

s a s k a t c h e w a n

# INDIAN

Winter 2005



**Veterans' Gathering**  
**FSIN Cultural**  
**Celebration & Pow Wow**  
**The Stonechild Inquiry**  
**PLUS MORE...**



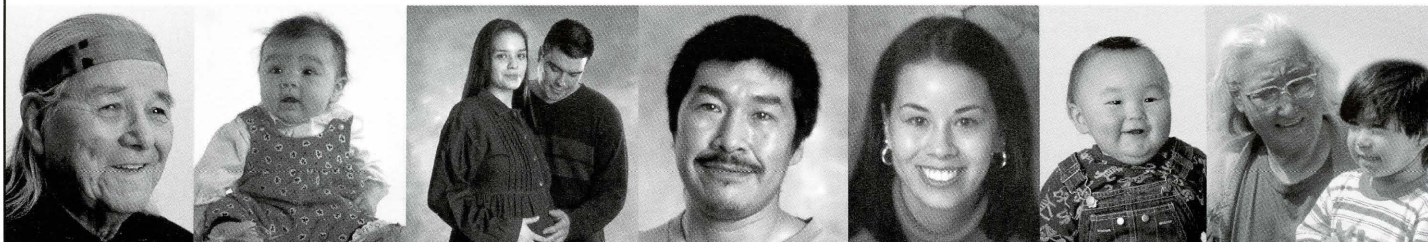


## What Canada's New Health Care Investment Means to Aboriginal Peoples

The Government of Canada recently committed an additional \$700 million over 5 years to meet the health needs of Aboriginal people, including First Nations, Inuit and Métis, which brings the total investment to over \$10 billion. This additional money will be used to:

- Improve health services to better meet the needs of Aboriginal peoples
- Increase the number of Aboriginal doctors, nurses and other health professionals in Aboriginal communities
- Support health promotion and disease prevention programs that focus on
  - suicide prevention
  - diabetes
  - maternal and child health
  - early childhood development

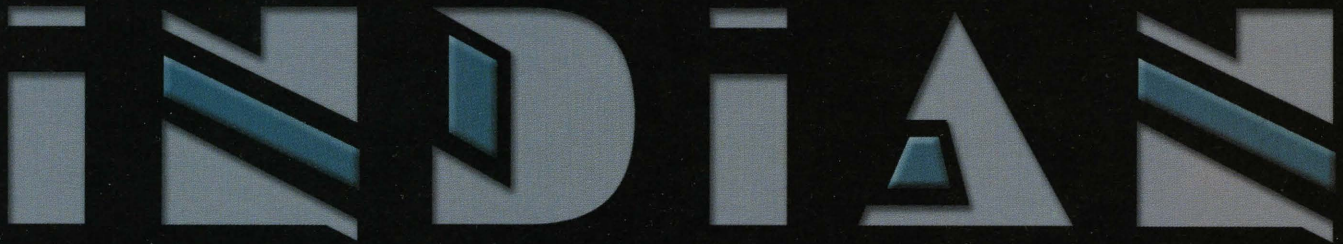
In addition, the Prime Minister, Premiers and Aboriginal Leaders have agreed on the need to develop a blueprint to improve health services and improve the overall health of Aboriginal Peoples.



To obtain a copy of the "2004 Health Care 10-Year Action Plan at a Glance", call 1 800 0-Canada (1 800 622-6232) or, to see it on the web, click [www.canada.gc.ca/healthplan](http://www.canada.gc.ca/healthplan)







Saskatchewan Indian is the official publication of the Federation of Saskatchewan Indian Nations and is intended to serve as an effective communication vehicle for First Nations in the province of Saskatchewan.

The tradition of the Saskatchewan Indian magazine is to provide coverage of people, issues and events both entertaining and informative throughout First Nation communities. In order to keep with the tradition of the magazine we invite submissions. There is such an overwhelming number of First Nation community events and happenings that we are unable to cover them all. Therefore, we invite stories, photographs, artwork and letters from our readers.

Saskatchewan Indian provides an opportunity for advertisers to reach the First Nation consumer. The magazine is distributed to all First Nation communities in Saskatchewan and to all First Nation groups, organizations and institutions. For more information contact:

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# INDIAN OUTLOOK

## Saskatchewan's First Nations Calendar of Events

**Jan. 18 – 19, 2005**

### **Aboriginal Financial Officers Association Saskatchewan Conference**

Saskatoon, SK  
Marilyn Osecap  
(306) 956 - 6949  
Brenda Garneau  
(306) 229 - 2969

**Feb. 8 – 10, 2005**

### **Aboriginal Financial Officers Association Canada Annual Conference**

Ottawa, ON  
Sadia  
1-866-722-2362

**Feb. 15, 2005**

### **Arena Grand Opening JRMCC (Phase II) Community Supper & SJHL "Neutral-Site" Game: (Ice Wolves vs. Nipawin Hawks)**

Jonas Roberts Memorial Community  
Centre  
Lac La Ronge Indian Band  
La Ronge, SK  
Kevin Roberts or Douglas McLeod  
(306) 425 - 2183

**Feb. 16 & 17, 2005**

### **Bantam AA Identification Camp**

Jonas Roberts Memorial Community  
Center  
LaRonge, SK  
Kevin Or Jimmy  
1-800-567-7736 or (306) 425-2183  
Roger, Naps or Ben  
Stanley Missions Recreation  
@ 635- 2115

### **Feb. 19, 2005, 7:00 pm – 12:00 am Prairie Voices: Aboriginal Talent Search and Showcase – Yorkton Tribal Council**

Yorkton Convention & Agriplex  
Yorkton, SK  
Morris Agecutay  
(306) 332 - 3792  
Lorraine Delorme  
(306) 584 - 0411

**April 2 & 3, 2005**

### **First Nations University of Canada Annual Pow Wow**

Agridome – Regina Exhibition Park  
Regina, SK  
First Nations University of Canada  
(306) 790 - 5950  
www.sifc.edu

**May 20 – 22, 2005**

### **Painted Hand Casino 5th Annual Pow Wow**

Parkland Agriplex  
Yorkton, SK  
Kimberley Lavallee  
(306) 786 - 6777

**May 26, 2005, 7:00 pm**

### **Prairie Voices: Aboriginal Talent Search and Showcase (North & South)**

Casino Regina Show Lounge  
Regina, SK  
Morris Agecutay  
(306) 332 - 3792  
Lorraine Delorme  
(306) 584 - 0411

### **SUMMARY OF ABORIGINAL SPORTS EVENTS**

January 2005 to March 2005

**Jan. 7-9, 2005**

### **Odessa Juvenile Broomball Tournament (juvenile boys & girls)**

Odessa, SK  
Annette Gates  
(306) 957 - 4323

**Jan. 14-16, 2005**

### **SHA Sask First Female Tournament**

SHA office  
(306) 789-5101

**Jan. 15 & 16, 2005**

### **Dakota Cree Sports Inc. "Ice- Breaker" 3rd Annual Curling Classic – open to Co-Ed, Women's & Men's**

(Entry Deadline: Jan. 7, 2005)  
Entry Fee: \$300 / team  
Nutana Curling Club  
Saskatoon, SK  
Rod Venne  
(306) 466 - 4959  
Frank Royal  
(306) 477 - 0908  
Duke Greyeyes  
(306) 220 - 3012

**Jan. 15 & 16, 2005**

### **FSIN Senators Cup All Treaty Midget Hockey Tournament**

(Youth Dance Jan 15, 7-12 pm;  
Admission \$5 /person)  
Entry fee: \$500 / team  
Admission: \$3.00/day players, coaches  
Onion Lake First Nation Memorial  
Communiplex  
Onion Lake First Nation, SK  
Grant Whitstone  
(306) 344 - 4200 / 344 - 4521  
Sebastian Lane  
(306) 344 - 5249



# INDIAN OUTLOOK

## Saskatchewan's First Nations Calendar of Events

### **Jan. 19-22, 2005** **Xtreme North Kold Kash** **Broomball Tournament**

Yellowknife, NT  
Jan Vallillee  
justjan529@ssimicro.com or  
Val Pond  
netminder@thedge.ca

### **Feb. 16 & 17, 2005** **Bantam AA Identification Camp** **All Minor Hockey Player**

(Born 1991 and 1992 ID Required)  
Eligible players from communities  
within 120 km radius of La Ronge  
Jonas Roberts Memorial Community  
Center (JRMCC)  
La Ronge, SK  
Contact Tier 1 Committee Members  
Roger, Naps, Ben  
(306) 635 - 2115  
Kevin or Jimmy  
1-800-567-7736 or  
(306) 425 - 2183

### **Feb. 18 - 20, 2005** **MBC Radio / Cameco Northern** **Cup Hockey Tournament**

(Deadline for entries Feb 16)  
(Lac La Ronge Arena Fund Committee)  
Entry Fee: \$500  
Admission:  
- Adults, Youth & Players - \$5.00  
- Elders (50 & older) & Children (10 &  
under) - \$3.00  
La Ronge, SK  
Kevin Roberts  
(306) 425 - 2183  
Nina McKenzie  
(306) 425 - 4851

### **Feb. 25-27, 2005** **SHA Bantam Zone Camps** SHA office (306) 789-5101

### **April 8 - 10, 2005** **2005 Dakota Cree Cup** **Aboriginal Minor Hockey** **Tournament**

(Entry Deadline: April 1, 2005)  
Novice, Atom, Pee Wee - \$500 entry  
Bantam, Midget - \$650 entry  
Jemini 4 Arenas  
Saskatoon, SK  
Frank Royal  
(306) 477 - 0908  
Rodney Venne  
(306) 466 - 4959

### **TBA** **Lawrence Weenie Cup V Western** **Canadian Aboriginal 35+ Rec** **Hockey Classic**

Milt Tootoosis  
(306) 771 - 4787 (after 6 pm)  
milttootoosis@sasktel.net

If you would like your meeting notice or special event to be included in the Summary Listing of First Nations Calendar of Events, Please forward a copy of the information to:

calendar.info@fsin.com

Federation of Saskatchewan Indian Nations -  
Saskatoon Office  
Tel: (306) 665 - 1215  
Fax: (306) 244 - 4413



# MESSAGE FROM THE EDITOR

Tanisi, thank you for reading the Winter 2004/2005 Saskatchewan Indian magazine. The past few months have been hectic getting back into the mode of work or school or both for some! I hope everyone had an excellent holiday and I wish everyone a very happy new year.

