

Eagle Feather NEWS

FREE

You're forever grieving

Darby Morin's widow says eight years after husband's death in Afghanistan

Veronica Morin and her boys Christian, left, and Blue Sky, right, on her and Darby's thirteenth wedding anniversary. (Photo provided by Veronica Morin)



**By Chelsea Laskowski
For Eagle Feather News**

In the eight years since Veronica Morin lost her military husband in Afghanistan, she has been raising their kids in a world that rarely recognizes her family's sacrifice.

Morin and her husband Darby had moved to the United States as he pursued a career in the U.S. Army. Darby was a driven man who had always been fascinated by the U.S.'s military technology and, because he was First Nations, was able to enlist in the States. Both overseas and abroad, Sgt. Darby proudly let his com-

pany know he came from Big River First Nation.

When he had down time, Darby would visit his reserve's school and Veronica remembers his message was never about promoting the military, but about following what's in your heart: "Be motivated to represent your community in a good way. Do positive things for yourself. Do what you feel passionate about. Don't stay stuck in one place.

"We're meant to do something. We're meant to be something and we're an important part of this country."

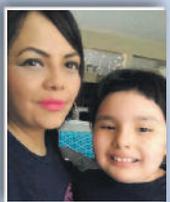
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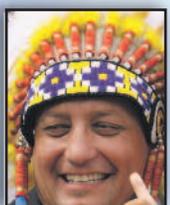
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Coming In December - Newsmaker of the Year Issue

Kids coping with life without a father

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In 2009, when Darby was on his first overseas combat tour, the unthinkable happened. Darby was killed when the vehicle he was in rolled over near the Afghanistan-Pakistan border. His home reserve showed unprecedented support for his family at Darby's funeral, but when Veronica and her two young boys returned home from the States to be near family she found herself largely on her own.

Pushing aside her own grief to help her baby and three-year-old cope with life without a father, Veronica faced a difficult adjustment to life back in Canada. In the States, she hadn't felt as discriminated against because of her race as she does back home. Also, she was moving back to a country where military deaths are a rarity that government and society are ill-equipped to support, especially when compared to the States.

"This loss, specifically a military loss, is an everyday thing. You don't ever forget that that was your life before," she said. "It never goes away. You're forever grieving."

Still, Veronica forged ahead and has found healing in pursuing higher education and seeking counselling. Christian, now 11, and Blue Sky, now nine, are starting to exhibit their father's traits, namely his "hardcore motivation," gen-

erosity, and go-getter attitude, Veronica said, and in her loss, she's choosing to focus on the positives of Darby's legacy.

She has kept in touch with a Cree military family from Oklahoma she first spoke to while Darby was deployed, and earlier this year she joined several other strong military widows and veterans on a trip to the 100-year Vimy Ridge Memorial. Among veterans of different generations, Veronica and the two other widows found themselves facing opposition from people who didn't think they should have been on the trip.

"That kind of struck a chord with me," she said. "People don't recognize military widows as a part of the military," even though "our service members are leaving behind families and wives – your other half. You're literally leaving a part of you behind."

She won't stand for the unfairness of people's criticism of "how we handle our widowhood journey," and said she believes Canada needs to provide better support for military families. This could include providing gym memberships for



(Left) Sgt. Darby Morin. (Above) Darby Morin and his family pictured in 2008. (Photos provided by Veronica Morin)

families to practice self-care, and support groups.

And on Remembrance Day, Veronica and

Darby's boys deliver speeches at a Big River First Nation school ceremony, reminding everyone that long after the heroes of World War I and II, their own re-

serve produced and laid to rest a military legacy of its own.

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Montreal Lake youth discover the benefits of discipline in Cadet program

By Jeanelle Mandes
Of Eagle Feather News

Youth from the Montreal Lake Cree Nation take a weekly trip to Prince Albert to take part in the 390 RCACC North Saskatchewan Regiment Cadet program.

The popular program has been teaching them the structure of discipline and authority and the results are showing in improvements in many parts of their lives.

John Ross, 17, joined the Cadets to follow the footsteps of his uncle Robert who is in the navy and his sister Rebecca who had completed the Bold Eagle program this year.

“(People) said the 6 a.m. run was going to be torture but it’s not a problem for me,” he said. “I trained myself to become a better person and learn to control myself ... how to stand up for your country to protect and serve.”

the respect they show for teachers and an improvement on how they relate to each other because they are treated as team members.”

