

eaglefeathernews

Newspapers will not transmit the Coronavirus

CPMA #40027204

Métis soldier climbs the ranks

Governor General Julie Payette invested Sergeant Major Albert Boucher as a Member of the Order of Military Merit in 2018.

Photo credit: Photo Supplied



By John Lagimodiere
of Eagle Feather News

Albert Boucher has military in his blood. From having ancestors fight at Batoche against Canadian soldiers, a father who was an engineer in the reserves and with two older brothers who both were in the North Saskatchewan Regiment, it was natural to him that he would enlist in the army reserves in 1983.

The irony of his family fighting Canada and for him now serving for that same nation is not lost on Boucher. He embraces it.

“The North Saskatchewan Regiment first Battle Honour was from the North West Rebellion. My family fought against this unit on the other side. Our last Battle Honour was for Afghanistan, I was one of the many soldiers deployed from our unit that helped earn it,” said Boucher. “Our family history

is wrapped into the tapestry of Canadian history. I have always enjoyed that. I think it is kind of amazing really.”

Albert learned to love the land from hunting with his dad, Ray, and his cousin, the late Métis Nation-Saskatchewan Senator John Boucher, near St Louis.

“My dad and John B were close; they would hunt together. Dad even had a little shack on his land that he would live in for a couple weeks during hunting season,” remembered Boucher. “We were out one time when I was about 12 and they were teaching me how to track, telling me to get down low and sniff the track...those two were just laughing away, funny guys.”

The Army reserves are part time work, but they have taken Albert around the world and all the way to the position of Chief Warrant Officer in 2010.

continued page 2



Nora Cummings Lifetime of Achievement

“I got my teaching and culture from the old people, my aunts and uncles. They taught me to cook traditional foods, how to crush chokecherries and dry berries. But while doing this, they never said ‘you didn’t do this right’.”

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Métis Veteran Lucien (Jim) Boucher Behind the Lines: Perspective

“One time, another (soldier) asked me if I could pray for him, because he didn’t know how to pray. I told him that I was too busy praying for myself!”

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Reconciliation Ally - Chief Evan Taypotat Bold Eagle Program

Throughout his career, Taypotat has drawn upon leadership skills he learned in the army. Sometimes that has meant telling people what they need to hear, not what they want to hear,

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November 2020 is our
Veterans Issue

NEXT ISSUE: NEWS MAKERS

Boucher goes from nose in the dirt to Order of Military Merit

... continued from page 1

CWO is now in the position of Army Reserve Sgt Major, the highest-ranking Non Commissioned Officer there is.

"The military gave me experiences and challenging ones. Leadership experience. To motivate people to function in difficult and austere conditions that are physically and mentally challenging and to thrive in that environ-



Albert Boucher, kneeling on the left, when he was a contractor in Afghanistan after a long day of fighting. The dog is named Hebert and he is okay. Just chilling out. Photo supplied

ment. You don't just pass through. You must be part of the environment. When you are on an exercise you are immersed into it," said Boucher.

"You are part of the bush. You must blend in. You know what the smell of dirt is. You can smell sage when you are crawling up to it. You know the smell of different grasses. I loved crawling around and all of a sudden you are face to face with a deer or squirrel. Mainly I go to meetings now and sit in boardrooms. But as a young soldier in the first 20 years, it was awesome being out there."

He has also excelled in his day job in corrections where he has served as a guard, trainer, assistant warden and is now a manager at the Regional Psychiatric Centre in Saskatoon.

Both of his careers have led him to adventure. He has been in 22 countries, all but one province and territory, 140 feet below the ocean surface and 14,000 feet above the earth for a skydive.

He was also deployed to Afghanistan for Operation Athena in 2004 and 2008. "In 2008 I was the Camp Sgt Major of Kandahar Airfield. We conducted

the ramp ceremonies for the fallen. They were deeply meaningful for everyone," said Boucher.

"Our experiences are defined by the people we are with, you could be in one of the worst situations, but if you are with good people, it is always better."

Once a soldier, always a soldier and Boucher has a certain appreciation for his ancestors' abilities from 1885.

"At the homestead in St. Louis, on the property beside us there is a trench there that my great grandfather hid in from the North West Mounted Police. It is still there with a Métis flag pole beside it," said Boucher.

"Just a few years ago my sister and I went to go look at it. Our cousin told us about it. They had reinforced it with some logs. I hopped in there. It is a reverse slope position so you can see nicely up the hill. You can see up the river both directions so if they were coming up that way, he had escape routes. It was an effective position. I admired his tactical acumen. It was a well sited trench."

Boucher holds himself as a Métis soldier and asserts the military is a place for everybody.



November 16 Louis Riel Day

Honouring Louis Riel, who gave his life in defense of Métis People and their rights.

November 11 Remembrance Day

We remember the sacrifices and legacies of our Métis heroes.



SMEDCO COVID Business Fund

In partnership with Indigenous Services Canada, SMEDCO is delivering a COVID-19 impact fund for Métis communities and Métis owned micro / small businesses.

This Fund provides resources to businesses that did not qualify for relief programs earlier in the pandemic. These funds will flow through two streams.

- Stream one focuses on providing non-repayable contributions to support small / micro and community owned businesses
- Stream two focuses on providing access to business assessment, advisory and recovery supports for community owned businesses

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L to R Sgt. Mark Dodd, Petty Officer 2nd Class, Mike Morin, Major Tom Fowler, Captain Dan Richter and Sergeant Major Albert Boucher at the Afghan War Memorial in Kandahar.
Photo supplied

"Whenever you put on a uniform, everyone looks the same. But it also amplifies and celebrates our differences. As a Métis soldier, recently we have been permitted to wear our sash. First Nation people can wear braids. I wore my Métis sash when I received my Order of Military Merit," said Boucher.

"The Commander of the Chief of Defence Staff came and talked to me about it. The Governor General mentioned it when I received my medal. She

said she loved my uniform. Our Regiment has a lot of First Nation and Métis and many other races of people. We reflect Canada. You take all those diverse backgrounds, and you learn together."

"The military gave me experiences and challenging ones. Leadership experience. To motivate people to function in difficult and austere conditions that are physically and mentally challenging and to thrive in that environment. You don't just pass through. You must be part of the environment."

Boucher has about five years left in both careers before he retires. Once that day comes, he will be busy helping run Saskatoon Skydive where he is a partner in the business, and he also intends to keep being a trainer.

His friend and fellow retired soldier, Joel Pedersen, operates 2J2 Fitness and they do physical activity programs and train security guards, something Boucher has a long track record in and he loves it. So this world traveller won't be bored. And he will always be Métis.

"I like wearing my sash, especially when I am in uniform at special events or cultural appropriate events," said Boucher.

"I enjoy doing it because it is sort of a message that the Métis are still here. Still part of the country and I think that is important, especially for young people to see."

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Federal government failing on Indigenous rights

It has been disheartening and infuriating to see the response from so many layers of Canadian society to First Nations people exercising their Treaty right to fish in Nova Scotia.