In this edition there are a number of articles and we sure hope that you will enjoy the magazine. Lots of events and issues have happened since the last edition and we have done our best to make sure we include events in and around Saskatchewan and at each community level. In order to include your community events, we encourage our readers to send in stories about their community, family friends and events or issues affecting First Nations people.

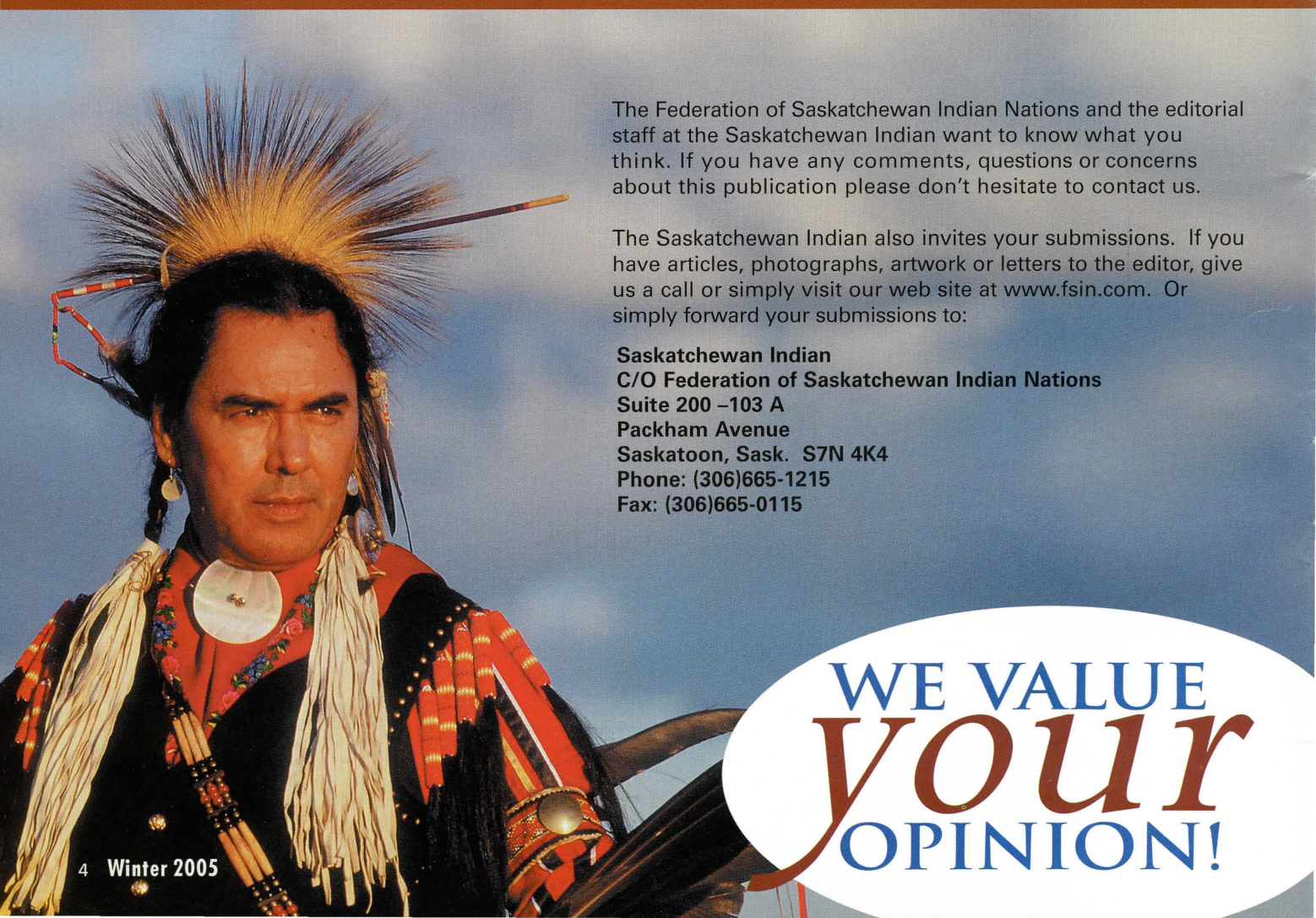
The report from Justice David Wright was released in October into the death of Neil Stonechild. We have included a short story on the matter, however for more information please check the net out at <http://www.stonechildinquiry.ca/> for the full report. Also, a major decision from the Supreme Court was handed down. This decision was a victory for First Nations people in the sense that both the Federal and Provincial Governments have a duty to consult with First Nations when it comes to use of lands.

A new school has opened on the Nekaneet First Nation called Kanekaneet. It is a beautiful school with a unique aspect as it has a horse stable on the grounds. There will be a horse program offered in the curriculum for the students.

At the FSIN, in October and November we hosted the FSIN Cultural Celebration and Powwow, FSIN Urban Development Conference "Journey Into Tomorrow" and a Veteran's Gathering. It has been quite a busy time with all these events, enjoy the articles and the pictures.

Thank you to all those who have contributed to the magazine. Please send in any comments you might have.

**Bonnie Leask**  
Managing Editor



The Federation of Saskatchewan Indian Nations and the editorial staff at the Saskatchewan Indian want to know what you think. If you have any comments, questions or concerns about this publication please don't hesitate to contact us.

The Saskatchewan Indian also invites your submissions. If you have articles, photographs, artwork or letters to the editor, give us a call or simply visit our web site at [www.fsin.com](http://www.fsin.com). Or simply forward your submissions to:

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Saskatoon, Sask. S7N 4K4  
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Fax: (306)665-0115

WE VALUE  
*your*  
OPINION!



# Kiskisiwin

By Patty Schuster

"There is one thing in life that we should all have which is love or caring for each other. I don't like to hear that people do not get along or that they are jealous of each other."

These are the words of Willow Cree Elder Jeanne Ananas who was born October 1, 1935. Her story is part of a book called Kiskisiwin, the Cree word for remembering. The book lends itself as a venue for our generation and future generations to read the words of our Elders in hopes we can learn from them. The text is written exactly as the Elders have told their story and allows the reader to fully understand the essence of the story. As the introduction of the book states, "Efforts have been made to leave the text in the voice of the Elder, to allow you the reader to listen as you would having tea in their homes."

Kiskisiwin is published through Sweet Grass Records/Productions and is on its third edition. It is written in memory and recognition of the Elder's wisdom, knowledge, experience and teachings. A 2005 calendar accompanies the book and each month highlights an Elder with a photograph and a text message. Both items are stocked at McNally Robinson or can be purchased directly from Sweet Grass Records/Productions in Saskatoon.

The stories of 22 Elders, all from Beardy's & Okemasis First Nation have been told to interviewees Ted Whitecalf and John Smallchild. Photographs of the Elders accompany each personal story as well as a date of birth and in some cases a date of passing on, a stark symbol defining the urgency to gather their teachings and wisdoms. Each story tells of days when life was different, teams of horses, mud cabins, residential schools, and hunting and trapping. As the memories continue to present day, discussions of health problems, alcoholism, education, language and culture are all main components. Most intriguing are the messages each Elder sprinkles within their life stories. Messages meant to teach us.

Georgeline Baldhead was born on January 7, 1941 and told of her life spent in residential school, doing hard work and learning to live the right way to raise a grandchild straight from birth. Her message is clear and simple. "We should not accept it when the children are out there by themselves. We do not have a long life, and the way we see it. Some of these young ones that we are losing. So as much as you can you should stay with your children, look after them. That is what I would like to see." Georgeline passed on in 2004, but her message will live on for future generations.

First Nations people today know the importance of listening to our Elders. Their lives teach us about where we came from and it will be their messages of wisdom that will teach us where we are going.

Kiskisiwin uses the written word to continue the valued process of oral tradition and should be considered an invaluable historical element for future generations to read and learn. It is their messages that will never be forgotten.

