the arts as a profession, and

while some make good money, some struggle, but everyone appears to love the work.

One of my favorite art forms is live theatre. I have seen plays performed by actors of the Saskatchewan Native Theatre Company that still make me laugh.

Plays and monologues, like the upcoming Vagina Monologues showing April 26 and 27 at the Mackenzie Art Gallery in Regina (shameless plug) have the power to bring to light the issues of violence against women and girls to the forefront of our society.

Internet is the main source of entertainment today. Online entertainment sites, mobile phones, online games are the big types of entertainment in our societies today.

Art is everywhere we look and

encompasses so much of our daily lives. Who knew! I certainly didn't until I researched the topic. Now it all makes perfect sense.

We talk about entertainment and we all know its importance in our lives. It is not only a way of explaining our views, but also a way to remove stress from our societies. We can't live without entertainment and art in our society. It helps us understand who we are and where we came from.

The arts challenge and inspire, and change people because audiences are encouraged to answer questions about life, the world and the legacies they are creating.

When we understand ourselves more deeply and when we believe in our ability to create we see that we really can change the world.

Ekosi. Go change the world with your art.

I love hearing from the readers.

Send your letters to Sandee Sez
C/O Eagle Feather News P.O. Box
924 Station Main, Saskatoon, SK.,
S7K 3M4 or email
Sandra.ahenakew@gmail.com



GABRIEL DUMONT INSTITUTE of Native Studies and Applied Research

Métis Veterans Memorial Monument Project

The importance of Métis veterans to the Métis community cannot be understated. Our veterans occupy a point of honour at all Métis gatherings and cultural events. The Métis Veterans Memorial Monument will be a landmark for generations of Métis people to gather and pay homage to the servicemen and servicewomen who have served our country.

The Gabriel Dumont Institute has been chosen to oversee the building of the Métis Veterans Memorial Monument at Batoche, and is seeking donations towards the total project cost of \$300,000. Donations over \$10 are eligible for a tax receipt.

Donations over \$25 will receive the CD *Honouring Our Heroes: A Tribute to Métis Veterans*, featuring Métis performing artists - Donny Parenteau, Andrea Menard, Ray St. Germain, Jess Lee, Mike Gouchie, and Krystle Pederson.

Donations over \$50 will receive the CD above as well as the book: *Métis Veterans of Saskatchewan: 1914-1953* by Cathy Littlejohn.

Our goal is to ensure the monument recognizes and honours all of our Métis Veterans, past and present. If you know of a Métis veteran who should be recognized, please visit the website below for submission information.

For more information, please contact the Gabriel Dumont Institute toll-free at 1-877-488-6888 or visit the website www.gdins.org/veteransmonument.

Donations can be mailed to:
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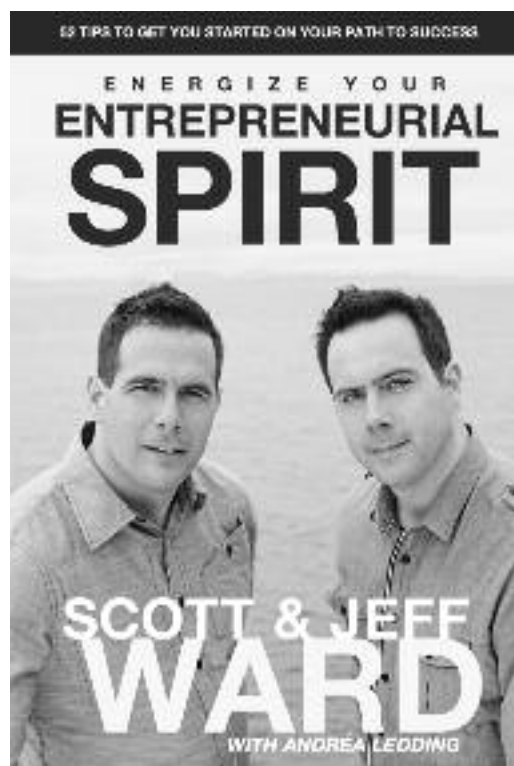
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Ward loves his 'lonely' job

“You are feeling sleepy ... now on the count of three, I want you to buy my book!”

No, that is not how hypnotist Scott Ward starts his show, but he sure could, now that he and his brother Jeff have worked with Andrea Ledding to publish their own book, *Energize Your Entrepreneurial Spirit*, 52 Tips to get you started on your path to success.

Ward, originally a teacher and career counsellor, has been in the entertainment business for almost a decade and his brother has also been self-employed for quite some time developing websites. In that decade they both learned lots about business by making mistakes and learning from them.

They decided to take what they have learned and put it down in a book and that led to *Energize Your Entrepreneurial Spirit*.

“We had a lot of fun pulling this together,” said Ward. “Working with family can be rewarding.”

Ward has been a hypnotist and entertainer on the road for several years and in that time he noticed a need for young Aboriginal role models and entertainers to have a promoter to help get these up and coming folks some work.

“Really, being a hypnotist is a lonely job,” he said as he took a rest at home between gigs.

“I started working with Dakota House and we would travel together and do events together and my wife and I started to promote his work. Then as we travelled I met more people that needed the help and then one day we decided to start Diversity Talent.”

Ward does not limit himself to just promoting Aboriginal acts.

“Diversity has always been important to me and we want to take the world to the Rez as we say,” said Ward. “That’s why we have an East Indian, some non-Aboriginals, and even a First Nation Elvis. Hence the name Diversity Entertainment.”

Home in Victoria after a leg of his tour, Ward only had a couple days before he was off touring across Canada with dates in big cities and also on remote reserves. Every stop is a new crowd with another chance to learn about the community and to share his talent and his message.

“I love my job,” said Ward. “And I want others to have as much fun as I do. I always tell potential entrepreneurs that to be successful they have to know when to quit their day jobs, know and understand what their gifts are and to have their family on board.

“If you have all that and a good work ethic, you can succeed.”

Saulteaux language a window into cultural survival

By Amanda Snell
For Eagle Feather News

For 30 years, Margaret Cote has recorded stories and teachings from Saulteaux Elders to use in Saulteaux language, literature and syllabics courses. This year, she published her first collection of stories, *Nenapohs Legends*, which is nominated for a Saskatchewan Book Award.

Nenapohs Legends is part of the First Nations Language Readers series, developed at First Nations University and published by the Canadian Plains Research Centre Press. It includes seven traditional stories, published in English, Saulteaux (standard Roman orthography) and Saulteaux syllabics.

Cote chose N’napoha stories because “he’s our legendary hero, our main character in Saulteaux legends,” says Cote.

“He was a trickster and these stories teach the cultural morals, values and beliefs,” says Cote. “The character he plays in most of these stories is teaching you what not to do, what not to be.

“They teach you not to be like N’napoha. And the kinds of trouble or the consequences of the things that happen to him, because of his trickery and his ways, teach you what not to do,” Cote says.

“When I recorded the Elders, I told them that I needed stories for my teaching at the University,” she says. “These are stories that are being lost and having them preserved in written form, in both Saulteaux and English, is just great for people who want to learn their language,” says Cote.

Arok Wolvengrey completed the Glossary for Cote’s book. He says it “presents a long overdue first set of texts to be published and readily available in Nahkawewin or Saulteaux, the westernmost dialect of the Ojibway language.”

“Margaret now shares (these stories) with a new audience through this publication,” says Wolvengrey. “And honours the memory of her Elders, including her father John and mother Madelaine (and Elder Bruce Keewatin).”

Although Cote grew up speaking Saulteaux, she says she stopped speaking it when she was a young adult, until

she met a linguist at Brandon University who revived her interest and love for her language.

“That’s when I realized how our language was being lost, and how much I enjoyed working with the language and teaching it.”

Reading Saulteaux syllabics has offered Cote a window into the importance of language in cultural survival. In her research, she found a letter from 1948 in the Indian Affairs archives, in which a chief from Fort Qu’Appelle area

wrote to a chief in the Crooked Lakes area near Broadview. The letter was hand written in syllabics and had an English interpretation at the bottom of the page.

“After I translated the letter,” says Cote, I realized that in the chief was inviting that other chief and his band over for a Sundance, during the years when the ceremonies were banned.

“He left that out in his English translation at the bottom of the letter.”

She says her book is unique because it is written by a First Nations person.

“I’ve come across so many stories written by anthropologists and other non-First Nations people, and their interpretations of the stories are not the same as when they are written and translated from a First Nations perspective, by a speaker of the language.”

Cote recently retired after a 30-year career teaching and developing Saulteaux courses at Saskatchewan Indian Federated College/First Nations University of Canada.

Saskatchewan Book Awards’ winners will be announced on April 28 at a gala in Regina.



Margaret Cote stopped speaking her language as a young adult but has now embraced it enthusiastically.



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Front row left to right: Giselle Smith, Kymura Smith, Nicolas McAdam, Naomi Johnstone and Cole Thomas. Back row: Left to Right: Nakota Bear, Kiana Roberts, Rashounda Rabbitskin and Starleen Sakebow.

Pelican Lake students learn life lessons through poster contest

Over the last few winter weeks at the Pelican Lake First Nation School, a poster contest was held so that every student might have an opportunity to display their artistic talents and how they can depict the virtues of compassion, caring, love and kindness.

Over 40 very impressive and most thematic posters were submitted to the final judging which took place on March 5.

Two students, Clarissa Manywounds and Keanu Isbister took first place while two others, Mavis Abbott and Shania Sakebow each took second prize.

There was also a contest at Chamakese Education Centre and the theme for these was 'What I plan to do when I grow up' in connection with the virtues perseverance, courage, determination and helpfulness.

Congratulations to the winners and to all those who participated.



From left to right: Clarissa Manywounds, Keanu Isbister, Shania Sakebow, Mavis Abbott.

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Former gang member sharing his lessons

This column started several months ago in prison. Really. It began with a fan letter and quickly turned into a remarkable story of transformation.

I had to share it because it is an incredible story that imbues hope and faith in our talents and abilities.

"I remember sitting in my cell reading copies of your column as well as other articles in Eagle Feather News," wrote Cory Cardinal. "I used to draw so much inspiration with these papers, sitting on my bed dreaming of one day seeing myself in your column."

Cardinal, from Sturgeon Lake

Years later Cardinal joined a gang. He also found himself homeless.