Captain John Glasscock is the commanding officer for the 390 North Saskatchewan Regiment Army Cadet Corp. The program teaches the cadets beneficial tools such as leadership, citizenship, discipline, team work, and obtaining the skill to follow directions.

The program has also taught the students how to serve as a cadet with training in drills, marches and how to treat the Cadet program with respect. Bird said the cadets, ranging in age from 12 to 18 years old, love the fact that there are uniforms involved in a unit and that the program is associated with something greater, like the military and Armed Forces.

The student interest sparked after



It’s a program that has shown Ross what opportunities are out there – something that gave him hope and direction for his future. He plans to stay in the Cadets with hopes of trying out for the Bold Eagle program some day.

Simon Bird, who is the education director and principal of the Senator Allen Bird Memorial School in Montreal Lake, said the 25 students look forward to the cadet program every week held at the Prince Albert Armories.

“The impact on the youth’s behaviours have been very positive. Not one kid has showed up to Cadets and disrespected the whole process,” said Bird. “At school, for the most part, I’ve seen improvements with their attendance and

the armory in Prince Albert conducted a presentation at the school and immediately recruited some cadets. At the start, Bird was driving the cadets himself in a 15-passenger van on Tuesday evenings to the program in Prince Albert which is about a 200-kilometre round trip. A month and a half into the program, they are now transported by the community’s bus drivers.

“As explained from Captain John Glasscock, it’s not like school, you don’t have to be there if you don’t want to,” said Bird.

“Not everybody is an athlete, not everybody is a star student but anybody that has a real passion to be better can definitely be a cadet.”



(Above) Principal and education director Simon Bird stands proudly with a few cadets from his school in Montreal Lake Cree Nation. (Left) MLCN cadets who belong to the 390 RCACC North Saskatchewan Regiment Cadet Corp. stand with their school principal Simon Bird. Over a month and a half into the program, the cadets have learned structured discipline and authority. (Photos submitted by Simon Bird)



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I don't know what it is about soldiers but I just respect the heck out of them.

Now, as a kid I didn't think army dudes were a big deal. Sure I played with a bucket of plastic soldiers and had my own wars, but I kind of looked down my nose at kids that went to Cadets. Who would want to wear that uniform or have to follow all those orders from people yelling at you? Nope. Not for me.

But as I got older, my eyes started to open. After high school, several of my buddies joined the naval reserve for a summer job. I absolutely refused because of my bias and because I didn't want to give up my deadly job as a broil cook at Bonanza. I know right? So, I tried to kid these guys about signing up. Turns out I couldn't.

What did they get from that summer? They sailed boats on Lake Diefenbaker. They met young people from around the province. They got to fire machine guns. At camp, some of them had to do shi#ter duty, but they made it fun.

They did cool marching drills. Drove interesting vehicles. They made good money and created amazing memories that they have to this day. I was jealous.

None of those buddies went on to join the regular army or navy, but if there was a better recruiting tool for the Armed Forces I haven't seen it. That's why it is so cool to see the uptake of the cadet program by youth at Montreal Lake and in other centres across

Saskatchewan.

And a very cool thing about Cadets is that is free! I couldn't believe it at first. Cadets get their uniform and their activities all for free. Talk about removing barriers to participation. With programs like Cadets and Bold Eagle, the future of recruiting for the Armed Forces is in good hands. We need them.

Now that I am more mature and have seen the important role our military plays, I have come full circle on the men and women that serve us and the programs like cadets that create them.

Cadets sometimes grow up to be soldiers. And it is the soldier we ask to sacrifice their family life and sometimes their own lives for us. They do our dirty work. The older I get, the more real war is. We have witnessed so many ramp ceremonies, and created

many damaged veterans. I can't imagine the things they have had to do or see.

When I had the honour to visit the Canadian Tomb of the Unknown Soldier at the National War Memorial in Confederation Square, Ottawa, it was only six months after a soldier had been killed in the line of duty guarding the tomb. It was a somber place. I thanked the stoic guard for his service and left some tobacco for his fallen comrades. It was hard to keep the old emotions together.

So now when I see a soldier or a veteran, I go out of my way to thank them or shake their hand. I try



Publisher's Notes

John Lagimodiere



The Canadian Tomb of the Unknown Soldier at the National War memorial in Ottawa is a sacred place that holds the remains of an unidentified Canadian soldier who died in France during World War I. (Photos by John Lagimodiere)

to sit and listen to the old veterans whenever I can. Their stories are fascinating and we should listen while we have them.