In the words of Angele Michael born May 27, 1921, "Finish your education first, you have a whole lifetime ahead of you, make the most of what you can accomplish, study as much as you can...You can be doctors, lawyers, nurses, dentists, teachers, bankers, and so on, all you need is determination and willpower. Keep trying and God Bless you all." ✍





# Veterans' Gathering

Photos & Story By Patty Schuster



SFNVA Grand Chief Phillip Favel

As they wheeled Second World War veteran George Horse into the Veteran's Association conference, voices from around the room called out greetings. 'Crazy Horse', as former Grand Chief Howard Anderson fondly referred to him, smiled as his family took him to a table. George Horse, of the Thunderchild First Nation, is one of the few remaining First Nation Second World War Veterans remaining and attended the Saskatchewan First Nations Veterans' Association Gathering and Informational Session held November 17th and 18th in Saskatoon.

The Conference, appropriately called 'Lest we Forget' was an opportunity for First Nations Veterans from various wars and peacekeepers to assemble and bring forth questions and issues to each other and various government officials. It was meant to be an opportunity for the Veterans to ask questions to their elected leaders and to outside agencies. But it was more than that, it was a chance for the veterans to once again bond with the men and women who understood their experiences. For one young group of First Nations Cadets, who attended the two day conference, and proudly wore their own uniforms, it was a chance to meet the veterans who had fought in battles before their time and pay respect.

At the gathering, various leaders and outside agencies addressed the Veterans' and focused on their questions and comments. Saskatchewan First Nations Veterans' Association Grand Chief Philip Favel, FSIN Chief Alphonse Bird, Saskatoon Tribal Chief Glen Johnstone, FSIN Vice Chief Lawrence Joseph, FSIN Vice Chief Delbert Wapass, Saskatoon Alderman Donna Birkmaier, Assembly of First Nations Larry Whiteduck and Premier of Saskatchewan Lorne Calvert all took an opportunity throughout the event to share their pride for the veterans and thank them for their wartime efforts. Each shared the same message, if it were not for the First Nations veterans volunteering in the two great wars, the path in which First Nations are on today would be very different. Those men and women demonstrated bravery and commitment and led the way for future First Nations to volunteer. It was their time in battle and peacekeeping duty, which gave so many others freedom.

A highlight to the conference occurred at the banquet on the first night, which was the unveiling of the art installation of Michel Lonechild's 2002 'The Battle That Lingers'. This unique piece of artwork combined a painted war scene on a large canvas with a computer monitor embedded in the middle that displayed a technical tour of the painting itself. Lonechild was commissioned by the SFNVA and the FSIN to develop a painting intended to raise awareness of the plight of today's First Nations Veterans.

The battle for First Nations veterans has not ended. They have engaged in a different sort of battle, for recognition and compensation. It has been one of many areas in which the Canadian government has mistreated First Nations. Promised benefits and compensation to veterans were not given to First Nations veterans upon their return from WWI, WWII and the Korean conflict like non-First Nation veterans. In 2002 a compensation settlement was reached



with the Canadian government. The compensation paid veterans or surviving spouses the amount of \$20,000.00. About 1700 veterans were deemed applicable by Veterans Affairs. Still, veterans are still demanding appropriate benefits and other types of compensation that is rightfully theirs.

At the gathering, Frank Patrick a representative from Veterans' Affairs Canada took questions from the veterans about their compensation. There was obvious frustration by the vets when asking questions. Some wondered why their benefits had been cut off or had been downsized. Each veteran who stood before their counterparts, many wearing their war medals awarded for bravery, asked why they were being denied what is rightfully theirs. It was obvious more discussion would be necessary and actions would have to be taken in order for the veterans to be awarded benefits such as medical and pensions.

The turnout was incredible as there were many veterans from across Saskatchewan. Though at times the First Nations veterans appeared frustrated by the lack of action to improving their accessibility to their rights and benefits there was always time for laughter. A dance was held with a fiddle band that gave the veterans a chance to visit and laugh. Perhaps because of the track record of their struggle after returning home from war, the veterans have a noticeable relationship with each other based on an understanding of their quest for what is rightfully theirs.

Our First Nations Veterans put their life on the line and many at the conference remembered lost family members and friends. As the older veterans who first initialized the fight for compensation as well as developed the basis for our First Nations political organization, become older and unable to continue the fight other veterans from the Korean War and soldiers in peacekeeping time will take up the cause. It is our duty to never forget their wartime efforts and their efforts when they returned to their home because it is they who developed the basis for the protection of our rights including Treaty today. Lest We Forget. 🍀





# FSIN Cultural Celebration and Pow Wow



Hokahe! And with that grand entry officially started at the 2004 Federation of Saskatchewan Indian Nations Cultural Celebration and Pow wow held from October 12-17 at both the Credit Union Centre and the Centennial Auditorium in Saskatoon. The theme of this year's event, "Leading into the Future" was to work in a collective mandate with all of Saskatchewan to create a future of understanding, acceptance, success and prosperity for the whole province about First Nations. Story & Photos By Patty Schuster

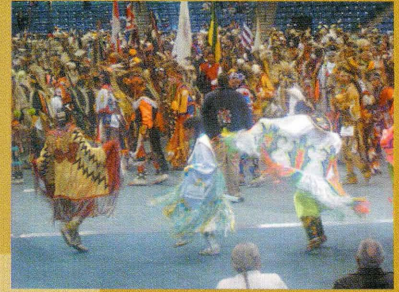


The Cultural Celebration itself was an opportunity meant to share knowledge with people about First Nations culture, values, traditions and issues. All attendees, ranging from grade three to grade 10 from within Saskatoon schools and schools outside Saskatoon, were enrolled in seminars throughout the day. During both days there was a special presentation including a performance by the Saskatchewan Native Theatre Company, comedian and puppeteer Derek Starlight and Olympian Waneek Horn Miller.

During the week long festivities a Feast and Round dance with MC Stickman was held at the White Buffalo Youth Lodge in Saskatoon. An apple dance, 50/50 tickets and a giveaway kicked off the five-day event.

After two days of learning and listening it was time for the pow wow to begin. The Grand Entry was a sight to be seen - veterans carrying the colours, the Eagle Staff, dignitaries and a sea of hundreds of dancers all made their way into the arena to the sound of the drums. Fancy Dancers, Traditional, Grass, Jingle Dress, Chicken dance, all types of dance competed for top prizes in their respective categories.

On the last day of the pow wow, the dancers and drummers gathered around to find out which dancers and drum groups placed. The big prize was awarded to WhiteFish Jrs. who took first for drum group. Near the end of the pow wow, a give away was hosted by the FSIN pow wow committee. As the evening wound down the blue carpet to the dance area was rolled up and another successful Cultural Celebration and Pow wow was over. 🍏





# Blueprint for the Future

Story &  
Photos By  
Patty Schuster

Aboriginal high school students from across Saskatchewan were given a glimpse into possible career choices on November 2, 2004 in Saskatoon at the Centennial Auditorium. Blueprint for the Future, a project of the National Aboriginal Achievement Foundation (NAAF), exposed our future workforce to career opportunities through interaction between professionals with various careers. Roman Bittman, Acting CEO of the NAAF is encouraged by the prospect of the career fair, "Education is our Buffalo. It leads to everything and allows them to succeed. They will be our future employees."

John Kim Bell, a Mohawk conductor and composer, founded NAAF in 1985. The main premise behind the foundation is to ensure excellence within Aboriginal communities was being recognized and promoted. Besides the Blueprints for the Future Career Fair, NAAF also provides scholarships and education and training for Aboriginal students, has created an initiative Taking Pulse, to engage corporate Canada to hire youth, and the National Aboriginal Achievement Awards. The Awards, which are nationally televised, honour and recognize the outstanding contributions of Aboriginal people and are set to take place in Saskatoon in March 2005.

The career fair was first developed with the intention to give Aboriginal students an opportunity to gather valuable information to help plan their future. In his welcoming



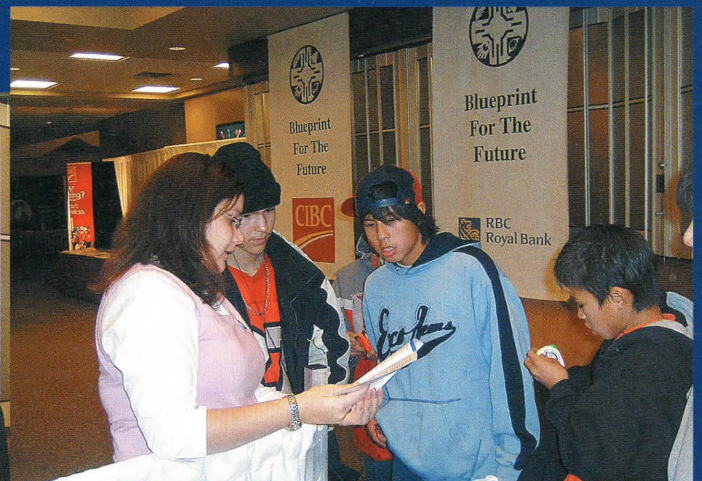
message to the youth, Board of Directors Chair Len Flett explains to the youth, "Achieving success requires a positive attitude, dedication, and hard work. The rewards include financial stability, happiness and career fulfillment. You owe it to yourself to create a compelling and rewarding future."

Blueprint for the Future gives Aboriginal students the ability to develop a base for their future. A trade show is an integral part of the career fair. The trade show includes booths from crown corporations, government programs, the RCMP and financial institutions and private corporations among others. Each student received a bag used to collect information, free gadgets and they could also enter their names into draw drums to win door prizes. Students walked their way

through the maze of booths stopping to get information with genuine interest. NAAF's Bittman says of the students in attendance, "This year the kids are very serious. They will be our future employees and it will be their effort which will be their reward."