It was in prison that he realized he could do more than dream a better life; he could really make it happen. So he did.

He decided to apply himself, obtaining an education – studying hard and securing his Grade 12. He also continued to write, feverishly, and with a renewed focus.

"I entered a writing contest in this correctional and won first place with a poem I wrote when I was at my worst here in Saskatoon," wrote Cardinal.

What followed next was an

oned but eloquent scribe. Soon, CBC radio was interested. They did a three-part series on jail poets last spring. Geiger also wrote about Cardinal in the StarPhoenix.

Cardinal's poetry was then taught by an English professor at the U of S, who subsequently invited him to speak to his class.

Meanwhile, Cardinal was busy writing two novels. He wrote a memoir of his life, which is currently set to be published by Hear My Heart Books Inc, along with an anthology of poetry he penned.

"At first I had nothing to do so I started writing, reflecting, and about 50 pages in the guards came in and searched my cell and they took it and they were reading it, because they thought it was gang-affiliated," says Cardinal.

"So I became discouraged, but I picked up my pen again and this time I was more careful. I got a hold of a youth worker that I used to see and whenever I finished ten pages, I would send it to her. I was basically smuggling it out," confesses Cardinal.

After six months of writing, Cardinal finished a 150 page manuscript.

"It's about how I grew up in foster homes in Calgary, how my dad got us back from Welfare, how I got into gangs – my influences, how everything influenced me to get into gangs," explains Cardinal.

"It's meant to teach. It's got a lot of lessons in it. I've incorporated short stories and they're almost like parables." Cardinal deliberately changed all names of gangs and gang members.

"I really don't believe in exploiting others," says Cardinal.

He is also working on a documentary about homelessness.

"It's called Homeless, Not Hopeless," says Cardinal. "I always had this idea of a documentary. It's

meant to build awareness about HIV, street life and survival."

He set up an interview room and has already begun interviewing homeless people. He hopes to have the documentary done by this summer. Then, he plans to create a homelessness initiative which will fundraise to help provide homeless people with basic necessities such as socks, underwear, toothbrushes and clean needles.

I'm particularly fond of this story, not just because of Cory Cardinal's indomitable will and tenacious ambition to explore different avenues of artistic expression, but also I like what he represents ... change.

Many times my kids have been awestruck as we have driven past prisons, embarrassing me to no end as they ogle the fences in search of prisoners, followed by an inevitable barrage of juvenile questions. Always I remind them that people in prison are not bad people, but they are people who have made bad choices.

Cardinal's success is a great example of the innate power we each possess. Change is merely one decision away.

If you would like to book Cory Cardinal for a speaking engagement, you can contact his support worker, Natalie Kallio, from the 601 Outreach Centre at: support@aids.saskatoon.ca

If there's an artist, entertainer or event that you think could be featured in Eagle Feather News, give me a shout at: snazzyjess@hotmail.com. See you next month!



Cory Cardinal has turned to writing after putting the gang life behind him.

First Nation, then mentioned his life in the foster care system and how he dreamed of writing a book that would be so successful he and his siblings would be able to escape together.

astounding succession of events. Dorian Geiger, a young writer for The Sheaf, a University of Saskatchewan newspaper, noticed Cardinal's writing and decided to investigate the impris-

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Painting gives Eklund a focus in life

By Darla Read
For Eagle Feather News

Growing up, Curtis Eklund always wanted to be an artist. He had a cousin who used to draw, and after watching her, he began to practice.

Eventually he began drawing tattoos. "I didn't start painting until I came in here."

"Here" is the Saskatoon Provincial Correctional Centre, where Eklund is in secure remand awaiting trial in a shooting death in his home community of La Loche. One man has been convicted in the shooting.

Instead of leading the life of an artist, 28-year-old Eklund turned to gangs, saying he led a dark lifestyle.

Now Eklund is taking steps to leave that kind of life behind him, and his artwork is helping him do that.

"Tomorrow doesn't have to be like yesterday, so I always push forward, even if it gets hard."

His turning point came at a religious pilgrimage. A guy approached him, drunk, and told him he wanted to be a part of the gang.

"It made me feel ashamed of myself," recalls Eklund. "I looked at myself through someone else's eyes, and I wasn't

proud of what I was becoming.

"I just said, 'I'm out. That's not who I am anymore.'"

Eklund says he couldn't go back on that, and it's been a struggle ever since. He says the gang wants to "take him out," seeing him as a liability, and he's confronted with that reality daily in jail.

Eklund paints regularly, and numerous pieces of work were recently featured in an exhibition called Conart at the SCYAP art gallery in Saskatoon this past January and early February. A portion of proceeds from the exhibition will go to STR8UP, an organization that helps people leave gangs, of which Eklund is a part. He says it has taught him to be humble and that the world doesn't revolve around him.

One piece in particular stands out for Eklund. It's in ink and called Nature of Forgiveness. The piece combines Christian and Native imagery.

"The piece speaks to people who suffered through residential schools," says Eklund, noting that many Aboriginal people have a hard time trusting Christianity because of the schools.

Eklund, who has turned to religion to help him move away from his past, believes God loves everyone for being



Curtis painted the mural behind him (in addition to the piece he's holding), and the word on the mural, miywanohk, translates to "inviting place" in Cree. It will go on the front of the cultural trailer at the correctional centre. (Photo by Darla Read)

who they are, regardless of their language or culture, and says there is no shame in being yourself.

"Change is possible, no matter what society says, or even if you're painted by your past in a negative way. There's always hope for change if you want it badly enough, and there's always people willing to help you if you mean it."

Diann Block, culture coordinator at

the jail, has encouraged Eklund's painting passion. She says painting has given him a focus, and says he's become a role model for the other guys.

Plus, she says painting will give Eklund a chance to have a job when he gets out of jail.

"I really think he has a chance for his art to be recognized and really go somewhere. And what a story that is."

Stirbugs and Screws written by former guard unwilling to do life in the pen

By Mike Gosselin
For Eagle Feather News

Arnold J. Isbister was a Federal Corrections Guard who spent 15 years in the system. His latest book, Stirbugs and Screws, is a fiction based on fact account of his time spent "on the inside."

Stirbugs is a name guards give to 'crazy' inmates. Screws is a slang term inmates call the guards. Isbister's book is about one of each – a First Nations Guard and an inmate imprisoned for life.

"Part of the book was therapy after everything I witnessed while working at the prison. Part of it was a story based on the clientele I worked with. It's almost like you're doing time along with the prisoners, only they get out before you."

And after 15 years on the inside, Isbister called it a career.

"When my 15 years was up I asked how much longer before I got a full pension. The answer ... another 20 years. I couldn't help but think that's the equivalent of a life sentence."

For Isbister, the harsh realities inmates face, like spending the rest of their days behind bars, played into his own psyche.

"All the fiction you hear about from in there. All the bad stories become fact. I wanted the people to know what life is

really like for guards and inmates."

Stirbugs and Screws connects the Corrections and Reservation systems as the two main characters "resolve to find freedom, home and a normalcy in their life." And although their perceptions of home and freedom differ, they find a common ground – and a secret that binds them.

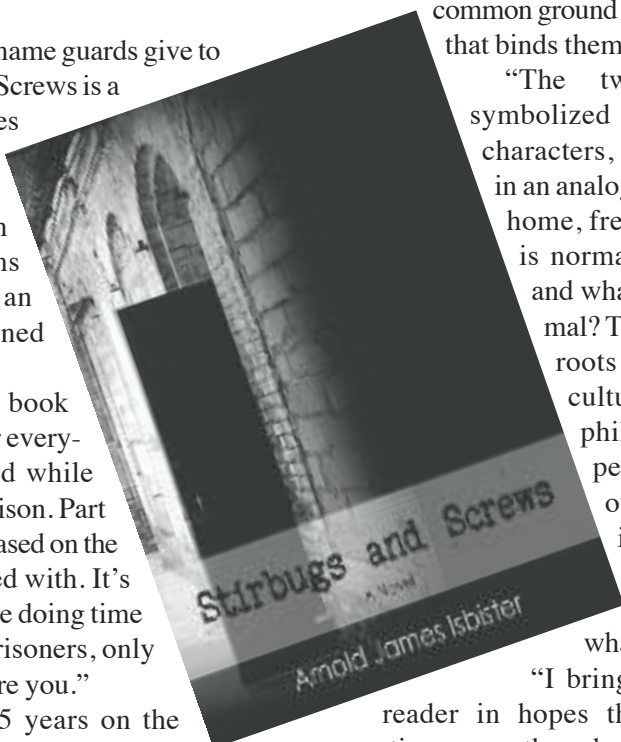
"The two worlds, symbolized by the two characters, are reflected in an analogy on what is home, freedom. What is normal, abnormal and what is paranormal? The ties of our roots bind us, our cultures into philosophy and perspective so our viewpoint is relative to where we are and what we are."

"I bring this to the reader in hopes they see the connection even though the two are worlds apart. The commonality of the two is stranger than fiction."

Isbister admits the inmates he worked with became more than just prisoners to him.

"When you see certain people more than you see your friends and even relatives, they become a part of your life."

Isbister hesitated to say the inmates were friends. "I guess I could say they were acquaintances," he stated.



Isbister self-published Stirbugs and Screws and has made it available at McNally

Robinson in Saskatoon, through amazon.com and createspace.com/3722571



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Play Responsibly

Book puts Gabriel Dumont's role in proper historical perspective

I would like to thank the Saskatoon Book Awards Brunch Committee for providing me with the opportunity to speak at this event. I also want to congratulate all other shortlisted authors present today and wish them the best of luck on April 28.

There are so many talented authors and great publishing houses that have been shortlisted for these awards, I am truly humbled and honoured to be included in this group, and I am equally honoured to speak to you all today.

Before speaking about my book, *Gabriel Dumont: Li Chef Michif in Images and in Words*, I would like to acknowledge my employer, the Gabriel Dumont Institute, for providing me with the opportunity to spend so much time to compile and write this book. I worked on it, off and on, for three years.

A special thank you must be extended to the GDI Publishing Department, particularly Karon Shmon, publishing director and David Morin, who did the book's layout and provided a good eye as an editor. This book is truly a community project and dozens contributed to it. I can't name them all here; however, it would be amiss not to acknowledge Don Ward for the book's excellent copyedit and Dennis and Jean Fisher who made a gracious donation of a large collec-

tion of Métis-related artefacts to the Institute—many of which found their way into the book.