And I show extra patience when I am behind a car with a veterans plate, no matter how slowly they may be driving. As far as I'm concerned they can drive as fast or as slow as they like, they might be a hero and or they might be driving their grandchild to cadets.

Or maybe both. Either way, thanks.

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Box 924 Saskatoon, Sk S7K 3M4
306-978-8118, 1-866-323-NEWS (6397)

PUBLISHER/EDITOR: John Lagimodiere, John@eaglefeathernews.com

ASSOCIATE EDITOR: Warren Gouling, publisher@askewcreek.com

NEWS EDITOR: Jeanelle Mandes, Jeanelle@eaglefeathernews.com

WEB EDITOR: Darla Read, Darla@eaglefeathernews.com

SALES: deirdra ness, d@eaglefeathernews.com

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It's time to share our experiences with violence

Violence has become our greatest inheritance, brought to us from a violent place across the water a long time ago and given to us to carry, to nurture, and to take to new levels.

One needs only to read their history to see the horrific ways people were treated and treated each other in Europe prior to contact with Indigenous people in North America.

This inherited violence has manifested itself among us into every form of soul wounding one can imagine or cannot imagine, especially to the soul wounding of babies and children who grow up to be men and women who carry this and often, if help is not sought, pass it on to another generation.

I have worked as a volunteer, as a grandmother and an elder with those

same women, men and children for over 50 years. I can't even begin to describe the shame, hopelessness, and fear that each one of them carries, be it the abused, or the abuser.

Some carry it in the semblance of a "normal" life. Others carry it into prisons, safe houses, crisis centers, into academia, sweat-lodges, and fasts. I have never met anyone who didn't want help.

My late husband and I loved each other, we wanted a good life, we wanted help, but there was so much shame and fear. I was lucky, I went to a sweat-

lodge, and I found an elder. He self-medicated and died. What a waste of a good man, because he was a good man.

Some of us can successfully hide our stuff away for a long time but eventually, if not dealt with, it comes roaring out and we can't stuff it away anymore. No one wants this, we didn't ask for it but it has become an epidemic and we have to find a way to stop it.

Beginning today, I am going to share this column and space on page five with as many people as I can find to write about all forms of violence. What are /were your experiences with

it, how are you living or not living with it. Where and how did you get help?

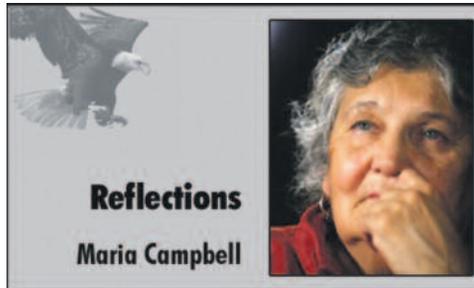
You don't have to use your name if you don't want to. Just know that your story will perhaps open a door and show a brother or a sister a better way, or even just to start a conversation.

Our old nokom's always say, 'Achimo, wuskahwe, kakisimo ki maskihky aniki' (Story, movement and prayer are your medicines)

You can contact me at gabriels.crossing@gmail.com or I will be in touch with you.

We begin today with friend, writer, mother, grandmother and community elder Louise Halfe. Thank you, Louise, for your words.

Louise's wise words are below.



Women also need to examine their closets for their burdens

**By Louise Halfe
For Eagle Feather News**

In recent years the subject of missing and murdered aboriginal women in this country has been on people's minds both on and off the reserve.

There has been a lot of anger and blame projected onto men in general. Hence, women have been on the lookout for a salve that takes the form of a white or native male. They want men to accept their responsibility for their violence and want accountability. And this is not an unreasonable expectation. There is a need for ownership and change.

I grew up watching my mother physically, emotionally, mentally and spiritually abused. I became an inheritor of those dynamics. I was challenged with insecurities and unprovoked jealousy. I'd lash out emotionally and wished that if I had been physically strong I'd become more than an emotional and mental abuser.

It has been only through hard personal work that I have been able to free myself from those dynamics. Many aboriginal people and settlers have witnessed and grown up with these abuses, and unfortunately, learned behavior. If people are given the right opportunities and resources this learned behavior can change for the better.