Students were also able to take in various seminars which where also meant to encourage success for the future. Seminars included Your Future is Here, Preparing for Behavioral Interviews, Diamond Mining Career Options, Want to be a Lawyer, Working on the Railway, Careers in the Medical Care among others. Each seminar was attended by students who were exposed to learning techniques to make finding a career easier, and exposed to career fields they perhaps wouldn't have tapped into. Career choices were not limited to basic on the desk positions including radio, diamond mining, construction, and grocery stores. Both the police service and RCMP booths seemed to attract attention from both young men and women.

The fact that our Aboriginal youth in Saskatchewan are the fastest growing demographic in our province is no secret. It has been realized long ago it would be important to devise a strategy to give the youth every opportunity to succeed. The message from Indian and Northern Affairs and Northern



Development Minister Andy Scott encourages other organizations to become involved. "Investing in First Nations and Inuit youth is an investment in the economic future of First Nations and Inuit communities and a solid investment in the future of Canada. Governments, Aboriginal leaders and the private sector need to work together to tap into the potential."

NAAF is the largest non-governmental supporter of Aboriginal education and continues to ensure a strong future for First Nation youth. With the career series they tour the country on an annual basis with hosts in a different city every year. Sponsors, volunteers and supporters work hard every year to ensure the hard work of the youth is realized and developed for a strong future in any career they choose. ✍



# THE STONECHILD INQUIRY

## Closure or Just the Beginning?

By Crystal Albert

Neil Stonechild was a 17 year-old First Nation young man whose case has spawned a national controversy regarding the Saskatoon City Police practice of dumping intoxicated First Nation people on the outskirts of the city. This practice has been dubbed the "Starlight Tours" or "unarresting". The Saskatoon Police Service has exercised the systematic dumping of intoxicated First Nations people as a method of avoiding paperwork countless times over the years. According to a Saskatoon Star Phoenix article the earliest case informally acknowledged by the Saskatoon Police was in 1976. How long have the police been callously disregarding human lives?

Media outlets have published flurries of articles across the nation in regard to the Stonechild Inquiry. The Inquiry was presided over by Justice David Wright who found that the two constables, Hartwig and Senger had Neil in their car when he was last seen alive. He also found enough evidence to support the theory that Senger and Hartwig had enough time between calls to drive Neil to the area where his frozen body was discovered and that the marks found on Neil were made by handcuffs. His decision resulted in Police Chief Russell Sabo suspending the two police officers without pay immediately following the release of Justice Wright's report. Two weeks later both police officers were fired.

Thus far, every aspect of the Stonechild Inquiry has been explored and reactions have varied from one extreme to the next. A Saskatoon Star Phoenix article stated "Police association president Const. Stan Goertzen said 200 officers voted unanimously in favour of the association's position rejecting Wright's conclusions that [Brad Senger] and [Larry Hartwig] encountered Stonechild, and that the injuries may have been caused by handcuffs." Saskatoon Police Association President, Constable Stan Goertzen went on to say, "These guys [Hartwig and Senger] didn't do anything, they didn't have any contact with Neil Stonechild and the feeling inside is, 'Why would you [management] do something that we believe is morally wrong – punish two innocent people so that it appeases

some special interest group? These are two people that haven't been charged with anything and are two people that haven't been found guilty of anything, yet somebody is going to fire them, that's wrong."

Other individuals such as Dennis Hall have taken a different approach as expressed by the following quote, "The Neil Stonechild case is not just about a few Saskatoon cops. It's about much more. It's about a widespread mentality in our communities, and unless we recognize and address it that way, the problem will remain untouched and the Neil Stonechild tragedy will repeat itself again and again in one form or another. I submit that our communities nurture a pervasive mentality of indifference, disrespect, non-involvement and neglect, largely by non-Aboriginals and even by some Aboriginals when it comes to the way we relate to Aboriginal people. I further submit that this mentality has made us all responsible for Neil Stonechild's death not just a few cops." Mr. Hall and Const. Goertzen are both non-Aboriginal men who reside in Saskatchewan and are only two examples of the opinions being voiced across the nation.

The facts are much more simple. Neil Stonechild was last seen November 24th, 1990 in the custody of Saskatoon Police by Jason Roy. Neil Stonechild's body was found on November 29th, 1990. The subsequent Saskatoon Police investigation took 3 days to complete by Sgt. Keith Jarvis. Stella Bignell, Neil's mother, began a campaign that has spanned fourteen years, to have her son's death thoroughly and properly investigated in order to get some closure. Fourteen years later "the only moral to this horrible tale is that police are less likely to be charged if an Aboriginal dies than if he lives to testify", quoted from Janet Bagnell in the Montreal Gazette.

Protests have occurred in support of both sides including a recent "March for Justice" in support of Justice Wright's ruling. A documentary entitled "Two Worlds Colliding" was aired on CBC's Newsworld's Rough Cuts Dec. 9th and Dec. 12th, 2004. Currently, the two officers, Senger and Hartwig, are appealing their dismissal from the Saskatoon City Police Service and have the support of the Saskatoon Police Association. FSIN Vice Chief Joseph has stated that the Saskatoon Police Association is questioning their own processes by voicing their discontent with the outcome of the Stonechild Inquiry.

Neil Stonechild was a son, brother, cousin, and friend to many who loved and cherished him. It should be a constant reminder to one and all that we are not simply talking about a racial issue, we are talking about a human life gone and a future lost for both Neil and his family. ✍



# First Nations Investors Symposium

## Linking Opportunities to Investment

By Bonnie Rockthunder

The FSIN Economic and Community Development secretariat hosted a First Nations Investors Symposium "Linking Opportunities To Investment" on October 19, 2004. The event was held at the Southwest Centre for Entrepreneurial Development in Swift Current, Saskatchewan one day prior to the fall session of the FSIN Legislative Assembly also being held in Swift Current.

The main objective of the event was to connect First Nations Community Economic Development Officers, Treaty Land Entitlement and other Specific Claim Trusts, First Nation Development organizations and First Nations businesses to investment opportunities, possible partnerships, and joint ventures with corporations, entrepreneurs, government and other First Nations. Numerous submissions to present business opportunities were received, however, only 10 were selected to participate.



Wilfred Jimmy from CIBC acted as Chair for the event. After an opening prayer by community leader and statesman Joe Quewezance of the Yellow Quill First Nation, FSIN Vice Chief Guy Lonechild provided a welcoming address to the Chiefs, Councilors, Elders, and invited guests to the first time event.

Over the course of the day approximately 100 delegates from across Saskatchewan participated at the gathering. The number of people that showed up for the event shocked many due to the fact the event coincided with southern Saskatchewan's first winter blizzard. Many highways across Saskatchewan were closed due to the snow and ice, but this did not stop presenters and First Nation delegates!





The agenda incorporated a mix of seminars and business ventures. Among the seminar presenters was Keith Martell, Chairman of the First Nations Bank of Canada. Mr. Martell's presentation, "Investing in Private Equity" was focused on educating First Nations investors on the issues of private equity deals.

All presenters were also invited to set up a trade show booth for further questions and discussion. The Business Development Bank of Canada – Winnipeg branch, and the Saskatchewan Indian Equity Foundation booths provided information on their organizations. BioHemp Environmental Technologies Ltd., a new business start-up of commercial and industrial products made from hemp, provided samples of their unique wood stain and a brick for the construction industry. The First Nation Wind Power Consortium also provided a presentation on their project to develop a wind farm to provide clean energy into the electrical grid in Saskatchewan. The consortium has developed working agreements with SaskPower to participate in the Rush Lake Creek project. Due to the recent events surrounding ATCO's decision to withdraw from the Rush Lake Creek project, an opportunity has arisen to

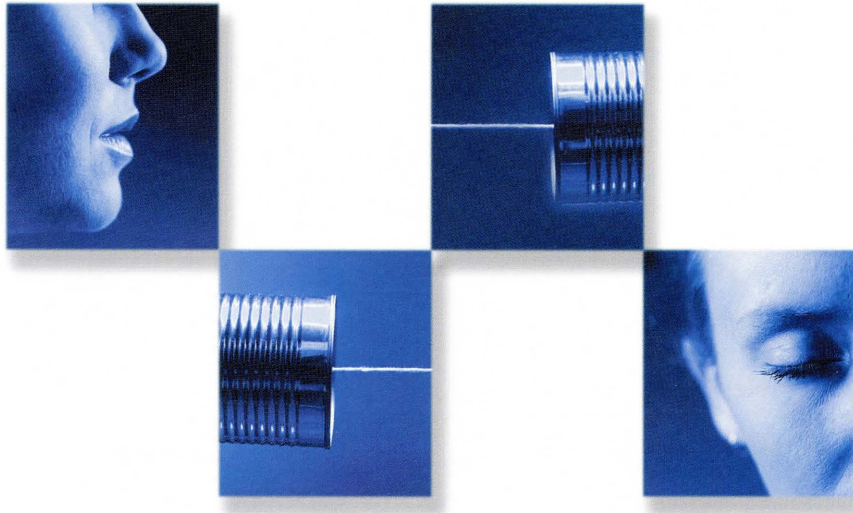
become a larger player in a growing industry.

The FSIN Opportunity Fund and the Aboriginal Workforce Participation Initiative (AWPI) were also part of the Trade Show and the Program Managers were in attendance to answer any questions observers may have had for either program.