Finally, I would like to acknowledge the Office of the Interlocutor for Métis and Non-Status Indians, Aboriginal Affairs and Northern Development Canada for funding the book.

Gabriel Dumont: Li Chef Michif in Images and in Words is a tribute to Gabriel Dumont and includes hundreds of images relating to him as well as hundreds of newspaper articles. It involved the efforts of dozens of people and is truly a community-based book.

What drew me to write a book about Gabriel Dumont? Working for the Gabriel Dumont Institute for the past 15 years naturally helped me gain an appreciation for him as did my academic training in history. However, the passion expressed by Métis community people and artists is what mainly drew me to compile and write a book about "old Gabe."

While much has been written about the 1885 Resistance, and much in particular about Louis Riel, not a great deal of historical analysis has been done on Gabriel Dumont. This is a glaring omission because for many, if not most Métis—here in Saskatchewan anyway—Gabriel Dumont is the people's hero, while Riel is the martyred hero.

Seeing hundreds of visual representations of Gabriel Dumont over the past decade and half, led

me to conclude that an image intensive book about the Métis leader would make a real contribution to our understanding of him as a historical figure and an iconic cornerstone of Métis identity. Therefore, I documented as many Dumont-related images, ranging from 1875 until the present, as humanly possible.

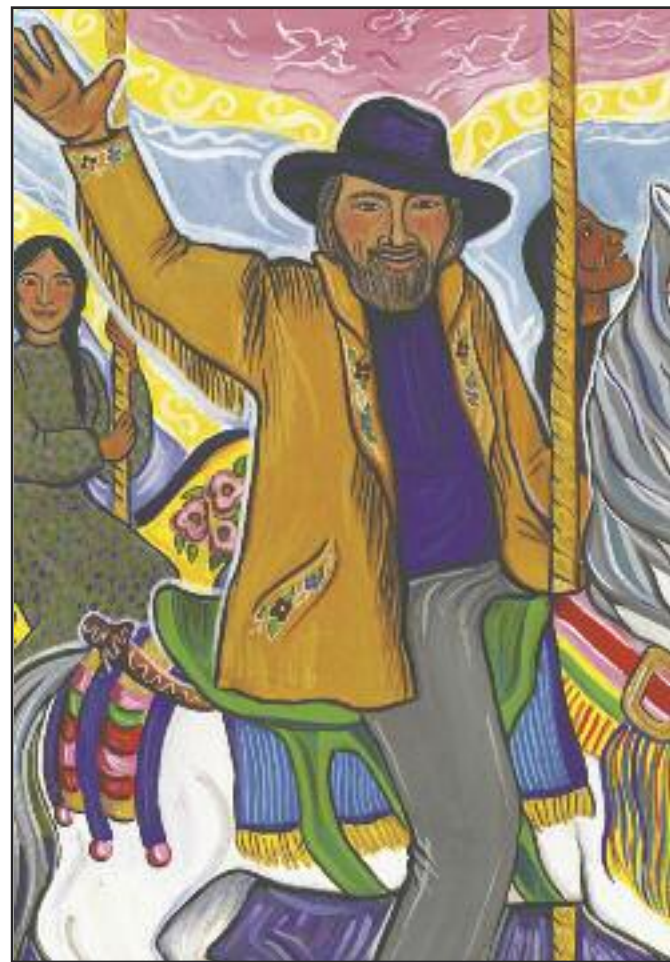
However, visual representations, through time and place, are not the only one way in which Gabriel Dumont has been remembered. He first appeared in newspapers in the 1860s Red River Settlement, and his memory still appears in newspapers and in online blogs. Therefore, besides being a visual tribute to Gabriel Dumont, this book also includes an extensive listing of various journalistic and first-hand accounts of him from the 1860s until the present.

Another reason why I thought that this book would be useful is because so little is really known about Gabriel Dumont during key stretches of his life. I wanted to write a book that would fill in the gaps of his extraordinary life without writing a biography. That's when I decided to research and write a book which focused on Dumont-related images and on newspaper and old book accounts. Much of this information is readily available online, which made the research of this book much easier.

While researching this book, I found out some very interesting things. For instance, how many people know that Gabriel Dumont saved some children from a fire in 1888 in Montreal? To paraphrase Gabriel's response to a crowd of bewildered French-Canadian onlookers at the rescue of the children: "How could I stand by and listen to the children suffer?" and "I don't burn like other men!"

How many here know that a rich French-Canadian widow in Montreal, who owned a large restaurant and other properties in the city's Quartier Latin, proposed marriage to Gabriel, but while flattered, he declined because his heart belonged to his people? Hollywood couldn't make this stuff up.

Other vignettes proved more tragic as I learned even further of the terrible aftermath of the 1885 Resistance on many Métis and First Nations families. Right here in



Saskatoon, at the U of S Archives, there is a ration card by the Duck Lake Indian Agent which is dated from October 1885. Madeleine Dumont, Gabriel's beloved wife who would die prematurely in Montana in 1886, was one of the recipients of this aid. How galling and terrible for her that she had to accept assistance from the same government whose soldiers burned down her home and looted all her property.

War creates widows and orphans. How many people know that one reason that Gabriel entered the Wild West show was to help provide for Métis and First Nations orphans in Montana whose parents died as a result of the 1885 Resistance? Those iconic photographs of Gabriel cradling le petit, his beloved rifle, were sold for \$2 US in order to contribute to this cause. Today, these photographs of Dumont known as "Cabinet Cards" sell for upwards of \$4,200 to \$8,500.

In his day, Gabriel Dumont and his exploits were covered in newspapers throughout the English-speaking world. There are even newspaper stories about him written in Welsh. And that in itself raises an important point which historians have generally failed to address. No one has yet tried to put the 1885 Resistance in the context of the British Empire and its colonial struggles during the 1880s.

During the 1880s throughout the Empire border wars in Afghanistan, the smashing of Gordon's Sudan by an Islamic threat of war between Russia, and the 1880s which took place here in Saskatchewan. What in terms of casualties of combatants, the war was a topic of international audience. Dumont's exploits in Auckland New Zealand, Australia, Glasgow, Wales, Birmingham here in the large, sp-





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The Americans also wrote about him too. Press coverage of Dumont was extensive and ranged from the New York Times to small town newspapers in Montana and North Dakota.

A story about Dumont receiving a medal for valour by the Old World French living in New York City appeared in a New York Times article in 1886. That very same medal is part of the Prince Albert Museum's collection. It was sold in the 1930s for \$10 by Dumont's nephew to a Prince Albert jeweller. In 1887, the Fort Benton (Montana) River Press reported that French Canadians in New York gave Gabriel Dumont a

gold watch. That very watch is now in the Duck Lake Museum. We are indeed very fortunate that these precious pieces of material culture relating to Dumont's person remained in Canada and are closely located to his Batoche-area home.

The public transformation of Gabriel

Dumont into a Pan-Canadian hero is an important story that has been overlooked. I wanted to address this appropriation in the book. While he has always been a hero to the Métis, he is now a Pan-Canadian hero. Institutions, streets, and buildings bear his name from British Columbia to Québec. An eclectic array of individuals and groups have made Dumont their hero, including John Diefenbaker, who met him as a child in Wakaw and announced in the 1950s, when he was Prime Minister, that the Métis leader was one of his heroes, and a revised cell of the FLQ which chopped off the head of a statue of John A. Macdonald on the anniversary of Louis Riel's execution in 1992.

Ville de Québec, Quebec's 400-year-old capital city, even renamed a street for Gabriel Dumont after it had long been named in honour of Adam Dollard des Ormeaux—a one time martyr of New France, who proved less than altruistic in his final dealings with the fledgling colony's Iroquois rivals.

Gabriel, who died in 1906, even has a Facebook profile. Although, I am not sure he would approve of his head being superimposed on the body of Scarface's Tony Montana firing a machine gun at his enemies. Now we have Gabriel—the Gangsta—a new imagining of the Métis hero.

Maarsii. Thank you for listening.

— Article by Darren Prefontaine
Gabriel Dumont: Li Chef Michif in Images and Words Address by Darren Prefontaine, Saskatchewan Book Awards Brunch, Saskatoon, March 11, 2012.

Images courtesy: The Gabriel Dumont Institute; Cowan Auctions; the Duck Lake Regional Interpretative Centre; the Prince Albert Museum; and the Buffalo Bill Cody Center



Gabriel Dumont Institute Book Launch



Please join the Gabriel Dumont Institute at the MacKenzie Art Gallery as they celebrate the launch of the Institute's newest resources:

Gabriel Dumont: Li Chef Michif in Images and in Words
Call of the Fiddle
Relatives With Roots

An Institute of Our Own: A History of the Gabriel Dumont Institute

Where: MacKenzie Art Gallery, 3475 Albert Street

When: Friday, April 27, 2012 at 7:00 PM

Why: Join us for book readings, author book signings, and refreshments!

Who: Anyone interested in Métis culture!

Contact: 306-934-4941 www.gdins.org

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of Native Studies and Applied Research



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GABRIEL DUMONT INSTITUTE
of Native Studies and Applied Research



Why Jesus wept

Some days, when you get to the middle of your fifties like I am, you look back and wonder how you ever made it this far without certain things happening.

There are turns of fate and circumstance all along life's road and at my age, you get to re-examine all of them.

People get sick, people leave, and accidents happen, good fortune sprawls across your path as suddenly as summer rain. It's a lot to consider.

As a writer and a journalist, I've been fortunate to have met a lot of very good people along the way. Some of them were famous, some were infamous, a few were notorious and most of them were unexceptional, ordinary people with ordinary lives.

But hindsight lets me see that what made them extraordinary were the extraordinary stories they carried that changed me somehow, made me more, made me better.

One was a lady I'll call Emily. She was an elder and a traditional teacher and in the humble nature of those spirit healers, wouldn't want her real name used even though I'm sure she's long continued on her soul journey.

She was a Stony woman and lived in southern Alberta. I found my way to her not long after I'd gotten back in touch with my people after 20 some years.