What happened to our humility, respect, and kindness that our community professes to show? If there is no forgiveness, then what? What do we have? Is there not hope? Silencing is a form of violence when we can learn so much from the experiences and stories of these men and women who are in recovery.

Our values and traditions teach us to respect one another. In particular, this respect is to be extended to our grandmothers, mothers, aunts, sisters, and daughters. Women are the carriers of water and life bearers of children. Laws have been imposed on men who are violent toward their partners. They have to participate in anger-management workshops and immerse

themselves in therapy. But, is this approach sufficiently broad?

Frankly, I believe that the whole family system needs such help to re-establish and maintain a healthy family balance. Some form of reconciliation and redemption for those men who have worked hard to change their behaviors must be forthcoming.

Having said that, women too need to examine their closets; we are not saints and we carry our burdens just as heavily as men with anger issues. Our anger as women is also projected in all kinds of ways. We take it out on our children, our partners, and our communities whether it is physically acted out or not.

We can be masters at emotional abuse through destructive gossip or by calling others down. Women can't afford to be hypocritical and avoid self-examination. Otherwise we will create a form of lateral violence toward not only our communities but toward men as a group and/or as individuals.

I believe we must share a form of compassion.

Matthew Fox, a theologian, writes "compassion, one might say, works from a strength born of awareness of shared weakness, and not from someone else's weakness."

The roots of the English word compassion "cum patior, mean to suffer with, to undergo with, to share solidarity with" and points to shared experience and common fragilities. In Cree compassion, *kisewatishwin*, implies that one is capable of kindness and forgiveness.

Every person on this planet has experienced and expressed anger in some form. Anger is driven by the emotion of guilt, shame, humiliation, powerlessness, anxiety, and fear. It is a sense of injustice having been done to the self. These feelings urge people to become conscious and probe to transform their behaviors.

However, the fear of being further

shamed, judged, ridiculed, or abandoned stops many people from recognizing these emotions. They are intense and need to be honored as teachers. We then have an open understanding and have the ability to forgive not only ourselves but also others. If people can confront their fears and honor anger in a healthy manner, the learning happens. Anger in itself wants change. It is the

driving force to apply wisdom.

"Wisdom wants the people to live."

We must strive to restore balance between men and women by everyone looking inward as well as outward, recognizing that self-examination and wise change must occur on both sides of the gender divide that has been created by colonial ideology, policies and practices.

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(Above) Moccasins made by each student graduating from the Indigenous Language Certificate program (Left) Matilda Lewis (left) and Stacey Apeis during the Indigenous Language Certificate convocation this fall.

Students 'walk the talk'

By NC Raine
For Eagle Feather News

Indigenous language in Saskatchewan is getting a boost thanks to the recent graduates of the Indigenous Language Curriculum Studies at the University of Saskatchewan.

The program, made up of 13 education students, mostly of First Nation heritage, immersed the students in Indigenous language and Indigenous teaching methodologies, helping the graduates not only become fluent in Cree, but to encourage Indigenous language, culture, stories, and songs within their own classrooms.

"The program is a real mixed bag of tools to teach language to any level or student or any age," says Kevin Lewis, Assistant Professor in Curriculum Studies at the University of Saskatchewan.

"The program really fell into place for the students. Cree teachers are now doing so many different things – they were having to research, develop, and pilot their own resources. They're overworked. In this program, we're trying to fill that gap," said Lewis.

The program's implementation was a direct response from the Truth and Reconciliation Commission's (TRC) Calls to Action, in particular item 16, which states: "We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages."

Lewis says that in Saskatchewan we have a population hungry to discover and invest in their roots.

"Parents are sending their kids to learn about their heritage and culture, because often, they were deprived of that. A lot of parents want to learn how to say a simple prayer in Cree, or sing a song.

There's a real hunger for it," he says.

The hunger, in part, can be attributed to the rising numbers of Indigenous people in Saskatchewan coupled with the decline in Indigenous language in Saskatchewan. A report released in October from Statistics Canada, gathered from the latest census in 2016, shows the number of people in the province who identify an Indigenous language as their mother language dropped from 30,895 in 2011 to 28,430 in 2016.

With Indigenous language declining nationally as well, the federal government is developing legislation with Indigenous people that will be used to protect languages. Inuit, Metis, and First Nation organizations will meet with the Ministry of Canadian Heritage to develop Indigenous language legislation with intention to bring it to Parliament in 2018.