The Symposium ended with an evening buffet co-hosted by the City of Swift Current, the Reeve of the RM of Swift Current – Jim Parsons, and Executive Director of Cypress Hills REDA – Dennis Webster. Each addressed the crowd and thanked the FSIN Economic and Community Development Portfolio for hosting such an event in the City of Swift Current.

The evening wrapped up with the FSIN hosting the Saskatchewan Indian Equity Foundation's Annual General Meeting, which took place after the banquet. Overall, the First Nations Investors Symposium was a success. There is great potential for First Nations entrepreneurs to get involved in these exciting new ventures and opportunities, all that is required is the determination and vision. 🍀





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# KANEKANEET

By Bonnie Leask Photos By Jason Young

On October 7, 2004, Nekaneet First Nation opened its new school "Kanekaneet". The community's joy and happiness was evident as it came together to celebrate this significant occasion. Also involved in the celebration were the Nekaneet Chief, Larry Oakes, and Nekaneet council, FSIN Vice Chief Delbert Wapass, File Hills Qu'Appelle Tribal Representative, Dean Bellegarde and various representatives from Indian and Northern Affairs Canada.

Nekaneet is located in the southwestern part of the province near the town of Maple Creek in the Cypress Hills. The area is picturesque with rolling hills and an abundance of trees and foliage. Historically, this was an area where many First Nations people would come together and gather. While many First Nations, after treaty signing, were placed in remote areas and away from their traditional gathering lands, the leadership and people of Nekaneet were determined to remain on these traditional gathering lands.

Kanekaneet is located near the road access to the reserve, providing a welcoming sight to any visitors. The school is beautifully designed and the environment surrounding is filled with warmth and the acknowledgement of nature. The outside entrance to the school is marked with three poles in a circle. The design of the school is circular and is based around the spring feast. In the future, the spring feast for the community will be conducted here. Atop the school is a tripod, built to honour the wind

as it travels gently over. The interior of the school is equally remarkable. The classrooms have large windows allowing for continued contact with nature.

In addition, the school is quite unique in its approach to outdoor studies. SUNCOR, an energy company, donated money to build a barn for a horse program to be offered. The program will be built into the curriculum. In many alternative programs, working with animals, specifically horses, is encouraged as it is believed by some First Nations that the horse spirit offers the gift of working hard and being friendly.

Chief Larry Oakes offered words of thanks to the community of Nekaneet, to all those organizations that were involved with the school and to the staff of the school. He recognized that the school had been a vision within the community for some time and through commitment it was achieved to the benefit of all members. Following Chief Oakes, many more dignitaries offered their words of congratulations and admiration at the goal reached by the community. Following the presentations, members and visitors were recognized with gifts of appreciation. At the end of the words of kindness, a feast and round dance was held for all to take part.

Kanekaneet is a unique school in that it has brought components of the community's traditions and beliefs into the curriculum to ensure their students are afforded the best education. 🦋







# LANDS AND RESOURCES UPDATE

By Vice Chief Delbert Wapass

The Lands and Resources Secretariat at the Federation of Saskatchewan Indian Nations (FSIN) recently involved in a number of political and policy issues as they relate to impacts to the interests of First Nations in Saskatchewan.

## SUPREME COURT OF CANADA DECISION

One significant event occurred on November 18, 2004 when the Supreme Court of Canada ruled on the "duty to consult" in two British Columbia decisions: the Haida Nation and Taku River Tlingit cases. FSIN Legal Services has provided a synopsis of this decision for general information purposes only and its implications for Saskatchewan First Nations. Following is the communication from FSIN Legal Services on the Supreme Court of Canada decision.

In two recent decisions of the Supreme Court of Canada, *Haida Nation v. B.C. (Minister of Forests)* and *Taku River Tlingit First Nation v. B.C. (Project Assessment Directors)*, the Court has clarified the duty of the Crown, both federal and provincial, to consult with First Nations who have asserted, but not proved, Aboriginal rights or title. Put simply, the Crown has a duty to properly consult First Nations before proceeding with development on potential Treaty settlement land even prior to the First Nation proving their title to land in a lengthy trial before this consultation takes place.

The principle to consult and accommodate is a new extension of the law of fiduciary responsibility in relation to First Nations and it will have significant impacts on how governments do business, work with First Nations, and allow for developments on Crown lands. The standard of good faith, honour and accommodation of rights and interests introduces and extends new concepts into the law of First Nations rights in Canada and may have a great impact on us in the future.



## BACKGROUND

The Haida Nation case was an application for judicial review of the decision of the Minister of Forests to issue replacement tree farm licenses to Weyerhaeuser in respect of Crown timber. The Taku River Tlingit case was an application for judicial review of a project approval certificate issued under the British Columbia Environmental Assessment Act that would allow Redfern Resources Ltd. to build a 108km road and re-open the Tulsequah Chief Mine.

Each of these cases involved resource extraction (timber and mining) on provincial crown lands which were subject to claims for aboriginal land and other rights by First Nations in British Columbia. The main issue before the Court was whether or not the B.C. Provincial Crown had a duty to consult with the First Nations whose rights or interests might be affected by resource development on crown lands. A second issue was whether a corporation bore an independent responsibility to consult.

Both the Taku River Tlingit and the Haida Nation cases deal with the same big issue – what is the obligation of the Crown (and corporations) to Aboriginal people prior to an Aboriginal right being determined by the courts. The B.C. Crown says its obligations to Aboriginal people are the same as to everyone else and that it had no special constitutional or fiduciary duties until a Court finds that an Aboriginal right exists. Both the Taku River Tlingit and the Haida Nation say the Crown is wrong and a duty to consult exists when the Crown is aware of a

potential claim. In both cases, the BC Court of Appeal said the Crown was wrong too. The Supreme Court put the cases together for the hearing because the issues were essentially the same.

## DECISION

The Supreme Court of Canada held that the Crown, including the provincial Crown, does have a duty to consult with First Nations even before their rights have been proven as a matter of law. The duty to consult is based in the principle of the honour of the Crown and should not be interpreted narrowly or technically but given full effect.

For example, the Taku River Tlingit case involved the construction of a road to reopen a mine. The Supreme Court found that some consultation was held with the affected First Nation but that given the potential impact of the development on the outstanding claim that the First Nation was entitled to more than minimal consultation and their concerns must be "accommodated."

The Supreme Court found third party companies do not have a duty to consult but that the government can regulate the activities of corporations so that they are consistent with the Crown's duty and maintaining the Aboriginal right (by reserving licences for First Nations, regulating environmental impacts, etc.).

The Court did say that corporations would be liable to Aboriginal peoples if they act negligently in circumstances where they owe Aboriginal

peoples a duty of care or if they breach contracts with Aboriginal peoples or deal with them dishonestly.

## IMPLICATIONS FOR SASKATCHEWAN

The Supreme Court rejected the argument advanced by the Crown, including the government of Saskatchewan, that they cannot be expected to consult on rights until they have been legally determined. The Court preferred the approach of adopting a spectrum of consultation depending on the circumstances. The Supreme Court held that the process of consultation must be informed by principles of good faith, reasonableness, administrative review of decisions, and a duty on the government to consider the seriousness of claims and the impacts of infringement of rights. These are broad principles but could have extensive implications in Saskatchewan.

If the government acts without consultation, clearly there would be an opportunity to pursue the cessation of the development or resource or land; or compensation for the infringement of potential; or actual rights or interests. Further, who should be consulted is also an important issue. In a situation similar to the Taku River Tlingit case, the building of the road will not only affect northern communities but potentially impacts all First Nations, given our right to hunt on all unoccupied Crown Lands. Obviously, in Saskatchewan this is a concern. The FSIN is committed to reviewing and





implementing a consultation standard to which it would follow with the First Nations people, Tribal Councils and the provincial and federal Crown so that consultation is meaningful. The FSIN has reviewed several models and met with the Commissions to discuss this issue and continues to address this issue.

## FURTHER ANALYSIS REQUIRED

These decisions did not involve treaty issues, although the Supreme Court of Canada cited the R v. Badger decision of 1996, which was a treaty decision involving the Natural Resources Transfer Agreement 1930 (NRTA) in Alberta, for the principle that the honour of the Crown is always at stake in its dealings with Aboriginal peoples. The Court said that this is not just words but "a core precept that finds in application in concrete practices." They also referred to the R. v. Marshall decision of 1999.

The honour of the Crown is to be interpreted generously in favour of Aboriginal peoples and parties must seek to reconcile the pre-existence of Aboriginal societies with the Crown's assertion of sovereignty over their territories.

Further analysis of the relationship between situations where treaties have yet to be concluded and our context in Saskatchewan is required. Certainly, where treaties have not been concluded in Saskatchewan with the Dakota, Nakota, and Lakota should be more closely considered in light of these decisions.

Our situation where First Nations have agreed to treaties but where those treaties are not respected or where First Nations are in discussions on treaty-implementation at the Treaty Table, in self-government discussions, or otherwise, would give rise to consultation issues—perhaps even at a higher level of responsibility. This is because the Crown has agreed on certain principles which the provincial Crown is not upholding after they

received all lands and resources in the NRTA.