The non-Indigenous commercial fishers have demonstrated arrogant ignorance of the Constitutional precedence of Treaty rights over fishing regulations.

The RCMP has stood by, allowing criminal actions against the Mi'Kmaq. The mobs destroying property, committing arson, intimidating fishers and those who do business with them, would never be tolerated by the RCMP if they were Indigenous.

If Indigenous people did what commercial fishers are doing, they would be called terrorists.

The federal government has failed to uphold Mi'Kmaq Treaty rights and has failed to order the RCMP to do its job. It has made halfhearted promises to help solve the problem it created by failing, for 20 years, to clarify interpretation of the 1999 Supreme Court's Marshall decision.

The Supreme Court of Canada opened the door to all the confusion when it weakened its original decision in the case of Donald Marshall, the Mi'Kmaq man who fished eels out of season.

Senator Murray Sinclair has pointed out that the Supreme Court originally said the Mi'Kmaq have the right to fish as they did at the time of Treaty.

When the Mi'Kmaq began exercising that right, commercial fishers, unhappy that Indigenous people had what appeared to be an absolute right to maintain a commercial fishery, responded by burning Indigenous boats and lobster traps. Even the Department of Fisheries and Oceans rammed Mi'Kmaq fishers on the water, which Sinclair, a former judge, considers illegal.

The Supreme Court then revised the decision, inserting the words "moderate livelihood" to limit the right.

The apparent willingness of the Supreme Court to be swayed by violence then, may be embolden-

ing commercial fishers today.

Sinclair also noted that it wasn't the Mi'Kmaq who overfished and necessitated limits on harvesting.

Institutions of state are so often unfair to Indigenous people that it has been normalized.

Mainstream journalists often report the Mi'Kmaq fisheries story from a colonial perspective: saying for example, that the Crown "granted" the Mi'Kmaq the right to fish, assumes it had the power to grant anything, instead of considering that the Treaty granted settlers the right to live on this land as long as they didn't interfere with the Mi'Kmaq's fishing.

It would be more accurate to say the Crown promised to respect the right.

That change in perspective draws attention to the Crown's failure to keep the promise and it is not the way most Canadians see Indigenous rights claims.

Canada likes to see itself as a kind and decent nation, claiming a moral high ground because it made Treaty with "its" Indigenous people instead of waging war and slaughtering them as blatantly as the United States did.

But beneath its mild façade, Canada knows its wealth is built on plunder.

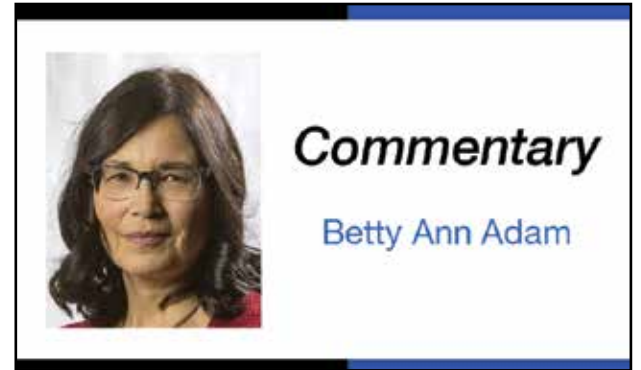
Europeans came to Turtle Island and exploited the decency of Indigenous Peoples, who lived by an abiding belief that a hungry person shames us all.

Once the colonizers were established and not reliant on Indigenous people anymore, they stole the land, sold it among themselves and enriched themselves. Fortunes have been made off the land and the once-teeming waters.

There has always been enough to share, yet Canada's history is rife with violence against Indigenous people perpetrated by white men with superiority complex.

Think kings, popes, Prime Ministers and politicians, bureaucrats and business people.

Canada used starvation to control the people,



Commentary

Betty Ann Adam

confined them to reserves with the illegal pass system, stole the children, banned legal representation for Indians and shut them out of the market economy.

Indigenous people fighting for their rights to their land and food have been met with Canada's military and policing forces. Think of the Métis in 1885, or the starving Cree Treaty signatories at Frog Lake and Battleford that year, or the Mohawks at Oka in 1990, or the Wet'suwet'en in 2020.

As modernity has brought criminal colonizing practices into disrepute, Canada has made incremental concessions, but one of the most difficult seems to be unbarring the door to economic equality that will come when Indigenous rights are honored.

The Supreme Court has issued hundreds of decisions in favour of Aboriginal rights, but governments tremble at the thought of the fiscal cost of making good on those obligations.

It seems Canadians don't care if Indigenous people are treated unfairly if it means paying reparation.

At the current rate of resolution, it will take hundreds of years for all the Indigenous claims to wind their way through the courts.

Racism is the sickness Canada lives with to convince itself that it doesn't need to, or can't afford to, stop infringing on Indigenous rights.



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eaglefeathernews

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on our website

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CHECK OUT OUR LATEST TOP STOREIS



George Gordon Chief Bitternose concerned over community safety in pandemic
Due to the rising numbers of COVID-19 cases in Saskatchewan, the lockdown will extend until at least December and then it will be re-assessed.



The long road to a northern road begins
Progress is being made on a long-awaited seasonal road connecting Wollaston Lake and the Hatchet Lake Devesaline First Nation to Highway 905.



A story of a harsh and brutal reality
Robert Kakakaway's memoir "Thou Shall Not Be An Indian" about his experiences at Marieval Indian Residential School during the 1960s was published by EagleSpeakers.com. For survivors, it is his story but our story as well.

Indigenous veterans battles continued at home

Our Indigenous veterans fought wars for Canada and yet when those wars were over, they had to face systematic and discriminatory treatment from the country they so proudly volunteered to fight for.

The effects of this negative treatment have permeated into other facets within Indigenous communities today.

An example of this is the late Tommy Prince, an Ojibway of Brokenhead First Nation, Manitoba. Prince was one of Canada's most decorated soldiers. He was awarded 11 military medals, including the King George Military Medal by King George VI at Buckingham Palace, the U.S. Silver Star and the United Nations Service Medal.

Prince was among the first Canadian Special Service Battalion, which merged with an elite American unit, forming a spearhead of 1,600 men who possessed an assortment of specialist skills. It would become the first Special Service Force, that was known to German soldiers as the Devil's Brigade. Prince is a hero of both the Second World War and the Korean War. Tommy Prince was one of 59 Canadians who were awarded the Silver Star during the Second World War.

When Prince passed away, he was living in poverty, and his family was unable to afford a decent funeral.