Emily lived on the same reservation she'd been born on and when I met her she was in her late 70s. She was a quiet woman. Her favorite activity seemed to be sitting in her old willow rocker, smoking her pipe and watching the land. We never spoke then.

Without saying a word to me she let me know that these were special times and I'd be better off if I could learn to discern why. I tried but I was impatient and all I learned was quiet.

Emily had seen things change amazingly for her people. She'd been born just after the turn of the last century. She was a teen when World War I broke out. She was a young wife with a couple kids when the Great Depression hit.

She watched her people change forever, more drawn to devices and new tools than the old ways and the old skills. She watched young people leave their culture and language behind and head for the cities. She'd seen ceremony become less vital.

I came to her not really knowing anything about ceremonial things. I didn't know much about anything that

had to do with First Nations people. I was living in Calgary, learning to fly fish and I'd wandered to her cabin one day tracking a trout stream that wound its way out of the Alberta foothills. It was early evening and she invited me to sit and join her for tea.

I haven't been in very many situations where

I was just known instantaneously.

Emily looked at me, smiled and patted

my hand. Talking to her was incredibly easy and when I spoke about having finally made it back to my people and being dumbfounded at the amount I didn't know she understood.

Then she undertook to teach me. Very gently, very easily, she showed me traditional spiritual ways and she talked to me about their value.

She'd been in residential school and knew how it felt to have tradition and language and ceremony removed. She understood that when people arrive back home that it's necessary to bring them back from the inside out.

So she taught me how to build a sweat lodge, to gather medicines and how to pray.

"Always just ask for nothing," she said. "Just give thanks for what's already here. It's how an Indian prays."

Those words meant a great deal to me. My adopted home had been built on a foundation of religiosity rather than spirituality and I bore a lot of emotional bruises from that.

Then I noticed that she had a beat up old Bible on her bedside table. When I asked her how she could keep that after all she'd been through in the residential school, she took my hands in both of hers, looked deeply into my eyes and said, "Because Jesus wept."

It seemed like an odd thing to say and it took me years to get it. Our greatest teachings are like that. There are no profound answers.

Instead, there's just enough to carry with you and explore and consider while you live. I finally came to understand what she meant and it changed me.

See, Jesus wept in gratitude for pain and for the lessons it contained. When you can come to accept your pain and confront it, you can learn to let it go.

You can learn to say a prayer of gratitude for the teachings within it all. That's what she meant.

It's how an Indian prays.

One Native Life

Richard Wagamese



Sâkêwêwak Storytellers Festival now in its twelfth year in Regina

By Meagen Thomas
For Eagle Feather News

What do Treaty No. 4, the end of the world and zombies have in common? On the face of it, not much until new media artist and Sâkêwêwak Storytellers Festival luncheon speaker Ed Poitras, explains how zombies and the apocalypse can be a metaphor for European colonization, the cosmos, the nature of change and how that all ties in with Treaty No. 4, then and now.

"The talk and the way it was set up was so that it could take many directions, and even become performative," Poitras said.

The 12th annual Sâkêwêwak Storytellers Festival took place March 29 – 31 in Regina. Featuring artists, academics, performers with unique approaches to contemporary and traditional storytelling, the annual event celebrates indigenous oral tradition with a compelling, contemporary twist.

The festival, co-coordinated by freelance artist and educator Robin Brass of Peepeekisis First Nation and El Salvador-born musician Ramses Calderon of Regina, debuted in 2001 as the Distinguished Storytellers Series. Brass has been involved with the festival from its very beginnings.

"I felt, as others did, that there needed to be a forum where many of our traditional knowledge keepers and people who had been raised and steeped in those oral traditions could be presented in a manner that understood and respected their methodology and protocols and to put it in a context where it wasn't seen as something quaint – that these are powerful significant traditions," said Brass.

"At festival we always encourage people to do storytelling in their native language. It's a great experience even if the audience doesn't understand the language. By hearing the sound of the language and being immersed in it, a space for learning is opened up."

The theme for the festival this year was Treaty No. 4. A broad topic in itself, that expansiveness gave organizers the flexibility to bring in diverse range of performers, artists and distinguished academics.

"Sometimes we get asked why are academics involved and what they have to do with storytelling. We are our own reality at every moment through not only grand narratives and artistic performances but also through people who have chosen to articulate theories in the academic world – and we're all in this together, right?" Brass explained.

"From performance artist doing something spontaneous to teachings being shared at length by powerful elders and the scholars all coming together, it's all a festive and fun celebration. People like the festival because it is so inclusive and it really does reflect our societies and community with so many people from so many walks of life speaking and presenting alongside each other."

The festival's broad appeal over the years owes as much to the quality and caliber of featured guests as it does to how the programming is delivered. Lectures are balanced with interactive outreach sessions, live music and film screenings. For featured guests, meeting and mingling with the audience is not the exception but the rule.

This year's line-up of guests included artist Ed Poitras; former National Indian Brotherhood chief and Office of the Treaty Commissioner (OTC) speaker, Noel Starblanket; author and First Nations University of Canada professor Dr. Blair Stonechild; award-winning filmmaker Kevin Lee Burton; hip-hop artists Desmond Merasty and Anthoney Ballentyne; the David West band; blues musician Jeff Crowe; author and educator Margaret Cote and many other stand-out local and regional talents.

The Sâkêwêwak Storytellers Festival is curated and presented by the Sâkêwêwak Artists' Collective. Founded in 1996, Sâkêwêwak offers a diverse range of programming including gallery exhibitions, screening, residencies, interdisciplinary and site-specific works.



David West of the David West band on two-sided, 7 string fretless guitar.



Gary Natomagan and Erin Lalonde work on their latest glass creation.

There are no boundaries for this glass act artistic duo

By Darla Read
For Eagle Feather News

Two Aboriginal artists are helping bring the art of glass making to homes and businesses in Saskatchewan.

Gary Natomagan and Erin Lalonde are the artists behind Castle Designer Glass, which owner Janet Parkinson opened in October 2009. She began the company because she wanted to showcase the art of "slumping."

"I was driven by my love of glass and the increasing demand for new and exciting designer products for the booming building industry," says Parkinson.

Castle Designer Glass creates backsplashes, counters, freestanding or wall-mounted art, dividers, door inserts, railings, or shower doors and walls. Commercial installations include hotel lobbies, casino wall murals, restaurant and board room feature walls, and glass logos and signs.

The technique of glass slumping involves creating a mold out of refractory material, which means using something that will not burn up in the excessive heats that are required to melt glass. The refractory material, which can be clay, powder, fiber 'blankets', and other materials, is used to create the design that will texture the back or underside of the glass.

Once the mold is created and laid in the kiln, the sheet of glass is laid on top of the mold, and the kiln is programmed for

the necessary time and temperature combination to achieve the desired effect. Essentially, the glass is heated enough to make it sag, or 'slump' over the mold, but not hot enough to turn it into molten liquid.

Glass is removed from the kiln once it has cooled, resulting in a sheet of glass that is textured on the bottom, smooth on top, and slightly curved to reflect the shapes of the mold underneath. Textures, depths, patterns, shapes, and designs are endless and only limited by the imagination of the artists working on the pieces.

Natomagan, a self-taught artist of 25 years, is drawn to working with glass because it's something new. He draws inspiration from growing up on the trap line.

"When I was supposed to be studying, I was drawing in books," he recalls, laughing. "I used to get into trouble."

Lalonde feels lucky to work alongside someone like Natomagan.

"It's like school. I'm learning new things every day," she says. "Janet gives us the freedom to do our own thing. There are no boundaries on the creative process."

"(Glass) always adds richness and class to any space or environment," adds Parkinson. "It's pure and natural and, by adding bold rich colors and texture, it becomes more alive. I think most people love glass instinctively and are drawn to its intrinsic beauty."

UAS funding secure under new budget

One piece of good news that came out of the recent federal budget was the renewal of the Urban Aboriginal Strategy program (UAS).

The program provides funding opportunities for initiatives that support urban Aboriginal communities by promoting self-reliance and increasing life choices for Aboriginal people living in urban centres. Priority is given to initiatives that engage partners and expect to affect policy or other long term change.

UAS uses local volunteer committees to connect with the community at large and to help facilitate the investment of federal programming dollars

into non profit and nongovernmental organizations. Saskatchewan UAS committees are operating in Saskatoon, Regina and PA. They all just hosted their yearend community events that mainly focused on youth.

The Regina group hosted a large round dance and the PA group hosted a youth conference with guest speakers including actor Justin Rain and athlete and role model Mike Linklater. Saskatoon UAS hosted a daylong session that engaged their community partners, youth and elders and had youth guest speakers' entrepreneur Kendall Netmaker and activist Erica Lee come to share their stories of ambition and desire to see change.



Kendall Netmaker and Erica Lee gave motivational speeches at the UAS Saskatoon Community Engagement in March. (Photo by John Lagimodiere)

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GLASS FURNITURE

ABSTRACT TREES

Approximate Size: 3.5 feet by 5.5 feet

OUR ARTISTS:

Gary Natomagan
Erin Lalonde

CASTLE DESIGNER GLASS

840 - 47th Street East, Saskatoon

Phone: 306-477-0098

Email: CastleDesignerGlass@gmail.com





Back Row: Davis Whitstone, Farron Chamakese, Jayda Weaseltail, Brendan Loonskin, William Pete, Creedence Nighttraveller, Jocelyn Morin Front Row l-r. Warren Nekurak, Harvey Mercredi are getting ready for Oskayak's LOL Fundraising Gala.

Oskayak's exchange trips an incentive for students

By John Lagimodiere
Of Eagle Feather News

Getting youth to stay in school is always a challenge placed on educators. At Oskayak High School in Saskatoon, they use the lure of a cultural exchange trip to somewhere in the world as a way to keep the students engaged in school and as a reward for their hard work.

"Last year with the cultural exchange in New Zealand we witnessed the largest graduating class in Oskayak history with 30 students," said Rachel Fiddler Community School Coordinator at Oskayak.

"This year, as it stands today, we are projecting 43 graduates. International travel and cross-cultural exchange is truly a unique opportunity for Oskayak students and is making a huge impact in our school community."

Cultural learning is also incorporated into the classroom. Last year, the grade 12 class researched and explored the Maori culture of New Zealand for a two week

study tour. This year, the Grade 12 class has connected with the Qeqchi Indigenous community in Guatemala and plan to visit Guatemala at the end of May.