It is unclear from these decisions whether or not Aboriginal people will be entitled by virtue of the Crown's duty to have their own separate consultation process or be obligated to participate in the public consultation process. It is our contention that consultation surrounding Aboriginal and treaty rights is separate and distinct from the general processes, i.e. environmental concerns. For example a project may pass at an environmental level but still affect First Nation or treaty rights. We are also reviewing what a Crown corporation's duty is in relation to this decision. We are trying to determine whether a Crown corporation with quasi Crown duties but a corporate face, has the duty of the Crown or whether it will be seen as a Corporation.

The FSIN Lands & Resources Department is reviewing this and conducting the analysis as required or dictated by First Nations.

Full text of the judgments can be found at [www.lexum.umontreal.ca/csc-scc](http://www.lexum.umontreal.ca/csc-scc). or please contact the FSIN's Legal Services Department at 306.956.1023 for a copy.

On January 26-27, 2005, the Pacific Business and Law Institute will be holding a conference at the Hyatt Regency Hotel in Vancouver on the Supreme Court decisions. This conference will include presentations on the cases by the lead lawyers involved in the Haida Nation and Taku River Tlingit decisions. Further information on this conference can be found at:

<http://www.pbli.com/index.html>.

## SPECIFIC CLAIMS, BILL C-6

Of all regions of Canada, Saskatchewan First Nations have been the most successful in resolving their outstanding specific claims under the federal government's present system. The first major settlement under the current policy was White Bear in 1986.



Since that time, almost half the settlement dollars provided for specific claims settlements in Canada have come to Saskatchewan. The resolution of these claims has resulted in much needed economic development for these First Nations, and returned land and resources that were rightfully theirs.

Despite these successes, the current claims process is fundamentally flawed. Claims are submitted to the Government of Canada who then decides whether or not to negotiate the claim. In other words, Canada is judging claims against itself. Adding to the frustration of First Nations is the slow progress of claim resolution. First Nations in Saskatchewan have long called for an independent claims process that would remove the conflict of interest in having Canada judge claims against itself.

In the 1990s the Federal Liberals promised to create an independent body to settle specific claims. A Joint Task Force was created which was to provide recommendations on claims reform. This body consisted of First Nations representatives from all regions of the country, and officials from the Federal Departments of Indian Affairs and Justice. In November of 1998, the Joint Task force released its recommendation which included a draft model bill to establish an independent body to address specific claims. This body was comprised of two parts: (1) a Commission, which would facilitate negotiation of settlements and (2) a Tribunal, which would have the power to make a binding ruling on a claim when negotiations were not successful. The proposal received support from First Nations in all regions of the country.

In June of 2002, the Government introduced An Act to Establish the Canadian Centre for Independent Resolution of First Nation Specific Claims. This Bill is now known as C-6. The Bill was significantly different from the model Bill proposed by the Joint Task Force. There were serious shortcomings and in some ways the

process under the Bill was worse than the current one. Appointments would be made unilaterally by the Federal Government. The problem of delay had not been addressed. The Tribunal, which was supposed to provide binding decisions on claims that could not be resolved through negotiations, was limited to claims under a specified amount.

Bill C-6 went through the legislative process with First Nation groups expressing their concerns in both House of Commons and Senate Committee hearings. There were a few amendments in the Senate, but the problems in the Bill remained. The Bill was passed and received Royal Assent last November. However, it still has not been proclaimed into force.

The Federation of Saskatchewan Indian Nations, along with the Assembly of First Nations, have called for the Bill not to be proclaimed into law. Instead, joint discussion should take place between First Nations representatives and Federal Government officials to develop amendments to fix the most serious shortcomings of the bill.

Vice Chief Delbert Wapass believes that a claims process that is fair, effective and efficient is one of the most important priorities for Saskatchewan First Nations. According to Vice Chief Wapass, First Nations in Saskatchewan want to see their claims resolved in a timely and equitable manner so that they can move forward with their communities' land and resource development goals. Although it is important to work with the Minister of Indian Affairs and the Government of Canada, Vice Chief Wapass feels that in a minority government it is also important to engage the opposition parties. He plans on meeting with all the parties with seats in the House of Commons to get support for amendments that will improve Bill C-6 and create a truly independent claims process. The settlement of the claims of Saskatchewan First Nations is long overdue. All they are asking is for claims to be dealt with quickly and fairly. ✍





# Legislative Assembly By Bonnie Leask

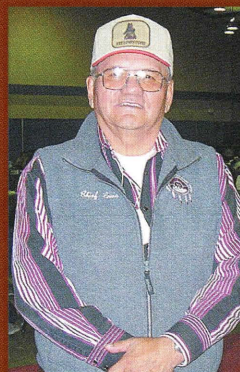
At the Fall FSIN Legislative Assembly in Swift Current, the FSIN took the opportunity to honour long term First Nation leadership. There are many Chiefs that have consistently been serving their First Nations and the First Nations people of Saskatchewan in the work that they have done. Each Chief was honoured with an FSIN leather jacket and following the presentation an honour song was played.

Below is a list of the Chiefs who were honoured, their communities and the number of years of service.

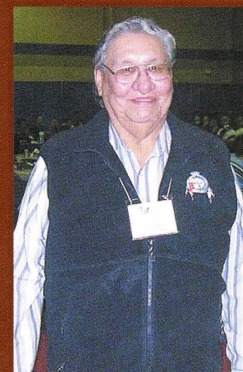
**Chief Barry Ahenakew**

21 years of service

Ahtahkakoop First Nation



Chief Louis Taypotat

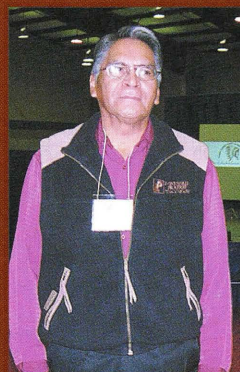


Chief Irvin Starblanket

**Chief Harry Cook**

21 years of service

Lac La Ronge Indian Band



Chief Denton George



Chief Marie-Ann Daywalker-Pelletier

**Chief Clarence Bellegarde**

21 years of service

Little Black Bear First Nation

**Vice Chief O'Neill Gladue**

22 years of service

Meadow Lake Tribal Council

**Chief Ron Michel**

23 years of service

Peter Ballantyne First Nation



Chief Harry Cook



Chief Barry Ahenakew

**Chief Marie-Ann Daywalker-Pelletier** Okanese First Nation

23 years of service

**Chief Irvin Starblanket**

26 years of service

Star Blanket First Nation

**Chief Louis Taypotat**

28 years service

Kahkewistahaw First Nation

**Chief Denton George**

29 years of service

Ochapowace First Nation

**Chief William Goodtrack**

30 years of service

Wood Mountain First Nation



# Standing Buffalo

## Crossing & Convenience Store

By Angela Desnomie and Bob Kayseas

On November 5, 2004, the Standing Buffalo Dakota First Nation opened the doors of Buffalo Crossing, a newly established full service gas bar and convenience store, near the Fort Qu'Appelle town site. The grand opening included a ribbon cutting ceremony with 150 people in attendance including FSIN Vice-Chief Guy Lonechild.

The goal of management of the store is to become the main supplier of food and gas for all Band agencies, community members, and visitors of the Lakeview Lodge and other facilities such as the daycare and the park resort located near the gas bar.



The Buffalo Crossing offers a wide variety of grocery items, dairy products, snacks, tobacco products and fuel. Those customers with status can receive a rebate for their purchases of fuel and tobacco. "This is one small step to becoming a self-sufficient community," Standing Buffalo Chief Roger Redman says of the new business.

The Standing Buffalo Dakota First Nation has 450 members that live on reserve and the two highways that go through the community bring thousands of visitors annually. In addition to the convenience store, is the Lakeview Lodge Personal Care Home is located on reserve. The 16-bed Elder care facility employs 30 staff. There is also a daycare, an administration center and a nearby provincial park.



The new business will employ 5 full-time and 2 part-time staff. "We believe the store will bring money and create jobs for the community. It's important for all First Nations to keep money within their community – instead of seeing it flow to the surrounding area," said Chief Redman. He went on to say, "the Chief and Council wanted to give the Standing Buffalo Dakota First Nation members without vehicles easy access to goods. The new store not only benefits my people but surrounding communities and summer visitors."

The business development activities involved renovating an existing building, installing the required infrastructure, in-store set-up, inventory, and other associated start-up activities. The Band applied and obtained a grant from the Opportunity Fund. The Opportunity Fund is an Indian and Northern Affairs program that is administered by the Federation of Saskatchewan Indian Nations, Economic and Community Development Portfolio.

"Standing Buffalo is an example of why it is strategically important for the FSIN to play an active role in the operation of this program. Our staff assist applicants through the process and, I believe, allow for it to be much more accessible for First Nations," says Vice-Chief Lonechild. "In the case of Standing Buffalo, the biggest advantage is the location. It has the potential to be very successful because of the tourism and recreational traffic."