As I have discussed previously in November 2017-18 columns, non-Indigenous veterans were not given the same benefits the federal government provided to non-Indigenous veterans. The benefits, if any, were not made available or easily accessible to Indigenous veterans, such as land grants, education, and loans. Indigenous lands have even been expropriated to compensate non-Indigenous veterans for their service in the war. Indigenous veterans made sacrifices and many

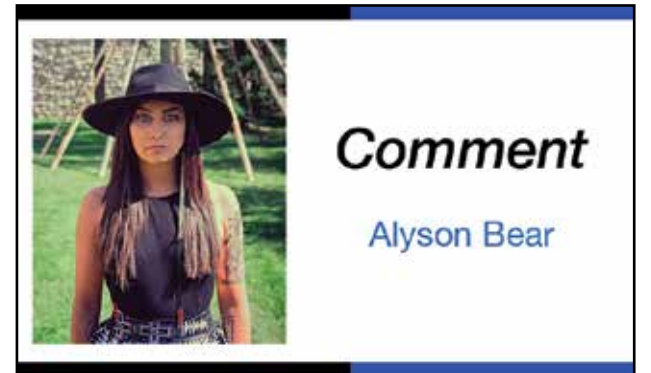
made the ultimate sacrifice in giving their lives for this country. The State explicitly promised land to military personnel who fought and served in the wars.

Furthermore, with regards to land grants owed to Indigenous peoples, the fact that Canada is still liable to honour these grants is confirmed by the language of the Statute of Westminster, which sets out that any and all obligations which the Imperial Crown had entered into with the Indigenous peoples of Canada became the responsibility of the Government of Canada; these obligations would logically include the unfulfilled promise of military land grants.

The Federation of Saskatchewan Indian Nations fought for compensation, seeking about \$420,000 for each of the 1,000 veterans and 800 surviving spouses. Instead, the federal government offered native veterans up to \$20,000 in compensation for benefits they were denied after returning from war and this was a conditional acceptance, which means by accepting payment they must sign a waiver exempting them from any future related lawsuits. The government's offer was ultimately accepted, as time was of the essence as many of the veterans have now passed on or were getting too old to keep waiting.

Indigenous veterans were also encouraged to enfranchise and renounce their Indian status to join the Armed Forces, and many lost their Indian status when they joined the military. They lost all their rights and benefits that come with that status. This is an important and unrecognized sacrifice made by our veterans. These assimilation tactics continue to be ongoing in attempts to erode Indigenous rights and identity.

As Indigenous peoples have committed and sacrificed their lives by being allies and playing a fun-



damental role in the creation of Canada, you would think that allyship is owed to us in our fight for justice against ongoing systemic discrimination. This relationship with the State has been a one-way street and we can no longer accept nor allow this. The longer Indigenous rights and laws are not recognized and denied, the longer it will take to come to a place where we do not have to be at conflict.

The true history continues to arise in modern day issues and we will continue to come into conflicts such as the conflict on the east coast currently with the Mi'kmaq and the ongoing fight for Indigenous rights to be honored and respected.

Our warriors of the past, like Tommy Prince, must be honored and recognized to show how we have been treated and how we continue to be treated. Despite our service and sacrifices made for this country, we are still fighting systemic discrimination for our rights to be respected today. Indigenous peoples were allies for Canada and it is time for Canada to be allies for Indigenous peoples in the ongoing battle against systemic racism.

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WWII Veteran Boucher served in Italy, Holland

By **Nathan Raine**
for *Eagle Feather News*

Although it ended more than 75 years ago, Métis Veteran Lucien (Jim) Boucher still has vivid recollections of the perils of fighting in the Second World War.

"I remember praying a lot when I was on the frontline, fighting," Boucher, 97, said during a telephone interview.

"One time, another (soldier) asked me if I could pray for him, because he didn't know how to pray. I told him that I was too busy praying for myself!"

Born west of St. Louis, Saskatchewan on No-



Lucien (Jim) Boucher, who fought in Italy and Holland during World War II. Photos courtesy Anita Grenier

ember 24, 1922, Boucher joined the Canadian Army when he was 20 years old, stating very matter-of-factly now, that "I was called so I signed up."

Boucher's training took him from Regina to Vancouver Island to Alaska. Upon returning from a 30-day home leave, he volunteered for active duty overseas. He joined the Seaforth Islanders in 1944,

where he was sent to fight on the frontlines at the Lamone River in Northern Italy. Boucher was the operator of a 'Bren-gun', a light machine gun often mounted on a tripod or vehicle.

After serving for six months in Italy, he was sent to Holland, where he served the final month of the war, until it ended in September, 1944.

"I remember driving into Amsterdam the day after the war ended," said Boucher when asked about moments that stay with him most.

"We took over from the enemy in Amsterdam who had been there for five years. We took over from them."

Boucher describes his experiences as 'rough', seeing many of his fellow soldiers killed in Italy and Holland. But despite the trauma he endured, he said he is proud of his contributions to Canada.

"Yes, (I am proud). That's why I went overseas. So that these people, my family, the people of Canada, would have their freedom," he said.

At the time, war seemed to have wiped away any racial or cultural tensions. Boucher said he doesn't recall anyone treating him differently for his ethnicity.

"(Metis soldiers) were human beings, just like all of us," he said. "We were the same. That's when we were all the same."

After the war, Boucher returned home, where he went back to farming with his father. In 1950, when Boucher married a young lady named Lorette, his father gave him 200 acres of farm land. Boucher and Lorette had two children, Anita (now Grenier) and James.

"I'm so proud of my father, and that he has done so much for Canada," Grenier said. "And he is really proud of what he's done. He still has his medals."

Listening to his stories from war over the years, Grenier said the effect war had on children is one of the things that impacted him most.

"He talked about seeing kids who were hungry. Kids who had to dig in the (war-torn areas) and ruins to find food. He talked about how they would eat old bread they would find. I think that really



Boucher, 97, with some of the medals earned while fighting in World War II. Photos Anita Grenier hit him."

When Boucher returned home, he and his fellow Metis and First Nations veterans found that the equality they enjoyed among their brothers in arms was denied them by the government of the country they fought for.

They were denied the postwar benefits of loans, education, housing and land grants that were available to all other veterans.

In October 2019, Boucher received \$20,000 as part of the Canada-Metis Nation Veterans Recognition Payment Agreement to help compensate for those wrongs.

"Right after the war, they gave awards and medals, but I wish I could've gotten (this money) before, when I was younger. So my family could've used it. Now I'm too old."

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Poundmaker Veteran included in book on WWII liberators

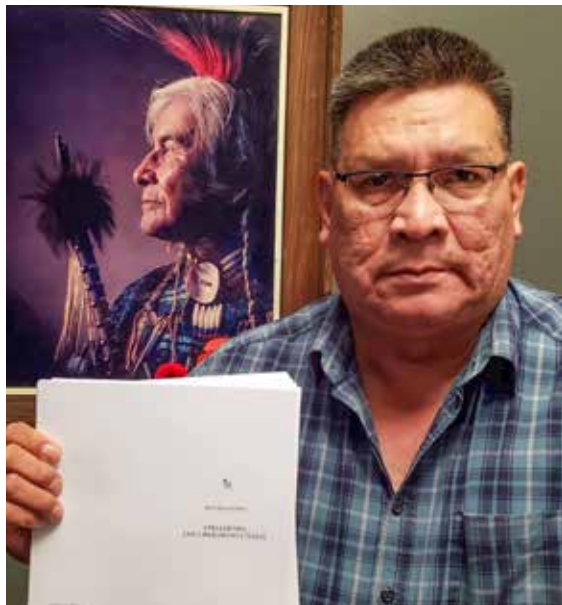
By Brendan Mayer
for Eagle Feather News

The late Henry Beaudry Sr. and other Indigenous veterans who helped liberate Italy during World War II have been featured in a book by a well-known Italian writer.