As one can imagine, the cost of the trip is quite large. To offset some of that burden, a youth fundraising committee was struck and they decided to plan and host a comedy gala to help fill the coffers.

"We have put in lots of time already organizing this night. We got the idea for comedy from talking about what we wanted to do and someone said we should call it LMFAO, but then someone said LOL and we knew that was it," said student fundraiser Jocelyn Morin.

"This trip is a great motivator for us as students. We already met some of these people from Guatemala when they came to our school last year so we are excited to see their country too."

This trip is often the first time many of these students leave the country and can have a huge impact on them.

"I am so excited," said Colt Ahpay

another student fundraiser. "Me and my friends want to make something big happen with this LOL night and we are motivated."

The event takes place on April 25th at the Broadway Theatre and includes local

talent like Curtis Peeteetuce, Joel Jeffrey, Ryan McMahon and Myles Morrison. The big name of the night is comedian Dawn Dumont who is co-host of Fish out of Water on APTN and who has also been featured at the Winnipeg Comedy Festival.

LOL FUNDRAISING GALA

Wednesday April 25, 2012 at 7:00 pm
Broadway Theatre, Saskatoon
Tickets - \$15.00
Available at the door
or in advance. Call 659-7730

FEATURING RENOWNED COMEDIANS & ENTERTAINERS:

DAWN DUMONT
CURTIS PEETEETUCE
RYAN MCMAHON
MYLES MORRISON
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Oskayak High School is an urban First Nation's School that is funded by the Saskatchewan Ministry of Education, governed by the Kitotiminawak Parent Council and operated by the Greater Saskatoon Catholic School Division. We are searching for innovative teachers with a strong philosophy in the area of First Nations and Métis student success.

Inquiries may be directed to Gordon Martell, Superintendent of Learning Services at 659-7056. Please visit the Human Resource Services section of the Greater Saskatoon Catholic Schools website for job information and application forms.



www.gscs.sk.ca

Dirk's rules for guys (The Penile Dialogues)

John L: Eagle Feather News is on the cutting edge of quality journalism, with many excellent columnists and writers on staff. For contrast we've also got Dirk Dashing.

Dirk: Awesome intro, John! You know, I got a smashing response to Dirk's Law last month, but Sandra Ahenakew's excellent column on women's issues and their lady parts got me inspired. So I came up with Dirk's rules for guys.

John L: Sandra did a fantastic job last edition and we got rave reviews from readers. On the other hand, you have me a little worried. Remember, this is a family newspaper so keep it clean.

Dirk: Alright. So I notice this guy on a date and their waitress is flirting up a storm with this nimrod. Knucklehead is eating it up. The guy's date was pretty, but this waitress was a busty blonde with a smile that would make Foghorn Leghorn shut up and take notice.

John L: I've seen that happen – not to me, mind you. Usually the girl on the date just sits there, humiliated with no place to go. But I have seen where the girl trashes the moron and storms out. It's a little hilarious.

Dirk: So here's what you do. Resist the urge to burn Blonde into your memory banks. Instead, focus your mind with Kung Fu intensity on your woman's delicious attributes. To do otherwise is to flirt with disaster.

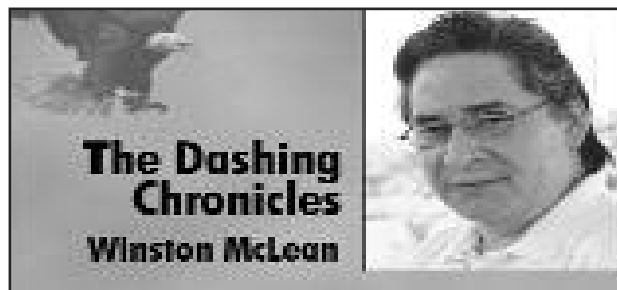
John L: Makes sense.

Dirk: And here's why. Blonde wants a tip. Her inviting smile is geared toward parting you from your money. She sees you as a chump and feels she has power over you. And Blonde suggestively pawing at

you in front of your woman? That should really piss you off.

John L: Ok, so that's rule number one. What else you got?

Dirk: Never, under any circumstances, steal your



woman's power. Your job is to bring her closer to the people and things she loves, and help her feel good about it. Letting her know it's a hassle or doing anything that robs her of the joy makes you a punk.

John L: Makes a great deal of sense too. So that's rule two. What is rule three?

Dirk: When out with the boys never make bets based on what your woman will do next. I don't know how it works, but they always find out. Unless you're playing for big money. And if the bet pays off, spend all the winnings on her because you have only begun to pay. She will find out.

John L: By my reckoning, we are now at rule four.

Dirk: Gentlemen, cart your arse to the gym. Not only will you look and feel better, but your John Thomas can grow by up to three quarters of an inch if you drop 20 pounds.

John L: Three quarters of an inch? You don't say!

Dirk: It has to do with the hydraulics and how Jack Hammer works – or doesn't. Fat builds up in the blood stream preventing the no-armed-bandit from rising to his full potential. Even 30 minutes a day of exercise begins clearing out fat deposits.

John L: Now that is fantastic news.

Dirk: Even better advice? Ship your lard ass to the doctor for a physical once a year. John, one in four men suffer from a non-functioning Cyclops. After the physical, Doc might hand out a prescription for boner pills. I'm told it's like you were 16 years old again!

John L: Ahem, good thing we are both physically fit and have no need for concoctions like that. But that advice could save lives, Dirk. Good job.

Dirk: You damn right it's good advice. But it gets better. Doc has a new test for the prostate that doesn't involve a greased-up finger up the wazzoo. In the past, that was uncomfortable – he didn't even take me for dinner and a movie first.

John L: I lost count. I think we are at rule five, and we are running out of space. Any final words?

Dirk: I have some pointers for women too, John. First, if something we say can be interpreted two ways, and one way makes you angry, we mean the other way. Second, it is a sign of good mental health when we go insane while watching football or hockey on TV. It is not a good sign if he goes bonkers watching curling, figure skating or where dudes do gymnastics with those ribbon dealies. That's just messed up.

Dirk says, if you can't repair your brakes, make your horn louder.

Dirk is on Facebook. Do your thing.

PotashCorp on board for John Arcand Fiddle Fest

The John Arcand Fiddle Fest is pleased to announce PotashCorp has joined us for the 15th Annual Festival presentation.

With a mandate steeped in tradition and focusing on youth and education, all at affordable prices, the PotashCorp contribution will help offset the costs of youth ages 12 and under being admitted free and will be a big step in reaching our goals.

Working together with a community minded partner like the Potash Corp will allow us to increase and build our children's activities at the Festival, making it more appealing to young families and in so doing disseminate the knowledge and carry it forward.

Many great new initiatives are underway for the 15th annual festival. The 2012

event will be highlighted by the long awaited addition of the "John Arcand" category to the fiddle contest, additional Cultural Classes (workshops teaching Métis beading and finger weaving) and Friday night's concert showcase will include a tribute to acknowledge the Province's declaration that 2012 is the Year of the Francophone.

Regular programming also includes fiddle, jigging and guitar workshops, nightly concerts, old time dances, daytime programming and much more.

The 15th Annual John Arcand Fiddle Fest will run August 9 to 12. For Festival details, visit the website at www.johnarcandfiddlefest.com. Updates are made continually as plans develop.

ASSISTANT/ASSOCIATE PROFESSOR

DEPARTMENT OF NATIVE STUDIES, UNIVERSITY OF SASKATCHEWAN

The Department of Native Studies at the University of Saskatchewan invites applications for a tenure-stream position at the rank of Assistant or Associate Professor. Applicants will have a Ph.D. in Indigenous Studies or related interdisciplinary program or discipline, and have a demonstrated ability for excellence in research, teaching, publication, and Indigenous community engagement.

We are seeking a scholar with specializations in, but not limited to: Indigenous Rights, Governance and Practices, and; Indigenous Knowledge (worldviews, translation, creation, experiential and other innovative learning and research practices), as well as demonstrated commitment to Aboriginal Engagement and community-based research.

FOR A COMPLETE POSITION DESCRIPTION AND APPLICATION DETAILS PLEASE VISIT:
http://artsandscience.usask.ca/college/employment/pdf/2012/1008_NativeStudies.pdf
 Or contact Dr. Winona Wheeler, Department Head: winona.wheeler@usask.ca

Review of applications will begin after May 1, 2012 and will continue until the position is filled, with the starting date July 1, 2012 or negotiable.

Reinvent yourself with SIAST



Thunder Creek Pork Processing (Meatcutting)

If you enjoy physical activity and would like a career as a meat cutter, this program is for you.

SIAST, in partnership with Thunder Creek Pork, is offering training in meat cutting skills. This program will meet the training needs to start work at Thunder Creek Pork. Thunder Creek Pork will have immediate work opportunities for those that meet their needs.

The training program will cover workplace communications, hand and power tools, muscle and skeletal structure, pork processing, slaughtering value-added product, sanitation and food safety, Thunder Creek practices and work experience.

Program dates

- April 16 to July 6, 2012

Admission requirements

- Unemployed (or working less than 20 hrs/wk)
- Ability to do physical work
- Grade 10 (or ability to read training material)
- Ability to read, write and speak English at a level that would enable you to gain employment.

To apply, attend the information session on:

- Monday, April 2, 4:00 p.m. - 6:00 p.m. **OR**
- Tuesday, April 3, 10:00 a.m. - 12:00 p.m.

- Macoun Meeting Room #3 213.05, SIAST Paliser Campus, Moose Jaw

For more information, contact: Marlene Knebel at 775-7469 or marlene.knebel@siaslask.ca

SIAST encourages applications from people of Aboriginal ancestry, people with disabilities, visible minorities and women interested in non-traditional occupations.

Visit www.gosiastr.com/programs/upcoming.shtml for information about employment training programs offered by SIAST.

Location:

- SIAST Paliser Campus, Saskatchewan Street & 6th Ave. NW, Moose Jaw and Thunder Creek Pork plant.

Tuition and Fees:

- \$1,475, plus approximately \$400 for books, materials and supplies

You may be eligible for a skills training benefit.