Standing Buffalo is located in the Qu'Appelle Valley approximately 10 kilometers northwest of Fort Qu'Appelle, Saskatchewan. Fort Qu'Appelle is a 45-minute drive on Highway 1 from Regina and Highway 10. Stop in for a visit. 🍃



# "A Journey Into Tomorrow"

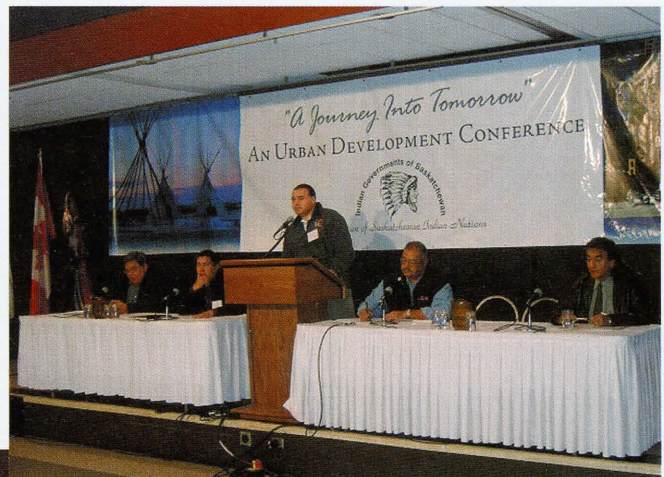
Story and Photos By Patty Schuster

"A Journey into Tomorrow", an Urban Development Conference and Trade Show, the first ever, was held on October 27th and 28th, 2004 in Saskatoon at the Centennial Auditorium.

First Nations people who live off-reserve were given a chance to interact with other off-reserve members, First Nation leaders and resource personnel. The Conference was the initiative of the Federation of Saskatchewan Indian Nations under the direction of Third Vice Chief Delbert Wapass responsible for the Urban portfolio. Its intent was to address the needs of First Nations people who have made the transition over the past few decades from their First Nation to an urban setting. Many First Nation people make this choice to find employment, continue with their education or to be closer to families who have already made the transition. FSIN recognized the importance of understanding how the transition from off-reserve to an urban setting could be made more effective and then maintaining success in the urban setting.

would present a barrier to possible delegates; therefore, the conference fee was waived for registered status First Nations living in the city with proof of residence and status.

The conference began with a Grand Entry including the Eagle Staff, Flag carriers, Veterans' Association, Keynote Speakers, Senate, Chiefs of Saskatchewan, and the Conference Planning Committee. Participants were invited to attend various presentations including information about the Treaty Governance Process, First Nations addictions and rehabilitation, employment and careers, youth issues, residential school effects, housing, tobacco control, health and social development and urban education.



The Leadership Panel



A delegate asking a question

People who attended the conference ranged from parents wanting answers regarding their children's futures, students wondering how their issues could be addressed, Elders asking what the leadership is doing for their people and protection of treaty rights as well as others who were interested in the various seminar topics. One of the most populated seminars was the leadership panel. FSIN Chief Alphonse Bird, 2nd Vice Chief Guy Lonechild, 3rd Vice Chief Delbert Wapass and 4th Vice Chief Lawrence Joseph attended the panel and answered questions posed to them by the conference participants.

This was a chance for both sides to hear what the issues were and what possible solutions could be identified. Housing was a huge issue as questions were directed to the Executive pertaining to lack of safe housing, unhealthy houses and lack of affordable housing that was not deteriorating. Post-secondary

The conference itself drew approximately 600 off-reserve First Nation people. When coordinating the conference, it became evident that the conference fee



# nto Tomorrow

education also took a front line as people often brought up issues of funding such as what was being done to ensure that the push to tax student allowances would not be initiated. One mother was concerned her children were not receiving funding for a post secondary education because there was no more money and she wondered what could be done.

One main issue that seemed to run throughout the conference was the fact that off-reserve members feel like their voices are not being heard. People who live on-reserve are able to attend meetings and have close contact with their band leadership. Off-reserve members expressed the fact that they felt like they

Information was collected from the conference delegates to ascertain information for the future and for the FSIN Urban Development Department. Questions asked, answers given and any feedback will be instrumental to finding solutions to the problems posed throughout the conference. The information gathered is presently being put together into a report, which will help identify and promote the issues affecting the quality of life for off-reserve First Nations people. The First Nation leadership will work on a collaborative basis in their effort to improve better target policies and resources aimed at improving the area of making the transition from off-reserve to an urban setting and to maintain a strong quality of life for First Nations people and families who live in the urban centers.

Issues are different for everyone and the voices, which spoke at the conference, came from post secondary students, Elders, youth, parents and leaders who are seeking answers to their questions. "A Journey into Tomorrow", an Urban Development Conference and Trade Show was the first step to bringing these voices out into the open to be heard. The conference was a chance to give a voice to off-reserve people who for so long have felt they were not being heard. Plans are already in the works to hold the conference next year. ✍



Vice Chief Delbert Wapass

weren't being heard or that the issues in their lives were not given as much importance because they are off-reserve. The protection of Treaty rights was also brought up. People wondered if First Nations Treaty rights were being protected or slowly being depleted. First Nations leaders listened intently to each question posed and were able to respond to their members. Efforts of change was a continuous message within the leaders comments, a message the participants were hoping to hear.

Change is occurring. Many First Nation have designated Urban councilors on their councils to ensure the off-reserve voice is heard. In addition, it is not uncommon to have off-reserve membership running for leadership and being successful.

## "A Journey Into Tomorrow" AN URBAN DEVELOPMENT CONFERENCE



**GUEST SPEAKERS**  
**FIRST NATIONS URBAN ISSUES**  
**PLANNING SESSIONS**  
**RECEPTIONS**







# PROFILE:

## PROFILE: DR. EVELYN JOY PETERS

CANADA RESEARCH CHAIR IN IDENTITY AND DIVERSITY: THE ABORIGINAL EXPERIENCE

By Erin Taman

"There have been Aboriginal people in cities for at least five decades, and they now make up a pretty substantial proportion of the population. It just hasn't hit the consciousness of geographers that this is a group that is also there, that they're part of the landscape."

Look at any map of urban Canada and you'll see the ordered grid of downtown streets, the crescents and cul-de-sacs of suburbia, the monolithic blocks of shopping malls surrounded by their hectares of pavement parking lots.

It's an image that has been superimposed over a much older map, one tied to the rhythms of sky and season, of birth, life and death. This map sets the bounds of traditional territories and takes into account family blood ties. It identifies the best places to camp, and to gather for celebrations. These locations are the most familiar, as they are where our cities stand today.

For thousands of years, Aboriginal people lived by this map, which was, and remains, etched indelibly in both mind and culture.

According to Dr. Evelyn Joy Peters, this ancient map may be painted over, but it cannot be obliterated. It continues to have a profound effect on how Aboriginal people live in cities, and it holds the key to understanding Aboriginal rights and title today.

"People have a sense of what 'the city' is. Historically, it's been the centre of civilization, the emblem of the modern nation," she says.

We need look no further than the spectacular and horrific destruction of New York's World Trade Centre to illustrate the deep emotional ties we have with the modern city.

These ties are the basis with which we define our place in society, but they don't mean the same thing to every group of people.

Dr. Peters explains that these 'maps of meaning' still have large blank spots. This is especially true of Aboriginal people.

"Aboriginal people have been written out of those maps of meaning of what the city represents."

Dr. Peters says there is very little published information about urban Aboriginal people. When people look at the statistics, they discover to their surprise that half of Aboriginal people live not on the reserve, but in the city.

Filling in the blank spots is essential. Dr. Peters says there are models for ethnic communities, for black communities, for religious communities. None work for Aboriginals. A new model is needed, one that can only be developed with the help of the people themselves.

"Aboriginal people have found lots of ways of creating vibrant and effective communities in urban areas," she says. "No culture is static, and all cultures find ways of taking the central tenets of what their culture means and adapting it to different circumstances. Why do we think Aboriginal culture can't do that?"

She is in the process of creating a web atlas of urban Aboriginal people, and some cities, for example Saskatoon and Regina, are now complete. The atlas shows residential patterns at various scales for urban Aboriginal, First Nations, and Métis populations for 1971, 1981 and 2001. To find out more visit, [www.arts.usask.ca/geography/](http://www.arts.usask.ca/geography/).

To date, the U of S has been awarded more than \$25 million to support 26 Canada Research Chairs which cover a broad range of areas. 



# Protest March Against the "Blue Wall Syndrome":

Scoping out Justice Reform within Saskatchewan

By Eldon Henderson

"What do we want? Justice! When do we want it? Now!" was one of the protest slogans being chanted by the 150 plus community backers of the "Protest March" on November 19, 2004 in Saskatoon, Saskatchewan. The media covering the widely publicized event arrived early and began engaging in close ups and interviews with the locals and organizers. Community activists, volunteers and supporters quickly filled up the University of Saskatchewan "Bowl" anticipating that a peaceful and non-violent demonstration was in the works.

By 11:00 a.m. the rally entourage began winding through the streets towards the First Nations University of Canada (FNUC) where Elder Walter Linklater was waiting to complete a prayer and smudging ceremony. The protest reconvened again, the voices seemed louder and spirited as headquarters of the Saskatoon Police Service drew near and the delivery of their powerful message was imminent.

Donald J. Morin, Peter Ballantyne Band Member and 2nd year U of S Law Student, was asked numerous by the media, where did the 'Protest March' concept and inspiration come from and by whom? Donald replies, "The event was to dismiss and counter Saskatoon City Police Association's solidarity support from approximately 200 of their 365 police officers. First and foremost, the Neil Stonechild Inquiry Report which Commissioner Justice David Wright stood his ground and secondly, Saskatoon Police Chief, Russell Sabo's handling of the two fired and disgraced police officers. Both gained enormous support in their decisions and actions by Aboriginal people which became key elements in our 'March Protest' position."