The book titled *I pellerossa che liberarono l'Italia*, by Matteo Incerti, includes information about Beaudry's life and highlights his military service.

Henry Beaudry Jr. said his father would have been honoured to be included in the book.

Beaudry Sr. joined the Canadian Armed Forces in 1941 and Beaudry Jr. said his father enlisted in Paynton, Saskatchewan to see the world, experience life and fight for his country. Beaudry Sr. lived on the Poundmaker Cree Nation, Mosquito First Nation and Sweetgrass First Nation and was the great-grandson of Chief Poundmaker.



Henry Beaudry Jr. with a manuscript of *I pellerossa che liberarono l'Italia*, which includes an account of his father's service in Italy in the Second World War.

Photo submitted

to get ahold of me and for my father to get recognized," Beaudry Jr. said. "He was very interested in my father's story. One day our family would like to write our own book about my father."

Incerti said Beaudry Sr. and the other Indigenous veterans mentioned in his book are true heroes.

"This book is not just about war and history," Incerti said. "It's about life and hope. It's the story of hundreds of boys and men that volunteered for the freedom of a people. They were discriminated against in reserves and in the terrible residential schools and they could not vote, but they decided to come to fight and die for us."

Beaudry Sr. attended the Indian Residential School in Delmas, Saskatchewan.

Beaudry Jr. almost joined the Canadian Armed Forces but his father told him not to enlist.

"My father didn't want me to join the army," Beaudry Jr. said. "My father always felt that the Canadian government never properly recognized Saskatchewan First Nations veterans when they came back to Canada. I wouldn't want to see my grandkids join the army. The Saskatchewan Indian Veterans Association (now the Saskatchewan First Nations Veterans Association) isn't receiving enough help from the government. It's sad."

Beaudry Jr. is a business development specialist for the his First Nation's economic development arm and said he learned many lessons from his father.

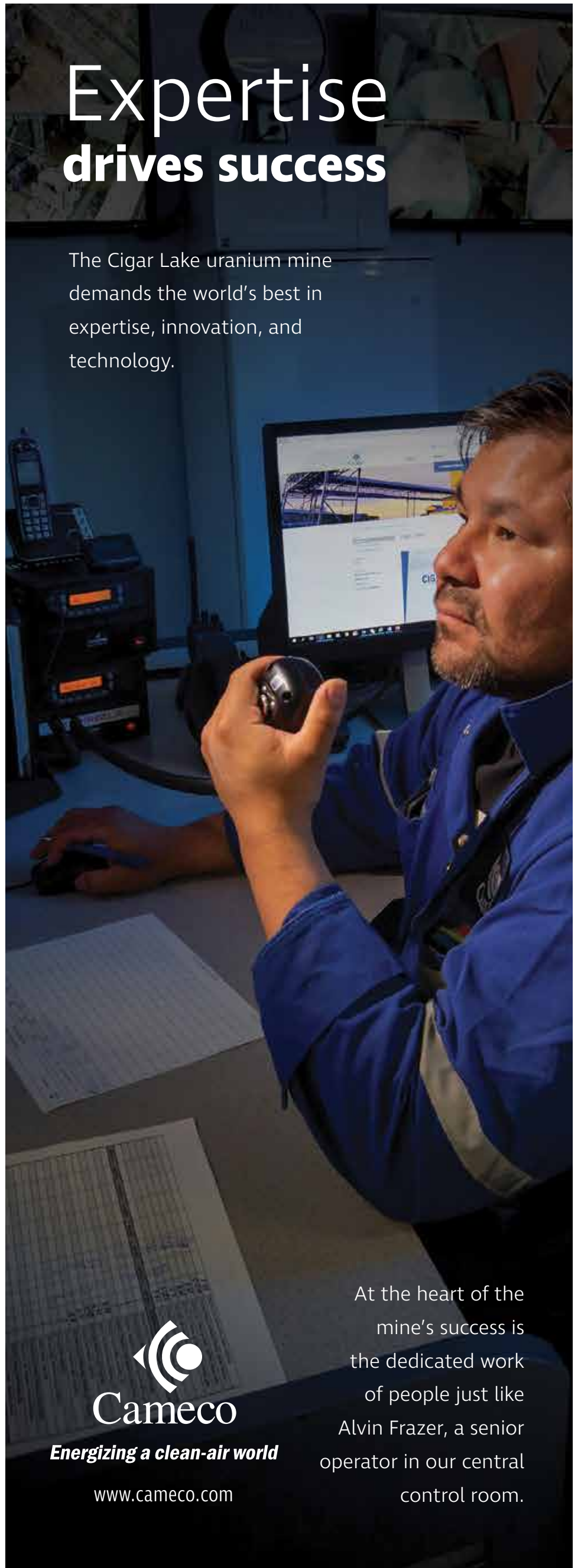
"He showed me the work ethic that he had and the respect that he had for humanity," Beaudry Jr. said. "My dad was a humble man. I never saw him angry. I attribute that to the horrors of war that he witnessed. My father provided for us with his hard work. He gave me affirmation that I was doing good."

Beaudry Sr. became a celebrated artist after the war. He passed away in 2016.

"Even right before he died, my father suffered from post-traumatic stress disorder," Beaudry Jr. said. "He would have nightmares of the war and be crying in his sleep. His art was a way to deal with his post-traumatic stress disorder. It was hard to let him go. He was ready. He never regretted anything."

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Beaded poppies honour veterans and bind family

By Julia Peterson
for Eagle Feather News

As Patricia Worm runs her family's beadwork business, Dark Horse Creations, she draws on advice she got from her father.

"Sometimes you've got to give back. You've got to give to receive. That's how my dad used to



Patricia Worm wanted sales from her poppies to support the Saskatchewan First Nations Veterans Association and she insists customers buy a poppy from the Royal Canadian Legion too. Submitted by Patricia Worm

explain it to me. And I always try to give back to people."

Worm donates a portion of the proceeds from sales to the Saskatchewan First Nations Veterans Association (SFNVA).

"I thought one day, I should just make a beaded poppy like that. But I knew I didn't want to take money from the veterans. So I said, okay, I'll just give them a portion of mine."

Worm does not want her art to detract from the Royal Canadian Legion, either - for every beaded poppy she sells in Saskatchewan or outside the province, she insists her customers buy one from the Legion as well.

"As long as the poppy lasts, you buy a poppy every year," she said.

But Worm saw an opportunity to use her beaded poppies, which each take approximately four hours to make, to direct more support towards Indigenous veterans specifically.

"I wanted this to go and support our First Nations veterans because I know they didn't get as much when they got back from the war... as the white soldiers that came back. I don't even know

if they all got a thank you."

The veteran's association publicly thanked her on their Facebook page, and veteran Keith Brass from Kawacatoose First Nation, who served as a Peacekeeper in Bosnia, is wearing one this year.