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First Nations major players in new oil alliance on prairies

By Larissa Burnouf
For Eagle Feather News

Four First Nations in Alberta and Saskatchewan have signed a memorandum of understanding to create a new energy alliance in the oil and gas industry.

The Onion Lake Cree Nation sits on the border of Saskatchewan and Alberta. It also sits on one of the richest oil deposits in the country, something the Driftpile Cree Nation, Sucker Creek First Nation and Ermineskin Cree Nation have taken note of and want to learn from as new partners in an energy alliance.

Onion Lake Chief Wallace Fox says the band wants to play the same role as the Husky Oil and other big energy companies in the world, entering into a joint venture with the three Alberta reserves.

Fox says the joint venture will only work to benefit the communities involved.

"Industry looks at primarily royalties, entering into an agreement and handing out royalties to First Nations," Fox says.

"We're looking at both the royalties, plus profits. Profit leads to reinvestment into the human resources in our communities."

The signing Chiefs say this new treaty between the four First Nations is a way for the reserves to get out of past hardships.

"I guess it's not wanting a hand out, but taking it upon ourselves to have a hand up," Driftpile Cree Nation Chief Rose Laboucan said.

"It is a way to gain control, out of poverty, out of assimilation, out of the prison systems. A better future, just out of the control to a large degree from the federal and provincial government."

Chief Fox says this venture is a treaty, similar to the treaties that were made before European contact.

"In the modern era, we're looking at an economic treaty to better our communities in terms of wealth opportunities, investment in our human resource to provide a better way of life," said Chief Fox.

The new partnership will be known as the Wanska Energy Alliance and will allow the reserves to build capacity within the oil and gas sector.

Chief Fox says the plans for the year to come involve continuous work with the strategic partners to explore and expand upon economic ventures in the respective communities.

Previous to this agreement, Onion Lake had created a company that has been working on the reserve called Onion Lake Energy. That company works alongside, Black Pearl which is currently pumping approximately 8,000 barrels of oil out of the reserve a day, making it the largest oil producing First Nation in Canada.



Onion Lake Chief Wallace Fox signed an agreement with the Chiefs from Driftpile Cree Nation, Sucker Creek First Nation and Ermineskin First Nation to create Wanska Energy Alliance.

Opportunity knocked at Aboriginal Youth Idea Challenge

By Kelsey Sugar
For Eagle Feather News

When John asked me to take pictures of the 'AYIC' (Aboriginal Youth Idea Challenge) I was completely shocked and surprised when he had offered me a job with Eagle Feather News. It was a big opportunity to work with him, a successful businessman.

The ideas the youth presented were astonishing and they were creative. To hear other people present their business plans was very interesting. I enjoyed listening to them as well as watching. Seeing them as young individuals presenting was the thing I needed to see, young aboriginals making a difference and becoming successful in their community.

After they were done present-

ing there was a banquet and ceremony to announce the winners of the AYIC of 2012. It was a fun, exciting night filled with laughter. Leanne Bellegarde and associate Kendal Netmaker announced the winner, Tenille Campbell for her photography business and the runner up Jana Ross.

After a long day had passed I sat down with the winner (check out her blog at www.denelicious.com she is awesome) and found out that she would actually consider working with me. It was a great opportunity to experience and I am looking forward to doing photography in the near future.



Leanne Bellegarde, Director of Aboriginal Strategy at PotashCorp and entrepreneur Kendall Netmaker presented the winner's check to Tenille Campbell.

(Photo by Kelsey Sugar)

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Women find satisfying careers in the trades

By John Lagimodiere
Of Eagle Feather News

The Women in Trades program at SIIT is helping contribute to the booming economy in Saskatchewan. The program is specifically designed to assist women who want to develop the basic skills necessary for entry-level work in construction, an industry extremely short of labour.

The class of 2012 recently celebrated their graduation and their subsequent employment at a luncheon for staff, students and family.

Amanda Bird was voted top student by her fellow graduates.

"A friend of mine, when I moved to Saskatoon, told me to check out the program," said Bird. "First, I actually got a job in construction, and then the class was going to start so I decided to take the course."

Bird is currently employed by Quorex as a general labourer and is helping to build a tabernacle for a local church.

Most construction companies are facing a severe shortage of all employees from general labourers to red seal trades people. Many companies are bringing in workers from around the globe or are looking right in their own backyard at the Aboriginal community as a resource.

To provide desirable skills that

employers want, the main focus of the Women in Trades program is hands-on development. Courses include construction academics, site safety, use of hand tools, life skills and construction basics. Participants also have an opportunity to

develop an understanding of the work involved in trades such as carpentry, electrical, plumbing, painting, framing, drywall application and roofing.

"The best part of course was getting to know the girls," added Bird who spent

time in the course helping her fellow students.

"And the projects that we built together were good learning experiences. I like this career. I like working with my hands and it keeps me moving."



Back row L-R: Sarah Lewis (Assistant Instructor), Marni Nayneecassum, Larry Bergren (Instructor), Amanda Bird, Marlee O'Watch, Lori Crookedneck, Sharmaine Poundmaker, Jeanette Bighetty, Leonard Manitoken (Project Manager)
Front row L-R: Gina Pewean, Taylor Jimmy, Stephanie Spencer, Lindsay Sakebow. Missing: Camelia Ermine.

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Educating & Training for over Thirty Years

Tribunal strives to improve education for First Nations and Métis people in Sask.

By John Lagimodiere
Of Eagle Feather News

The learning and earning gap between Aboriginal people and their fellow Saskatchewanians is large and growing in Saskatchewan.

And this is at a time when the economy has never been better. This problem and potential opportunity has led the Federation of Saskatchewan Indian Nations, the Province and the Métis Nation-Saskatchewan to create the Joint Task Force on Improving Education and Employment Outcomes for First Nations and Métis people in Saskatchewan.

The task force panelists announced in March include Gary Merasty, Vice President Corporate Social Responsibility of Cameco, Rita Bouvier, researcher/writer and community-learning facilitator and Don Hoium, Executive Director, League of Educational Administrators, Directors and Superintendents of Saskatchewan.

"First Nations believe in a consistent, quality education and successful achievement rates for our students who are the future of our communities," FSIN Vice Chief Simon Bird said.

"An educated First Nations workforce will allow full participation in the economic and social benefits enjoyed in Saskatchewan today. The joint task force on education will give our grassroots communities a voice throughout the process."

The joint task force will focus on several key goals including improved early childhood outcomes and transition to school, increased high school and post-secondary completion rates, improved participation in the labour force and employment, and greater quality of life and enhanced self-sufficiency. The task force is expected to begin broad public consultations in early spring 2012, with the task force report to be complete early in 2013.

"Through this partnership, the joint task force will consult with First Nations and Métis people and provide advice on practical solutions to eliminate education and employment gaps," Advanced Education, Employment and Immigration Minister Rob Norris said.

"I want to thank the task force for agreeing to lead this process in support of First Nations and Métis people gaining the skills and knowledge needed to fully participate in Saskatchewan's economy."

The mix of education professionals on the Tribunal will serve the process well. Chair Gary Merasty has his Masters in Education, and was also a Grand Chief at PAGC and a member of Parliament.

"Earlier, Saskatoon Tribal Council Chief Felix Thomas turned to me and said, 'When we were born, there was no gap. We had the same level of ability and talent as everyone else in this province' and he was right," said Merasty.

"We have to find out why there is that gap now. It is good that the leadership at the Province, the FSIN and Métis Nation said let's get to work on this. It is also critical for employers and corporate Saskatchewan to make some strategic investments in this area. The positive impact on the Saskatchewan economy in the future would be significant."

Rita Bouvier will represent the Métis well as she is a seasoned educator and has been involved in Métis education for decades.

"We have made some inroads already, just look at the creation of Gabriel Dumont Institute which has led to SUNTEP and the 1,000 graduates from that program," said Bouvier.

"We have done innovative things already, but we have a situation with the demographics where we can see it as a bit of a challenge with the youth there, but it is also a great opportunity for us to really do things right and build on the things we know work."



FSIN Vice Chief Simon Bird and the Tribunal members Chair Gary Merasty, Rita Bouvier and Don Hoium look on as an honour song is played for them. (Photo by John Lagimodiere)

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Economic development summit enhances First Nations business

By John Lagimodiere
Of Eagle Feather News

Business associations have been working together for years to improve the economic climate of their territories. They found that by working together and supporting each other that everyone could benefit.

In Saskatchewan with the growth of Aboriginal business and its importance to the economy, it has become apparent that there needs to be a strong network for First Nations and their entrepreneurs to gather and share their success and to support each other.

Several groups and individuals recently came together to host the First Nations Economic Development Forum in Saskatoon. An excellent array of speakers was brought in and a world cafe was hosted to highlight the success we have in Saskatchewan and to discuss how we can create more.

"We want this event to lead to two or three different initiatives," said Treaty Commissioner Bill McKnight at the opening.

"There is a lot of knowledge in the First Nation network but it is independent knowledge, and there isn't a vehicle working to keep it together or to mentor the next generation. Regardless of where you are as an economic development officer or in the service industry or financial industry, you have to have a network and be able to reach out."

The groups working to create the network are all big players in Aboriginal business and include: The Office of the Treaty Commissioner's Milton Tootoosis, consultant Bob Merasty, Vern Biachu at Westcap Management, Bernie Ness from SREDA, Kelly Fiddler from Enterprise Saskatchewan, Heather Exner from the University of Saskatchewan, Dale



Bob Merasty presented speaker Wayne Postoak with a framed print as an expression of thanks for his presentation. In an act of class, Mr. Postoak donated his travel pay and per diem to the Saskatchewan First Nations Veterans Association.

(Photo by John Lagimodiere)

Domres from the Yorkton Tribal Council, Melvina Aubichon from the Saskatoon Tribal Council and Darrell Balkwill from Whitecap Dakota First Nation.

"These groups and people are trying to assist and promote Aboriginal people in mainstream business and we saw a real need for the bands to work together," said Bob Merasty.

"We all want to enhance First Nation business and to support each other. This is a start."

Organizers brought in the best in Aboriginal business from around North America. Lee Ahenakew formerly of

Canadian Congress on Aboriginal Business, Ray Wanotch CEO of CANDO, Dr. Bob Kayseas of FNUC, former Lac La Ronge Indian Band Chief Harry Cook and Saskatchewan Chamber of Commerce CEO Steve McLellan were some of the panel participants.