But there is certainly evidence of great interest in reviving Indigenous language. Saskatoon's Cree bilingual school, St. Frances, is operating over capacity and has a waiting list. At a grassroots level, the graduates from this class could help turn those declining numbers around in Saskatchewan. Lewis said that within weeks, many of the educators enrolled in the two-year program began implementing some of these methodologies in their respective classrooms.

"They started applying these methods right away," said Lewis. "They were excited to test them out, some of them even putting the methodologies they really love on Facebook. Really bringing it to action."

And as a symbol of their progression forward, Lewis taught the students to make their own moccasins, which they wore during the graduation to show, as Lewis says, they truly "walk the talk."



Provincial Métis Housing Corporation

Tel: (306)343-8240 Fax: (306)343-1700 E-mail: metishousing@sasktel.net

CALL FOR PROPOSALS

The Provincial Metis Housing Corporation is the Community Entity that provides the administration for the Saskatchewan Non-Designated Aboriginal Funding Stream for the Homelessness Partnering Strategy (HPS). HPS funding under the Saskatchewan Non-Designated Funding Stream provides funding for projects throughout the Province however projects must be off-reserve and we will not fund projects based in Regina or Saskatoon. This Request for Proposals will solicit applications specific to HPS to meet the needs of homeless and people at imminent risk of homelessness in the province of Saskatchewan.

Priority will be given to Aboriginal service providers.

The total amount of funding available for 2018-2019 fiscal years is approximately \$1,981,308 under the HPS Non-Designated Aboriginal Homelessness funding stream to fund projects between March 31, 2018 and April 1, 2019.

The closing date for receiving applications is January 5th, 2018 by 4:00 PM at the following address:

Provincial Métis Housing Corp., #15-901 1st Ave N, Saskatoon, SK, S7K 1Y4
E-mail: metishousing@sasktel.net Fax: 1 306 343 1700

For an application package or more information, contact:

Tenille Thomson, Marcia Wolinski
Email: metishousing@sasktel.net
Phone: (306) 343-8240 or toll free 1-844-396-7933

APPEL DE PROPOSITIONS

La Société d'habitation du Provincial Métis est l'entité communautaire qui fournit l'administration pour le Flux de Financement Autochtone non désigné de Saskatchewan à travers la Stratégie de Partenariat de l'itinérance (SPLI). Les financements de SPLI conformément au volet de Flux de financement Autochtone non désigné de Saskatchewan fournit du financement pour des projets dans toute la Province. Toutefois, les projets doivent être hors réserve et nous ne financerons pas de projets basés à Regina ou à Saskatoon. Cet appel de propositions sollicite des demandes spécifiques pour SPLI pour répondre aux besoins des sans-abris et les personnes à risque imminent d'itinérance dans la province de Saskatchewan.

Priorité sera donnée aux fournisseurs de services autochtones.

Le montant total des fonds disponibles pour les exercices de 2018-2019 est environ de 1,981,308 \$ sous le volet de Financement des Autochtones non désignés sans-abris à travers SPLI pour financer des projets entre le 31 mars 2018 et le 1 avril 2019.

La date limite de réception des candidatures est le 5 janvier 2018 de 16:00 à l'adresse suivante:

Provincial Métis Housing Corp., #15-901 1st Ave N, Saskatoon, SK, S7K 1Y4
metishousing@sasktel.net

Pour un dossier de candidature ou plus d'informations, veuillez contacter:

Tenille Thomson, Marcia Wolinski
Courriel: metishousing@sasktel.net
Téléphone: (306) 343-8240 ou toll free 1-844-396-7933

Exposing the truth about the witch-hunt

Just a friendly note to all abusers whether physical, sexual or emotional – you're going to be fine.

Although you may have become nervous because of the controversy swirling around Miramax producer Harvey Weinstein and the unprecedented disclosure of abuse by survivors all over the world, in all industries – don't worry, there's so many offenders that its unlikely we'll ever get to you.

It's like they say, there's strength in numbers.

There's also no need to abuse the term "witch-hunt." This phrase is often thrown around when someone is facing accusers coming at them from different directions.

But the term originated with the original witch hunts, way back when women were accused of witchcraft because they were healers, old, single, or maybe, simply because people wanted a better harvest.

Who the hell knows what the reasons were. You can find always find a reason if you're in the mood for a good witch-fire.

So, as a woman who is older and odd, I respectfully claim the term back. Witch-hunt is ours, pervy dudes, go get your own.