"He said, 'I want one,' but I couldn't let him buy it off me, I just gave it to him," Worm said. "He wanted to wear one because he thought they were so cool."

In Worm's household, beadwork is a family affair; she learned to bead from one of her daughters and enjoys the time they spend sitting at the table, talking and beading.

"Sometimes you've got to give back. You've got to give to receive. That's how my dad used to explain it to me. And I always try to give back to people."

"It feels really good to learn from her. It makes me happy."

"I feel proud," she said. "There's a lot of beading going on in my house, and we're happy to do it for the veterans... We want to say that we appreciate them for what they did. They put their lives on the line for us, and this is our way of acknowledging that and giving back."



Saskatchewan Indian Equity Foundation Inc.

Saskatchewan Indian Equity Foundation

SUPPORT FOR INDIGENOUS BUSINESSES

In response to the COVID-19 crisis, **SASKATCHEWAN INDIAN EQUITY FOUNDATION INC.** through assistance provided by the Government of Canada, is taking action to ensure that Indigenous business owners impacted by Covid-19 have access to support. The emergency loan program is a component of the Indigenous Business Stabilization program.

The Emergency Loan Program (ELP) is designed as an emergency measure to support small business owners in meeting their immediate operating cash flow needs. These funds are not intended to replace or duplicate government or other bank/lender emergency financing/funds that are available to businesses in Canada.

Maximum assistance is \$40,000 comprised of a 75% loan and 25% non-repayable contribution.

If you are an Indigenous-owned business and have been impacted by the COVID-19 crisis, contact SIEF for more information by phone 306-955-4550 or email info@sief.sk.ca.

Visit our website for the emergency loan program application at www.sief.sk.ca

Veterans instigated improvements for Indigenous people

By **Joel Pedersen**
for *Eagle Feather News*

The Canadian Armed Forces (CAF) has designated the week of November 5-11 as Veterans Week.

As well, November 8 is recognized as National Indigenous Veterans Day here in Canada. In the past, the week before Remembrance Day was a Speakers Program where current and retired members of the Armed Forces would share their experiences. With COVID-19, the program is gone to a virtual platform with videos available for Canadians to watch. Let us find time over the next week to mark the importance of 2020, as this is also the 75th anniversary of the end of the Second World War.

Have you ever wondered what our lives would look like without our community's women and men who volunteered during the First World War and the Second World War? Would we have the Metis Nation - Saskatchewan and the Federated Sovereign Indigenous Nations? A number of the founders of both these organizations were veterans of these wars. They advocated for better treatment and changes to the Indian Act, in order to have the same civil rights and privileges as others in Canada. These freedoms for Status Indians came about slowly, including the right to vote in 1960 and the end of residential schools 1996. Some Indigenous veterans' benefits are still being negotiated with the federal government.

The ranks of the old guard from the Great Wars are quickly thinning out with only a few still with us from the Second World War and Korea. As I recall from years ago being part of Remembrance Day parades, there were hundreds of the old guard, you could hear them march out. Now many have joined their comrades, having had the opportunity to live and see change.

The Canadian Armed Forces recognized the 75th anniversary of the end of the Second World War while implementing COVID-19 health measures. Small gatherings and virtual ceremonies were held to pay the respect we all owe to those soldiers, sailors, and aircrews who fought in the Second World War. This November 11 virtual gatherings will replace public gatherings or parades of remembrance. It will be a significant change for myself and many soldiers and service members who I know.

I am always inspired and honored to visit communities that show respect to their community's veterans. As I see the names engraved on some of the monuments, I recognize some of the family names of people I now know. The connection is real and it continues.

Although November 11 Armistice Day or Remembrance Day is only once a year, we can make time during Veterans week, to recognize our community members who volunteered, and still volunteer to protect and serve our country and communities.



Joel Pedersen, far right front, joined several other veterans at the unveiling of the Métis veterans monument at Batoche. Photo by John Lagimodiere

I don't think of myself as a veteran or a hero, but I did get the chance and still do to work with some of them, and for that I am grateful. At this time of year I remember those of my friends who did not make it home from places like Afghanistan and Yugoslavia, and those who lost their battle back in Canada. It is my responsibility to never forget them. RIP: Shane Keating, Josh Roberts, Justin Boyes, Aaron Wienberger, Chris Bourque, Grant Fraser and Mike Priddle.

"All my life I had wanted to do something to help my people, and to show their good name"
Sgt. Tommy Prince MM

United Nations Declaration on
the Rights of Indigenous Peoples



UNDRIP Sessions

Nov 7 / 1:00 – 4:00 PM
Nov 9 / 5:30 – 8:30 PM

Métis Citizens, learn about and provide feedback on the Federal Government's legislative proposal on the United Nations Declaration on the Rights of Indigenous People (UNDRIP).

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Reconciliation Ally: Chief Evan Taypotat

Canadian Army's Bold Eagle Reserve Program



By Betty Ann Adam
of Eagle Feather News

Chief Evan Taypotat of Kahkewistahaw First Nation credits the Army and its Bold Eagle program for instilling in him leadership skills that still serve him and, by extension, his community, today.

As a teenager doing the seven-week Bold Eagle training camp in Wainwright, Alberta in 1998, Taypotat was inspired by the leadership of his Platoon Commander and dreamed of taking that role too.

"He was the kind of guy you want on your side if there was an actual war... He was a quiet leader but he was ferocious... He did everything he needed to motivate us everyday... and he led by example," Taypotat said.

"I'm 41 today and that was my defining fork in the road that pointed me down that leadership road," he said.

Taypotat became a teacher but left to join the army full time in 2007, where he trained as an officer. In 2008 he fulfilled his dream of becoming the Platoon Commander at Bold Eagle.

The next year he became an infantry officer and spent another three years with the regular forces, where he attained the rank of Captain and did a tour of duty in Afghanistan before returning home. There, he became the school principal

while doing his Masters degree in Education Administration.

Five years later, in 2017, he was elected Chief.

Throughout his career, Taypotat has drawn upon leadership skills he learned in the army. Sometimes that has meant telling people what they need to hear, not what they want to hear, he said.

"You have to revert to what's right, what is ethical, what is moral," he said.

He was in such a position when COVID hit in March, just as the First Nation was gearing up for its May election.

Many people were alarmed at the prospect of Kahkewistahaw being without its leaders for 30 days before the election and during the pandemic. Some urged him to postpone the election and extend his term for a year.

"We couldn't do that as a council because can you imagine if we can just extend our terms on our own and we extend it for infinity? I (could) be chief until the day I die. You can't do that. That's not a democratic society."

He and the council stuck to the rules and placed band operations in the hands of program managers during the election period. The membership kept their trust in the Chief and Council, who were all returned by acclamation.

"That's an example of leadership, because a lot of people can cave in to peer pressure and so-



Taypotat shaking hands with Tommy Prince's son, Tommy Prince Jr., as other Prince family members look on. Photo supplied

cial media pressure but you have to stand for what is right and what is better for our people in the long run," he said.