The keynote speech was delivered by the Chairman of Tribal Design and Construction, Wayne Postoak, a member of the Mississippi Band of Choctaw Indians.

Tribal Design and Construction has built hundreds of projects and has

received numerous federal, state and local awards for superior minority contracting performance. His advice was straight forward.

"We are big on strategic relationships," said Postoak in his address. "These are important but there are some rules. You have to be fair for each other and you have to be truthful."

Postoak also talked about how their business is set up to cover all angles of a project from financing to finish.

"From blueprint to finance, we can do it all and we are bondable up to \$250 million."

The message from the experts was consistent, but the message from the participants was just as important.

"We heard lots of important information today from the breakout groups," added Merasty. "They agreed they wanted more of events like this where we showcase success and best practices, we need to work together on joint ventures and we need more sources of capital."

"This information will be taken by our group and we will turn into more events down the road."

The importance of Aboriginal business success is imperative to the future of Saskatchewan and the good news is that people are working hard to ensure it.

"We were amazed at the turn out and the support this network received not only from First Nations but also from financial institutions, the Chamber of Commerce and others," said Commissioner McKnight.

"From this I realize that there is an understanding that if we work together we can all benefit and that's what being Treaty people means."

Organizers of the Saskatchewan First Nations Economic Development Forum, held in Saskatoon | Treaty Six Territory on March 13-14, wish to thank everyone who contributed to the conference: sponsors, participants and organizers.

For more information on the forum's background and next steps, please phone the Office of the Treaty Commissioner at (306) 244-2100.



Special thanks to:



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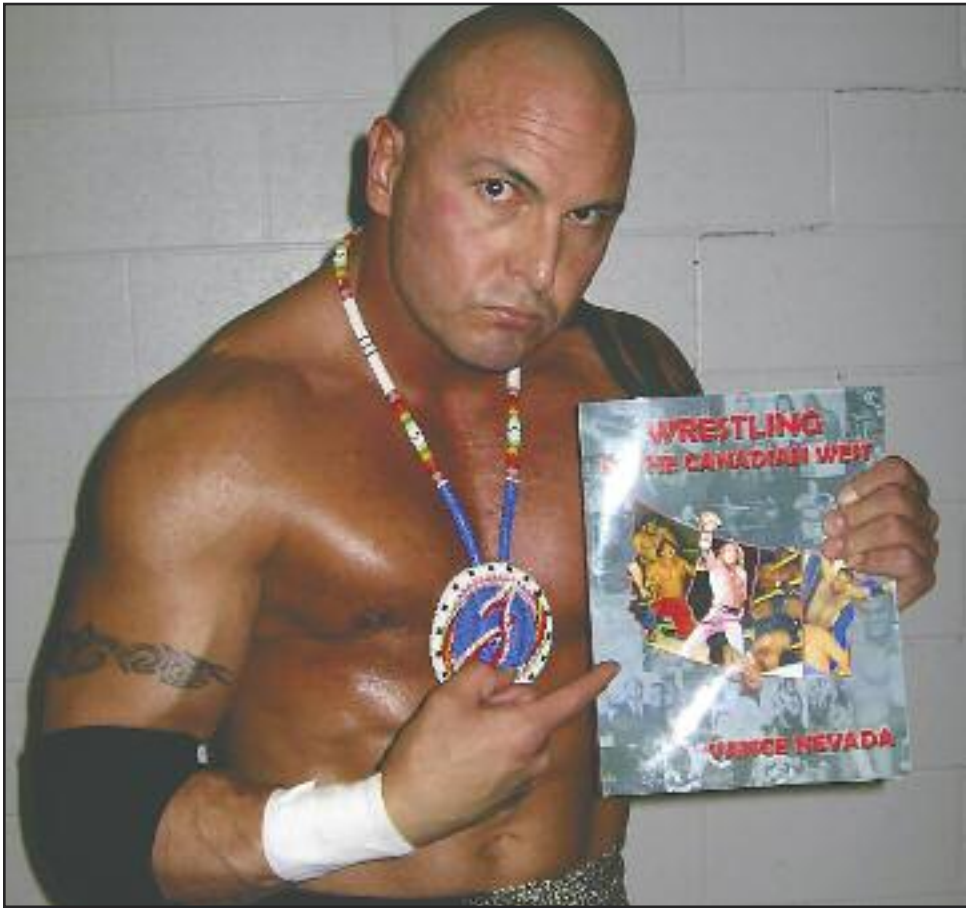


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Signature Move: Open hand chops to the chest of my opponent.

Goz: Prior to wrestling you were a stand-out football player. Did you have aspirations to play pro ball after finishing up with the Regina Rams?

WS: I was hoping to get a shot at the CFL and that was my goal early in my career. By my fourth year I had changed plans and wanted to hit the powwow trail full time.

Goz: How did you get into the world of Professional Wrestling?

WS: I was heavily influenced by early childhood memories of watching Stampede Wrestling live in Regina with my Kokom and Mosom. I loved how the villains could make the people so mad including my Kokom.

Goz: I heard you even trained in Stu Hart's legendary dungeon. Fact or fiction?

WS: Fact. There was a local promotion (in Regina) that was just starting off and I used to help them set up and tear down after shows. I eventually started getting in the ring with them. I was asked to work a show when the promotion was short wrestlers. I jumped on the card with very little training and did well enough to impress Stampede promoter Bob Leonard and Leo Burke, Bob made a referral for me to Bruce Hart in Calgary, and before I knew it I was learning the craft in Stu Hart's legendary dungeon and performing on Stampede Wrestling TV.

Goz: You had a stint in the WWE. Tell our faithful readers what that was like.

WS: Performing in a WWE ring numerous times is something I am very proud of. When I started everybody doubted my intent. I stated right from the start that I would be in a WWE ring. For me, it was a matter of living my dream and the empowering feeling you get from doing so. I worked very hard to realize that dream and made many sacrifices.

Sports Chat with Mike



Goz: Since everyone loves a villain, do you prefer performing as a bad guy or good guy?

WS: I prefer working as a heel (bad guy). I have a believable character that can get the crowd to react, and I enjoy controlling the pace of the match. It is very empowering being out there alone and having the power to get everybody mad to the point that they have to react upon it.

Goz: Fondest memory in the squared circle?

WS: When I was with Stampede wrestling, the night after I made my TV debut. We all went out to eat, and I walked in with Davey Boy Smith. People were staring and pointing at him like he was the biggest celebrity in the world. It made me realize how I was living my dream.

Goz: A lot of wrestlers pass away at early ages. Why do you think this is?

WS: In Cree culture we are taught about "pastahowin" and how things come back to you. The wrestling business has carnival roots. We used to do all we could to deceive the public in order to make money. Though things have changed and you can find the "secrets" of pro wrestling on the Internet, I still sometimes wonder if the roots of the business has anything to do with the bad luck.

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Aboriginal Engagement

Q. Why is the Nuclear Waste Management Organization working to engage Aboriginal peoples at this early point in the siting process?

A. Listening to and addressing the interests and concerns of Aboriginal peoples are integral to the development and implementation of Canada's plan for the long-term management of used nuclear fuel. Since its inception, the NWMO has been committed to the meaningful involvement of Aboriginal peoples. The NWMO's site selection process, initiated in May 2010, is intended to identify an informed and willing host community for a safe and secure deep geological repository. The siting process commits the NWMO to involving surrounding communities, regions and other jurisdictional levels, including First Nations, Métis and Inuit who are potentially affected by the project.

Throughout our work, we strive to build relationships at all levels of the community and province and nationally, and work to understand Aboriginal culture and protocols. Meaningful involvement and informed decision-making by potentially affected Aboriginal communities as we work together must be built on a foundation of trust, knowledge and vision. The long-term well-being of the community is of primary importance.

The NWMO acknowledges, respects and honours that Aboriginal peoples have unique status and rights as recognized by section 35 of the Constitution Act (1982), and is committed to respecting the Aboriginal rights and treaties of Aboriginal peoples potentially affected by our work.

Q. How has the NWMO been engaging Aboriginal communities and organizations in its work?

A. Following our establishment in 2002 under the Nuclear Fuel Waste Act, the NWMO undertook a three-year national dialogue and study to evaluate options and recommend a management approach for used nuclear fuel which involved 2,500 Aboriginal peoples. We have worked with communities, provincial and national organizations, and Elders to develop long-term engagement and dialogue processes that respect traditional Aboriginal practices, culture, protocols and approaches to decision-making.

The NWMO has had an Elders Forum in place since 2006. The Elders Forum (currently being restructured) includes Elders from many parts of the country who have assisted in the development of the NWMO's engagement with Aboriginal communities, and our approach to important matters such as Indigenous Traditional Knowledge and how it should be applied to the project.

We have also made sure Aboriginal communities are invited to open houses held in neighbouring communities involved in the NWMO's Learn More process. This year we will be reaching out to more local Aboriginal communities and organizations. This engagement will provide us with the opportunity to hear directly from those who might be affected, and increase our understanding of the concerns expressed and answer questions that are raised.

As well, the NWMO has established agreements with many Aboriginal organizations to learn from one another and to support Aboriginal involvement in the site selection process.

Q. Are there Aboriginal communities involved in the site selection process?

A. Yes. Currently, there are two Aboriginal communities in Saskatchewan that have indicated they want to learn more about the NWMO site selection process and Canada's plan for the safe long-term storage of used nuclear fuel. Those communities are English River First Nation and the Northern Village of Pinhouse.

Q. What are some of the benefits of working together?

A. Finding a long-term approach to the safe storage of used nuclear fuel is a global issue. Elders have told us of the genius and wisdom that reside in Indigenous peoples and have stressed the importance of working together. NWMO experts have already incorporated knowledge derived from looking at how Nature herself protects the environment and us from potentially dangerous substances. Together, we have an opportunity to set new standards in Indigenous-Corporate relations.

In addition, this is a major national infrastructure project that will bring with it the opportunity for large job creation, training and economic development for a host community and its regional neighbours.

Moving Forward Together: Overview of Canada's Plan for the Long-Term Management of Used Nuclear Fuel is available online in nine different Aboriginal languages at www.nwmo.ca/sitingprocess_overview1.