I have watched the evolution of this through the media, mostly social media. It started with the 2016 American election when sexual harassment and sexual assault were casually discussed over morning news.

Mostly because President Big Mouth has more

respect for a golf club than he does for women.

And also because Hillary Clinton's husband, Bill Clinton, did things to a young intern that any court would call sexual harassment. Because both sides could use it against the other – the victims were put in the middle and after the election, were



mostly forgotten by the media. But people didn't forget and I think there was a collective promise that we would not allow this to happen again.

For the most part, courts have failed women who have been sexually assaulted. There are low rates of reporting, and depressingly low rates of conviction. So, survivors and their supporters have turned to the court of public opinion.

Maybe that's not fair – but neither is being raped and watching your offender walk away without facing a single consequence for it.

It's also not fair to be sexually harassed out of your job while your harasser continues to collect a paycheque.

A couple weeks ago, the hashtag #metoo went

around the world as women and men shared their experiences of being harassed and sexually assaulted. It was a hard time to be online as you read through the stories.

It was not surprising though. As a woman, especially an Indigenous woman, I know that sexual abuse and assault rates are much higher than reported.

And with Weinstein, there are multiple published accounts of women being groomed and abused by a professional pig.

I found Sarah Polley's accounts of abuse in the film industry particularly compelling. She wrote about Weinstein but others also targeted her.

She gave up acting because of the abuse. Anne of Green Gables gave up on her dreams: our Anne-girl, our redheaded termagant, gave up because men couldn't treat her with respect in a place of business.

The sharing has had some effect. Abusers are facing consequences. Weinstein has been fired from his company and is being investigated for sexual assault.

This month Netflix cut ties with actor Kevin Spacey.

But still, abusers, I do not think you should be worried. Because every day another account of abuse with a new name emerges, showing us that there are so many still out there.

So many, that you can still rely on being lost in the crowd. But hopefully not for long.



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Reflections on life as a First Nations veteran



Ledoux is the vice-president of the Saskatchewan First Nations Veteran's Association. He sees the aging group's gatherings as a chance to reflect on an experience that few others have. ((Below) Ledoux was called upon to help raise the Treaty 6 flag at Confederation Park School in Saskatoon.



By Chelsea Laskowski For Eagle Feather News

For Mistawasis First Nation's Phillip Ledoux, joining the military in the 1960s was a continuation of the regimented life he was raised in after 14 years in the Indian Residential School system.

"You're already institutionalized, that's why so many residential school survivors joined the military because it was just one step into the next step and already the discipline was there," the 86-year-old Ledoux told Eagle Feather News.

Before his military story, he was grateful for the good education he received, but knows residential school wasn't as positive of an experience for everyone.

"It gave me a roof over my head gave me three meals a day, taught me discipline, taught me how to get along with other people – you had to or you'd get your head kicked in, you know – and you learned to respect. And when I joined the army I never looked back," he said.

While he was lonely for his family, he felt he could relate best with his military compatriots from the Maritimes.

"These guys were poor just like us and they experienced the same thing – they joined the military to get away from the poverty at home which is why a lot of us did that too, you know, here," he said, reflecting on his self-sufficient family who had no running water, indoor plumbing, and "if you wanted to warm up the house you had to go and chop wood."

Between training and missions with the Queen's Own Rifles of Canada,

United Nations, and doing special duties in Beirut, Ledoux travelled to Regina, Calgary, Victoria, Cyprus, Lebanon, and the Middle East. The Victoria trip in 1964 was actually meant to act as training in rainforests similar to those of Vietnam, after war broke out there, but instead Ledoux was shipped to the small Mediterranean island of Cyprus in 1965.

He said his outfit was only the second to land there in what has become Canada's largest peacekeeping mission, still active today, where more than 25,000 Canadian Armed Forces have served.

Cyprus had just gained its independence in 1964 and despite the mission being meant to keep the peace with the Greek and Turkish populations on the island, it holds grim memories of violence for Ledoux.

"The atrocities we witnessed over there, each of us experienced differently and I myself I was involved in a cleanup crew where the Turks had massacred three Greek villages," he said.

"That still bothers me to this day. And for a long, long time we had what we called liquid therapy, that was the bottle. But we didn't have all them fancy programs like they do today in dealing with PTSD (post-traumatic stress disorder)."