Lieutenant Colonel Tony Engelberts, Deputy Brigade Commander for the region that includes Saskatchewan, said Bold Eagle includes a week of Indigenous culture besides the physical, emotional and mental challenges of the military training. People get to know themselves and learn resilience and leadership.

"Any community with strong leadership can succeed... We can help identify and bring along leaders," he said.

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75th ANNIVERSARY OF END OF WORLD WAR II

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World War I (1914-1918)

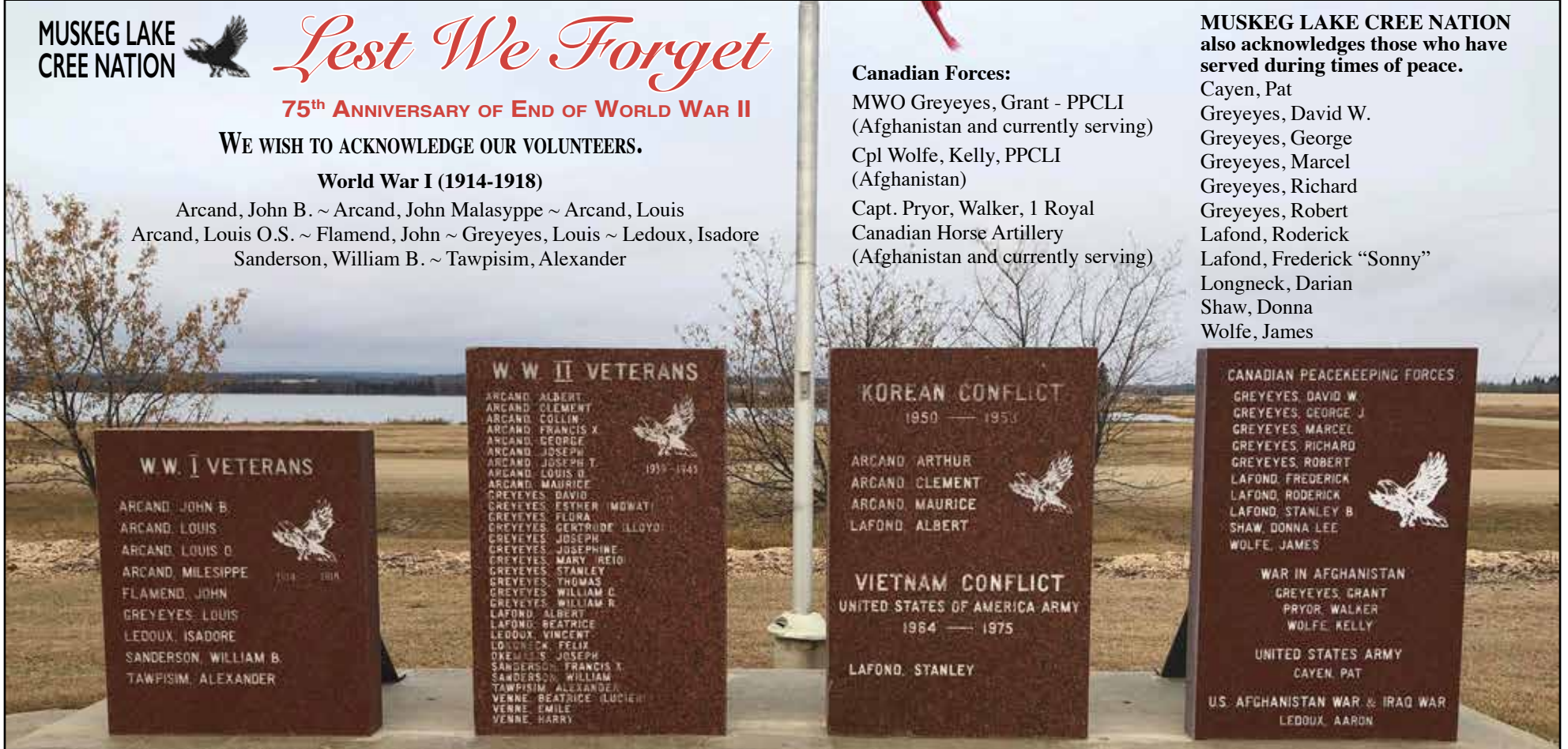
Arcand, John B. ~ Arcand, John Malasyppe ~ Arcand, Louis
Arcand, Louis O.S. ~ Flamend, John ~ Greyeyes, Louis ~ Ledoux, Isadore
Sanderson, William B. ~ Tawpisim, Alexander

Canadian Forces:

MWO Greyeyes, Grant - PPCLI (Afghanistan and currently serving)
Cpl Wolfe, Kelly, PPCLI (Afghanistan)
Capt. Pryor, Walker, 1 Royal Canadian Horse Artillery (Afghanistan and currently serving)

MUSKEG LAKE CREE NATION also acknowledges those who have served during times of peace.

Cayen, Pat
Greyeyes, David W.
Greyeyes, George
Greyeyes, Marcel
Greyeyes, Richard
Greyeyes, Robert
Lafond, Roderick
Lafond, Frederick "Sonny"
Longneck, Darian
Shaw, Donna
Wolfe, James



World War II: (1939 - 1945)

Arcand, Albert
Arcand, Clement
Arcand, Collin
Arcand, Francis X.
Arcand, George
Arcand, Joseph
Arcand, Joseph Thomas (J.T.)
Arcand, Louis O.S.
Arcand, Patrick Maurice
Greyeyes (Steele), David Georges
Greyeyes, Esther (Mowat)

Greyeyes (Steele), Flora J.
Greyeyes, Gertrude (Lloyd)
Greyeyes, Joseph
Greyeyes, Josephine
Greyeyes, Mary (Reid)
Greyeyes, Stanley
Greyeyes, Thomas
Greyeyes, William C.
Greyeyes, William R.
Lafond, Albert
Lafond, Beatrice
Ledoux, Vincent

Longneck, Felix
Sanderson, Francis X.
Sanderson, William
Tawpisim, Alexander
Venne, Beatrice (Lucier)
Venne, Emile
Venne, Harry
Pte. Okemasis, Joseph: 1 Canadian Infantry Division, (MG) Bn (KIA) - Italy died December 07, 1943 Buried at Moro River Canadian War Cemetery - Italy

Korean Conflict: (1950 - 1953)

Arcand, Arthur "Gabby"
Arcand, Clement
Arcand, Patrick Maurice
Lafond, Albert

Vietnam Conflict (1959 - 1975)

Lafond, Stanley

U.S. - Afghanistan & Iraq Wars

Sgt. Ledoux, Aaron - 173rd Airborne, US Army, Vincenza, Italy. OIF I-OEF V

Many soldiers remain silent on military experience

By Judith Iron
for Eagle Feather News

Family members of persons who enlisted or fought in the war remember their loved ones always, not just on Remembrance Day.

Many a brave First Nations soldier went to war traveling far from home, leaving family and loved ones behind, praying for their safe return. Only the soldiers can tell what happened and what they saw or did while they were there. But, sadly, many of our elder veterans are now gone and many of those still with us remain silent on the matter.