Rachel Fiddler from the Waterhen Lake First Nation and U of S third-year Aboriginal Justice and Criminology (ABJAC) student was one of three main organizers of the Protest March. "The purpose of the march was to support the Neil Stonechild family and the injustices being perpetuated upon Aboriginal people of the past and present, 'seen as disposable and not worthy of investigating.' Finally, some light has been shed on the systemic over-policing on one segment of society."



The organizing team member was U of S Indigenous Peoples Program (IPP), Program Coordinator, Alex Munoz. He appeared to be a quiet and modest individual during the interview, but was fired up to send the message home. "The Saskatoon City Police Association has drawn a clear map...they're not prepared to take down the Blue Wall. The comments by SCPA President, Stan Goertzen, "These guys (Hartwig and Senger) didn't do anything, they didn't have any contact with Neil Stonechild" leaves an increased gap between the Aboriginal community and the police department."

Historically speaking, there is no question Aboriginal Justice Reform will address that

Aboriginal Laws & Rights have been constitutionally shifted to a lower form of sovereignty and eroded over many decades. For Canada's First Nation peoples, it has been a process of deremtus (process of taking apart) by the dominionization of early Victorian Legalism which Aboriginal Laws were not integer (not previously touched or used) by evolving and expanding colonial legal stewardship.

Part of what Aboriginal Justice Reform advocates are attempting to do is redefine Aboriginal Jurisprudence inside Western Law. This oppression has taught Aboriginal peoples to move beyond the apprehension of the Canadian Justice System and be able to, with confidence, boldly declare this system is not working for Saskatchewan First Nation citizens.

Today, Saskatchewan Aboriginal leaders, legal scholars, students and people are challenging the injustices of discrimination and violence against their people. These same rights that we exercise and share are the same powers that have colonized us and have constitutionally apprehended our collective, inherent and lawful existence in many ways.

Our cultural beliefs are daily reminders that we are raised with unique legal boundaries and spheres to be shared and reclaimed. This universal practice was honored generation after generation, prior to the massive dominionization of our Aboriginal law systems. Establishing new corridors of trust and partnership between First Nation and



provincial and federal justice systems [in terms of recognizing Treaty & Aboriginal Rights reflected within tomorrow's Statutes, Written Law and Legislation on a wider justice scale] can improve our relations with the Canadian Justice System and our communities of Saskatchewan.

So, how do we interpret this vision and by whom? Will it take a combination of traditional and modern definition and formulation to accomplish this? Should First Nation people develop their identity inside the surety of existing judicial institutions? These are the some of the questions and issues the "March Protest" was addressing and can be built upon.

Finally, the protest rally sent a message that there is a difference of the old over-policing vacuum of illegal lock-downs, shaky convictions, tainted death investigation reports, false arrests,



reduced status vs. the justice reform models recommended by the Commission on First Nations & Metis Peoples & Justice Reform and the Neil Stonechild Commission Report that were based on achieving equality, racial elimination, community dialogue building that requires legislative processes and vehicles to be identified and entrenched. 🌿



# AGREEMENT WITH WANUSKEWIN FURTHERS U OF S ABORIGINAL PLANS

By Lawrence McMahan, On Campus News, University of Saskatchewan

The U of S has taken another step towards embracing Aboriginal culture and being more responsive to the needs of Aboriginal students.

It is now well into a new two-year co-operation agreement with Wanuskewin Heritage Park, the national Aboriginal site just north of Saskatoon.

Leaders at both institutions say the January 2004 – December 2005 agreement brings mutual benefits. The U of S gains access to Wanuskewin's facilities and resource people, and Wanuskewin gains closer ties to the teaching and research expertise at the University and more opportunities to display its own expertise.



Meeting recently at the U of S to discuss the co-operative agreement with Wanuskewin Heritage Park were, from left: Wanuskewin Chief Executive Officer Sheila Gamble, U of S Native Studies Department Head Roger Maaka, and Senior Administrative Assistant in the University Provost's Office Amber McCuaig.

The two-year deal will have Wanuskewin provide Aboriginal awareness sessions, cultural resources and use of its classroom and other facilities for U of S faculty, staff and students. The University will pay \$71,000 to Wanuskewin in each of the agreement's two years.

The agreement follows an April 2002 memorandum of understanding signed by Wanuskewin Chief Executive Officer Sheila Gamble and U of S President Peter MacKinnon, pledging to look for ways the two institutions could work together more closely.

Gamble says now "seems a good time to see how we can enhance the University's participation with Wanuskewin" – especially given the recent U of S foundational document on Aboriginal issues and the inclusion of Aboriginal initiatives proposed in the University's Integrated Plan for 2003-07.

Gamble and George Lafond, the U of S Special Advisor on Aboriginal Initiatives, note the University has been involved with Wanuskewin since before it was officially established. After finding evidence of 6,000 years of continuous

habitation in the area in the early 1980s, Archaeology Prof. Ernie Walker was instrumental in bringing people together to create the heritage park. It was declared a heritage site in 1987 and the park opened in 1992.

Over the years U of S links with Wanuskewin have increased. Walker and his students have continued archaeological digs, Wanuskewin Elders and dancers have taken part in annual powwows at the University, cultural awareness sessions have been held at the heritage park, and in 2001 more than two dozen senior U of S administrators had the rare privilege of taking part in a sweat-lodge ceremony at the park.

Lafond says a key part of the new co-operation agreement is the provision of Aboriginal awareness workshops.

"We've already had three pilot run-throughs a year ago with a total of about 40 new faculty – and they reported that they felt these are important sessions that really opened their eyes," Lafond says.

Amber McCuaig, Senior Administrative Assistant in the U of S Provost's office, says more sessions are being planned. She adds most participants will be University staff, but some will be faculty.

Gamble says Wanuskewin's support for Aboriginal cultural resources at the U of S will be a great help for the indigenous students who come from remote and northern areas. This will include the services of an Elder.

"Elders are the PhDs of Aboriginal culture, and we feel it's important for the Elders to share their knowledge with students on campus," Gamble says.

She adds the links will not only provide social support for students and cultural awareness for students, faculty and staff – they "will open the door to more research projects and study."

For example, Gamble says, the College of Medicine recently brought a group to Wanuskewin to talk to Elders about traditional Aboriginal healing and medicine, and plans more sessions this winter.

One area that looks forward to increasing its contact with Wanuskewin is the University's Native Studies department. Its head, Roger Maaka, says while his programs have had regular contact with Wanuskewin, "we're looking at expanding in all ways. We're hoping to enter into negotiations with Wanuskewin on making it accessible for our students.

"Wanuskewin offers us a level of space and ambience you can't get in a lecture room," Maaka says.

McCuaig, who will administer the U of S agreement with Wanuskewin, says the heritage park's facilities are available for use by faculty, staff and students for University functions. ✍



# MEETING GROUND

with Mervin Brass & David Kirton

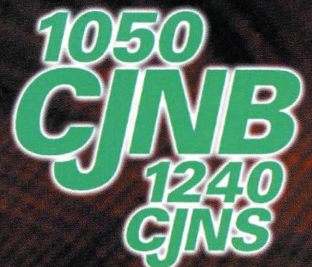


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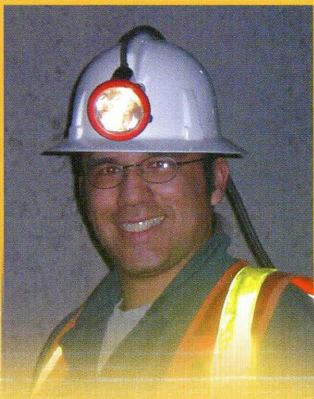
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# Celebrating First Nation Achievement in Saskatchewan



## Tayven Roberts

As a youth growing up in Northern Saskatchewan, Tayven knew there would be unlimited opportunities for him. Upon graduating from University, Cameco recruited him to work at their McArthur River Operations in his current role as Mine Engineer. As for Tayven's future, he wants to own and operate a business that promotes and advances economic development in Northern Saskatchewan.



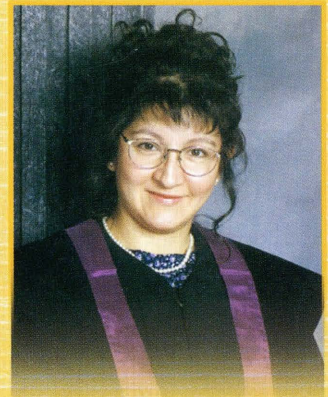
## Johnny Walker

Johnny is always on the go. He's not only the Director of Post Secondary for Peter Ballantyne Cree Nation, he's also a successful entrepreneur, recently opening Walking Smoke Confectionary on the Prince Albert Urban Reserve. When he's not in the office or at the store, Johnny volunteers his time for sports and recreational activities.



## Community Radio

A small radio station with big dreams, 95.3 FM "The Creek", a community initiative of the Okanese First Nation, has hit the airwaves with a First Nation flavour. On the dial they feature Powwow music, stories and educational teachings by Elders, compositions by Aboriginal artists and much more. "The Creek" should continue flooding the airwaves for years to come.



## Charlotte Ross

Charlotte is the Coordinator of Academic Programs for Aboriginal students in the College of Arts and Science at the University of Saskatchewan. In addition to her administrative duties, Charlotte also dedicates countless hours talking to hundreds of Aboriginal students seeking advice. Most importantly, she provides support on issues specific to Aboriginal students requiring her unique sensitivity, care, and attention.

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