Various videos on the NWMO and Adaptive Phased Management are available in the nine Aboriginal languages at www.nwmo.ca/aboriginal_videos.



Bob Watts is the Director of Aboriginal Community Relations at the Nuclear Waste Management Organization. He has worked on a broad range of Aboriginal issues at the regional and national levels for many years, including working to establish the historic Indian Residential Schools Truth and Reconciliation Commission. Mr. Watts is also an adjunct professor at Queen's University in Kingston, Ontario.

"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.



www.nwmo.ca

INCA shoots, INCA scores with veteran cameraman

By Amanda Snell
For Eagle Feather News

When Richard Agecutay signed up for the Indian Communication Arts (INCA) program at SIFC in 1985, he had no idea that his journey would take him to the Stanley Cup playoffs as a cameraman for Hockey Night in Canada.

Agecutay spent his childhood on various hockey rinks in Regina, and when he came to SIFC he played for the SIFC Chiefs.

"Knowing the game means I can follow the action, even predict the action," he explains.

"Hockey, like other sports is filled with human drama," he says. "There are many stories within the game. Players with injuries making a comeback, teams coming together and overcoming huge odds."

His favourite players are the native hockey players because Agecutay understands what they had to go through to get to the NHL.

"Racism is an issue in this country and it finds its way into sports. It starts in pee wee and works its way right up to the professional level," he says.

"I know I missed opportunities because some parents didn't want a big Indian kid playing against their kids."

Agecutay pursued his other pas-



Richard Agecutay shoots an interview with Hockey Night in Canada's Ron McLean and Montreal Canadians greats (from L-R) Ken Dryden, Patrick Roy and Guy Lafleur before the 2009 All Star Game in Montreal

sions. He worked in theatre, became a professional photographer and then moved into television. He spent four years at the Banff Centre of the Arts before he became a television producer

for Northern Native Broadcasting Yukon. From there, he was recruited by CBC and moved first to Iqaluit and then to Toronto, where he has worked on many CBC flagship programs, in-

cluding The Hour, Market Place, Dragon's Den and Hockey Night In Canada.

His work in sports has taken him around the globe, to the Beijing Olympics, FIFA World Cup Soccer in South Africa and India for the Commonwealth Games.

After 30 years in the industry, Agecutay returns to Saskatchewan to teach television production in the INCA Summer Institute in Journalism.

"The fact that someone from INCA has worked at FIFA and the Olympics and Hockey Night in Canada is inspiring," says student Shinoah Young.

"It is something for us to strive for. He has reached a point in his career where he wants to give back. You can really tell he wants us to be successful."

Although Agecutay remembers the disappointment of not being able to pursue his hockey dreams as a young man, he did have the opportunity to play in an NHL old-timers game with Wendell Clarke and many other NHL alumni.

"Not bad for an Indian kid from Cowessess," he says.

Agecutay will spend the next two months covering the NHL Eastern Conference finals leading up to the 2012 Stanley Cup.

Michelle Thrush will perform at Dakota Dunes golf tourney

By John Lagimodiere
Of Eagle Feather News

What does a Gemini Award, youth golfing and a feisty Kookum have in common? Well usually not a lot, but on May 30 at the Dakota Dunes Golf Links, all of those things collide when the Men's and Ladies League hosts the 2nd Annual Fundraising Golf Tournament to support the Dakota Dunes Junior Golf Program.



Michelle Thrush as Kookum Martha

BLACKSTONE, the role that saw her win the 2011 Gemini for Best Performance by an Actress in a Continuing Leading Dramatic Role.

"Yes, the leading actress in Canada this year is brown," deadpanned Thrush during an interview to discuss golfing, acting and having fun. She's been in Moccasin Flats, North of 60, Mixed Blessings, Ice Pilots in movies and on stage but what she loves

perhaps most is comedy, and having fun with her character Kookum Martha.

"I warn everyone to look out. Kookum Martha is a wildfire lady and I have no control over her. I am so fortunate that as an actor I get to host this character and allow the energy of our ancestors to come through," said Thrush.

"When I truly get into Kookum, I can feel her presence and when that happens I am not responsible for what comes out of my mouth!"

Thrush has toured across Canada and the United States with her own one-woman-plays and does workshops with children as "Majica, the Aboriginal Healing Clown and with adults as Kookum where she address important issues through her comedy.

"Laughter is huge healing medicine for us," added Thrush. We have to laugh at ourselves and not take life so seriously. Kookum always tells people to channel their inner Elder. I agree."

Kookum will certainly have the golfers in stitches at the Dakota Dunes Casino banquet following the tournament, but it turns out that Kookum doesn't play golf. Neither does Michelle.

"I will walk around and pester people instead of golfing. That's more fun," laughed Thrush.

"I am more about making it happen for the youth. They are our greatest natural resource and we are only as healthy as our youth are. I look forward to the day."

For information call Ernie Scoles (306) 934-2688 or (306) 280-2876.

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Michelle Thrush



Weenie Cup showcases upcoming talent

Veterans and youngsters shine at LWC tourney

SAULTEAUX FIRST NATION – The youthful Onion Lake team took the long route to win the Lawrence Weenie Cup Tomahockey tournament rez rec division.

After losing to Red Pheasant in the preliminary round the Onion Lake club regrouped and battled up the B side to win it all. The ten-team tournament featured 20 games over two days in mid-March.

“This event has emerged to provide an opportunity for the veteran players and also showcases young talent coming up,” said Milton Tootoosis, founder and organizer for the LWC.

“Tournaments like LWC are a good warm up for the teams as the guys get tuned up for a series of Indigenous tournaments” he added.

This year’s finalists for the Rez Rec Division were the defending champions Red Pheasant and the new kids on the block Onion Lake. Onion Lake had to beat them twice in the double elimination tournament in order to get the bragging rights. They did so in fine fashion and forced a second game to take home the cup.

Onion Lake’s goaltender Eldon Stick, who played in both rec and masters divisions, played three games back-to-back on Sunday to capture both division titles.

“Just like any playoffs, you need strong goaltending to win a competitive tournament and Stick certainly provided that,” said Tootoosis.

Stick was honoured the top goalie in both divisions.

In the masters division it was the Old



Onion Lake beat Red Pheasant twice to win the Lawrence Weenie Cup for the first time. (Photo supplied)

NDNZ over Mixed Blood by a lopsided score in the final. The Mixed Blood team had only seven skaters and it was their third game that day so they just ran out gas. The Old NDNZ pulled away decisively in the final frame for the title.

The MVP award in the Rez Rec division went to Colby Pahtayken from Onion Lake. The MVP award was given to Peter (Pete) Chief Jr. of the Old NDNZ in the masters division.

“I would like to sincerely thank the Saulteaux First Nation for being such a fine host this year and to all the sponsors, players, fans and volunteers that made the twelfth LWC Tomahockey another success,” said Tootoosis.



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2012



GABRIEL DUMONT INSTITUTE
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Power outage cut the momentum but not the Beardy's spirit

By Jessica Iron
For Eagle Feather News

Imagine the chance to win \$100,000 in arena upgrades for your community as well as the opportunity to host a pre-season NHL game in your arena, and to have CBC's Hockey Night in Canada broadcast live from their community.

Would you spend countless hours as a community voting online? Would you rally the troops far and wide to help win?

Well, the Beardy's & Okemasis First Nation qualified for the top five in Canada for the 2012 Kraft Hockeyville contest and was the only First Nation in the running and they had people from around Canada pulling for them.

Sadly, on the last day of voting, the community and surrounding area was hit with a calamitous day long power outage, crippling their chances for the big win and it was only a formality that on March 31, it was announced that they took fifth place in the 2012 Kraft Hockeyville competition.

With a full day of festivities and an entertainment line-up in the evening, the community of Beardy's was rife with excitement and enthusiasm for the official announcement. The arena was bedecked in the black, red and white colors of the Beardy's Black Hawks. Visitors were given Kraft freebies, horns, and balloons. Former NHLer and Stanley Cup champ

Mike Keane was in town and ran a couple hockey camps. There was a parade and rallies and everyone was fed at a community supper before settling into the chilly stands for some welcome addresses by FSIN Executive Chief and Council and Beardy's Chief Remonda Gardipy.

Then noisemakers and horns rang out through the crowd as large balloons were tossed around, and performers like Black Rain, Delano Mike, Connie Mike, Smokie Campbell and Leroy Laliberte took the stage, until the much-anticipated announcement was made.

The winning community, Stirling-Rawdon, Ont., won with 3,986,769 votes. Though Beardy's & Okemasis only received 874,451 votes, the community is very proud of their accomplishment, considering that they wound up fifth out of 227 qualified communities across Canada and they were the very first First Nations community to make it to the final round of voting.

"The best thing about Hockeyville, even more important than winning money,



The organizing committee spent countless hours rallying the troops to vote for Beardy's to be Hockeyville. They came up a bit short, but have every reason to hold their heads high! (Photo SaskValley News)

more important than hosting an NHL game, although those things would have been great, are the opportunities that exist for our community now after they've realized what we can do together when we work hard, when we have that renewed sense of community spirit - anything is possible.

"That's truly the real gift that this whole program has given us," said Kevin Seeseequasis, who helped organize and motivate band members throughout the Kraft Hockeyville competition.

"The top four finalists all receive \$25,000 in arena upgrades, so the cheque is in the mail and we're really excited about that," said Seeseequasis.

"Everybody's super proud of what we accomplished. At the end of the day we came together as a community and we did something that no other First Nation has ever been able to do.

"Nobody's sad, a lot of people are really, really happy and excited that we've done this together. It brought us together as a community."

Making a
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Let's The Games Begin!

Over 5,000 people showed up to witness the spectacle of the Opening Ceremonies for the BATC hosted First Nation Winter Games. No expense was spared for a dynamic opening ceremony that included O Canada in Cree, Jason Chamakese, Delia Waskewitch, the Ahtahkakoop Grade 5 Legends, the Great Plains Dance Troupe, Joey Stylz and Defying Gravity and a massive round dance of the athletes. The event kicks off four days of sport and cultural celebrations that take over Saskatoon. A big draw is expected to be the Hockey hall of Fame at Prairie Land Park.

(Photos by John Lagimodiere)





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