The late Edward Baldhead was a Second World War Veteran from the One Arrow First Nation who joined the army soon after getting out of residential school.

His daughter, Sheila Ledoux, says she tried to get a sense of what her dad's life was like when he traveled overseas during the war, but like his residential school days, he chose not to share those parts of his life.

"He kept his memories of residential school and the war to himself," she said.

Baldhead was a well-respected elder and speaker. Ledoux says he was happy and liked to joke and laugh and was always willing to help anyone who needed guidance.

"Over the years I have asked him so many times to tell me about the war, but he wouldn't. I guess we will never really fully know what happened."

"My dad was a very hard worker...a very knowledgeable and cultural person when it came to cer-



Caitlin Arcand with her grandfather the late Edward Baldhead. Submitted by Caitlin Arcand.

emonies," Ledoux says with pride. "My dad was an elder and pipe carrier who did a lot of work with places like the Saskatoon Tribal Council, FSIN, and schools."

Baldhead's granddaughter, Caitlin Arcand, had great admiration for her late Moshum Edward.

"He was proud of his veteran status. He was such an honorable man," she said.

Allan Roy, 62, from Beauval, joined the army in 1978 when he was 19, at the encouragement of his mother. He trained in Cornwallis, Nova Scotia and Wainwright, Alberta, where he was immersed in the military life of barracks, mess hall and marching. Boot camp was tough and almost half of the 120 recruits left before completion.

Roy was sent to Calgary to join the Princess Patricia Canadian Light Infantry. The soldiers, who

referred to themselves as 'grunts,' mainly participated in peacekeeping duties. Roy says it was "casual" compared to the strains of war that others endured and his experience didn't leave him with the mental anguish that has plagued so many war veterans.

Roy served in the army for three years, then returned home and has worked in uranium mining ever since. He said he has no regrets about the experience.

Roy's grandfather, Louie Roy was a soldier in the Second World War.

"Mushoom is 100 years old now and still won't talk about it," the younger Roy says, "Over the years I have asked him so many times to tell me about the war, but he wouldn't. I guess we will never really fully know what happened."



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First Nations Veterans rep saw the good and bad sides of service

By **Brendan Mayer**
for *Eagle Feather News*

Residential school survivor and war veteran Emile Highway says there's a connection between the military and residential schools.

Highway attended Guy Hill Indian Residential School near the Pas, Manitoba until Grade 7 and refused to go back for Grade 8.

Now President of the Prince Albert Saskatchewan First Nations Veterans Association (SFNVA), Highway served more than 20 years in the Canadian Armed Forces, where he experienced good and bad.

"You're traumatized at residential school and then at the military you're traumatized again," Highway said. "I met quite a few residential school survivors while I was in the military. I was really happy to see them. Racism reared its ugly head. I experienced harassment. You answered to a bell in residential school and when we went into the military it was basically the same thing."

Highway is a member of the Peter Ballantyne Cree Nation and was born near Reindeer River.

"There was no industry where I was born," he said. "There was no employment. It was a tough time in those days. There weren't any rations."

Highway enlisted in the Canadian Armed Forces in 1962. By then, at age 19, he had experience in traditional work on the land and wanted to



Emile Highway is serving his second term as the president of the Prince Albert branch of the Saskatchewan First Nations Veterans Association.

prove to his family that he had grown up. Highway said he noticed a difference between himself and the non-Indigenous soldiers at basic training in Calgary.

"The white soldiers were better educated," Highway said. "Many of them came out of high school. I'm not a high school graduate. Many of them never had any work experience. I had been already commercial fishing and trapping. I noticed right away that I was more mature."

While serving, Highway wrote and received letters from his father, Eli Highway, and other family members.

"That meant a lot to me," he said. "I always

looked forward to receiving mail from northern Saskatchewan every four months or so."

Highway said he doesn't regret joining the Canadian Armed Forces.

"There's pride and joy in wearing the uniform and serving your country," he said. "I made a lot of friends. I wanted to see the world. I got to go overseas. I went to the Middle East. I had no problems learning the military life. The three square meals a day helped."

The SFNVA's main goals are to close the gap in the quality of life between First Nations and non-First Nations veterans and their families and to raise awareness about the contributions of Indigenous soldiers.

"I met quite a few residential school survivors while I was in the military. I was really happy to see them. Racism reared its ugly head. I experienced harassment. You answered to a bell in residential school and when we went into the military it was basically the same thing."

"I think that's very important," Emile said. "We are the forgotten soldiers. We keep on recruiting and trying to get people to join and help educate people about what our people did in the wars. We have get-togethers. We meet at powwows to get a chance to visit and talk about our loved ones who never came back."

Emile has been making a lot of phone calls during the COVID-19 pandemic to stay in contact with SFNVA members.

"Part of my job is to make society at large aware that Aboriginal people signed up by the thousands in the two world wars. Those are real heroes. It's personal for me."

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Please visit reimodern.org/careers for a full job description. Applications will be accepted until November 15.

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Ancient peoples and the memory of stone

By John Cuthand
for Eagle Feather News

It was a hot summer day with blue sky and a pleasing breeze when I traveled with David Neufeld north-west of Rosetown to explore a prehistoric ceremonial site, along a valley west of Herschel. He has been a guide for over thirty years and I've known him from other excursions over the past twenty years. He was very knowledgeable and was most enthusiastic to share his considerable knowledge.

The monotony of the flat land changed when we came upon the Eagle Creek valley. The creek was much too small to have shaped such a broad valley. Rather it was made by the gouging torrent of a nameless ancient glacial river. It is a place of short grass prairie, mule deer, wolf willow, sage, prickly pear cactus, soaring hawks and the rare sighting of a golden eagle. Some boulders have patches worn smooth by buffalo rubbing over thousands of years. A dusty gravel road leads to the valley floor where two valleys intersect at the hamlet of Herschel.

I have come to experience a ceremonial area constructed by ancient peoples some 1500 to 5000 years ago along a valley to the west of Herschel. Access is only available with a guide. Across the valley there are fossil beds. Fossils and the ceremonial sites speak to the memory of stone. A short walk off a grid road onto virgin prairie took us to the lip of the valley where we were greeted by two soaring golden eagles. It was a beautiful omen to know our approach was welcomed. I felt a familiar calm and feeling of peace indicating a spiritual balance.

There is a small meadow just below the crest of the valley. It is dominated by a white monolith of soft, easily

carved stone facing east. Its vertical flat side, set at a tilt, is totally covered with petroglyphs and many strange circular cup-like indentions. I can visualize quite clearly how a ceremony coincided with the sun rise. The lines resemble the ribs and spine of a buffalo and there are four halved circles resembling hoofs. Most opinion states the monolith represents a buffalo and the boulder, when viewed at a certain angle, resembles the animal emerging from the earth. There is, interestingly enough, a Cree belief buffalo originally emerged from stone and there are also corresponding stories of buffalo herds disappearing into the earth with the prophecy there would come a time when they would emerge and once again walk upon the earth. I found it a peaceful meditative place, well deserving of an extended stay.

Above the ceremonial site along the lip of the valley there are other archaeology sites of spiritual significance. One is a shallow rectangular depression surrounded by stones. It is situated on top of a rise. I see it as a fasting site filled with sage pointing either to the sun rise or the sun set. I lay within the fasting bed and noticed it felt best looking toward the sun rise. It must have been amazing looking across such a vast vista deep in prayer, thirst and hunger toward the exact place of the sunrise. It was surely a brief sacred moment into the mystery of Creation.

There are also mysterious large stone circles forming a line leading to the valley edge. Some people believe the largest one is a turtle effigy. The presence of spirit does not ebb and flow amidst the ceremonial cluster but is ever present.

Dave told me other Aboriginal people have come here to investigate. These included delegations from the Cree, Blackfoot Confederacy, Crow and Atsina. The Crow believe certain symbols are in common with their

people. Ceremonies have been held.

The ceremonial center is, without a doubt, the monolith. I was certainly drawn to it again and again. I sat with Dave Neufeld beside it and sang. When the songs ended, at that exact moment, the phone rang. I had to laugh. These quirky moments have happened before. Humour is an important part of ceremony, as strange as it may seem. I was once told people who can laugh together can pray together. I gave him the sisikwan (rattle) as a keepsake.



Dave Neufeld at Herschel archaeology. Submitted by John Cuthand

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A lifetime of achievement for Senator Nora Cummings

By **Nathan Raine**
for *Eagle Feather News*

Nora Cummings was raised to work hard and support her people.

Born and raised in Saskatoon, Cummings is the daughter of Jerry and Irene Ouellette, who came from the historic Round Prairie Metis settlement south of Saskatoon. She says her father was hard working and perfectionist and her mother was extremely smart, though not educated.

Cummings grew up cutting wood, working with horses and hauling water with her father. She remembers taking a horse and wagon with her father across the Broadway Bridge in 1953.

At home with her mother, she helped care for her baby cousins and often attended to four or five children by herself.

"I got my teaching and culture from the old people, my aunties and uncles. They taught me to cook traditional foods, how to crush chokecherries and dry berries. But while doing this, they never said 'you didn't do this right'. They were good teachers, they said 'we will try this differently.' And all the while, they were telling us stories. Those were my teachings," she said.

On October 16, Cummings, a long-time Senator with the Metis Nation-Saskatchewan (MN-S), received the YWCA Women of Distinction Lifetime Achievement Award.

She helped establish the Saskatchewan Native Women's Association, served on the founding Board of the Native Women's Association of Canada, was a founding member of the MN-S and helped create the Saskatoon Metis Society Local #11.

In a recent interview, Cummings recalled her decision to quit school at age 14 with only a grade five education. She attended St. Joseph Elementary School, which now houses Oskayak High School.

Most of the students there were Metis and the teachers were nuns, who punished children with the strap, threatened them with God's condemnation and told the girls their role as a woman was to "make a good housewife," Cummings said.

Before Cummings left, Sister Edeltrude McCarthy gave

her a prayer book, rosary, and encouraging words, all of which Cummings still carries with her today.

"She told me, 'always to be proud of who you are. Always. You can do whatever it is you want to do, you just have to believe in yourself. Never be afraid. And always respect other people."

"I never forgot those words. She instilled a lot of strength in me. To me, she was my guardian angel, and I always think of her."

At 16, Cummings got married and had the first of ten children (eight biological, one adopted, one from another marriage.)

"I never thought it was a challenge," she laughs. "It was just how I was raised. I taught my children how to work in the home. Everyone had a job. I only had one daughter... and (I) said to the boys, 'she's not going to do all of this. You're going to learn to wash clothes and cook and clean.'"

After two marriages, she met Henry Cummings, a Metis man from Buffalo Narrows.

"I finally found the love of my life," she said about her husband. "We had 38 years of a beautiful marriage, a beautiful partnership. We really had a great life together."

In the wider world, she fought to get Indigenous children out of foster care.

"We found out how our children were being apprehended without the mothers having the opportunity to work with their children. A lot of these people lost their children, not because of alcoholism or addiction, which was sometimes the case, but sometimes they just came in and took them."

Cummings met with social services and government officials to get children back to their families.

In 1973, Cummings became the first Indigenous woman to run for city council in Saskatoon. During the campaign, she received "ugly" letters telling her to reform her children or stay home.

Her husband encouraged her to stick with the race and she remembered Sister Edeltrude who'd told her she could do anything. She wasn't elected, but says she learned a lot.

"It isn't about me. It's about the work, and women who give me that strength. It was my job to do the best I could for them," she said.



Metis Senator Nora Cummings, received the Lifetime Achievement Award at the 2020 YWCA Saskatoon Women of Distinction Awards.

Cummings remains active with the MN-S and has seen it grow and fall many times.

"I'm very disappointed in our nation right now. I don't think it's serving the purpose of our people and elders," she said.

"It's not healthy... It's not reaching our people, it's reaching only certain people."

She would like to see greater inclusion of elders, young people, and families.

Cummings is compiling her life stories and photographs into a memoir, and passionately backing the re-election of Saskatoon Mayor Charlie Clark.

"Looking back, the work I've done with women and with young people – that's near to my heart. Those are the things to me that mean something and will continue to live with me."



Vers un chez-soi : la stratégie canadienne de lutte contre l'itinérance APPEL DE PROPOSITIONS

Le gouvernement du Canada a investi 2,2 milliards de dollars pour réduire l'itinérance chronique au Canada de 50% au cours des dix prochaines années. Vers un chez-soi: la stratégie canadienne de lutte contre l'itinérance fait partie de la stratégie nationale sur le logement, qui inclut 40 milliards de dollars du gouvernement fédéral.

La **Provincial Métis Housing Corporation (PMHC)** est à la recherche de demandes de projets qui fournissent des soutiens sociaux et de logement d'abord ainsi que des projets d'immobilisations qui sont spécifiques aux besoins des personnes sans abri ou à risque d'itinérance. Les projets doivent être sur ou hors des réserves et en dehors des communautés désignées de Regina et de Saskatoon.

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The Government of Canada has invested \$2.2 billion to reduce chronic homelessness by 50% in the next ten years. Reaching Home: Canada's Homelessness Strategy is part of the Federal government's \$40 billion National Housing Strategy.

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Create a "future dreams" family time capsule.

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 Child: _____ Age: _____
 *Address: _____ *Postal Code: _____
 *Phone: _____
 *Parent/Guardian Signature of Consent: _____

*Mandatory fields must be completed

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Send form in by mail or email #2-706 Duchess Street, Saskatoon, SK S7K 0R3 info@readsaskatoon.com. Contest runs November 1 - 30, 2020.

To see a complete list of rules, visit READSaskatoon.com/events.

Odds of winning depend on the number of eligible entries received. By marking the squares with an "X" and submitting this form, you are promising and declaring that you have completed the tasks marked on the Bingo Card.

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