Since those times, Ledoux has been back overseas multiple times. While he gave up his seat on this spring's SFNVA trip to the Vimy Ridge 100 Memorial, Ledoux said in the past he had flown out of an airport that was close to the battlefields and was a Canadian Air Force base at the time. His uncle Charles Mususkapew had been killed in the First

World War, and his grave was among those of First Nations veterans who died overseas that the group visited while there.

For Ledoux, returning to battle-

fields is not easy, as it can cause flashbacks and rekindle PTSD.

However, looking back he said "I myself am proud to be a veteran. I did my part."



Corporal Adam Kinequon, Day Star First Nation, Served 1999-2006

To all the veterans who risked their lives to make ours better. Thank you.



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By Alyson Bear
For Eagle Feather News

George Charles Badger is my great grandfather. He was born on March 25, 1922 on the Cote First Nation in Saskatchewan.

My great grandfather was only 19 years old when he enlisted with the Winnipeg Grenadiers, R.C.I.C. on June 18, 1941 in Regina, Saskatchewan.

The Winnipeg Grenadiers travelled on a CPR train to Vancouver and embarked from Vancouver on October 27 arriving in Hong Kong on November 16, 1941.

The battle in Hong Kong was Canada's first major combat experience of the Second World War in the Pacific

Paying tribute to my grandfather, George Badger

region. They did not confront Hitler's armies, but rather the expansionist Empire of Japan. In December 1941, the Canadian government honored a British request to strengthen the defences in Hong Kong so Canada sent 1,975 troops including the Winnipeg Grenadiers.

Within a few weeks, the Japanese attackers overwhelmed the Canadian defenders, who were still waiting for supplies. Although our troops fought bravely, by Christmas Day 1941, they and 12,000 British and Indian troops had lost the battle. Every Canadian soldier was wounded, captured, or killed.

Two prisoner-of-war camps where Canadians were imprisoned were the Sham Shui Po Prison Camp on the mainland, near Kowloon, and the North Point Camp in northern Hong Kong. George Badger was among those in Sham Shui Po. Upon capture, Canadian prisoners had to endure horrendous treatment in the Japanese prisoner-of-war (POW) camps. Prisoners were forced to endure horrific conditions.

Already exhausted from battle, many wounded, they faced the unknown and hoped for the best. Our Canadian soldiers faced three and a half years of brutal captivity. Many did not survive the exposure to diseases and starvation. My great grandfather George Badger

died of malaria in November of 1943. A fellow soldier recorded that they held "a quiet service in the chapel" of the POW camp before burying Badger. My great grandfather is now buried in Sai Wan War Cemetery in Hong Kong.

"You have an agreement with the Queen and she needs your help today, so if you do not help you are not following your agreement."

This message was sent to many Indigenous men before volunteering to enlist. It is important to recognize that the Indigenous soldier was not enlisting to fight for the Queen's land, not Canadian land, but for the land of their ancestors, people, family and the generations to come.

Indians enlisted to fight for this country no matter the treatment they were getting from the government with all the other things going on during that time. They were fighting to maintain a relationship and connection to the land and not for greed.

When veterans arrived back home, the treatment of Indian veterans was turned over to the Department of Indian Affairs. There were soldier settlement acts where veterans were given 160 acres of land when they returned and some of the reserves were cut off and land was given to white veterans. Many of the In-

digenous veterans came home to nothing, their land being sold to white veterans.

Canada forgot its native soldiers. It took Canada almost 50 years to invite native soldiers to lay a wreath in Ottawa on Remembrance Day, and longer still to compensate them for their stolen benefits.

The men were always being taken away from the communities leaving the women defenseless at home and unfortunately many suffered abuses from Indian Agents and had their children ripped from them and sent to Residential Schools.

Alcoholism became a way of dealing with all the trauma they had been through. Eurocentric masculinity ideals that came over along with alcohol and diseases made things exceptionally hard on Indigenous men going through trauma. It became a lot harder for them to show emotion when they returned from war.

First Nations always have to fight with the government just to get rights, just to get what we deserve as human beings, as veterans, as residential school survivors, as women, as children.

My great grandfather did not fight and die for nothing, we honor and remember and carry you with us in our hearts, George Charles Badger.

Lest We Forget

Pte. Okemasis, Joseph: 1 Canadian Infantry Division, (MG) Bn (KIA) - Italy died December 07, 1943
On December 6, 1943 the SLI was providing mortar support for the Hasty P's (HPE) infantry, who were leading an attack across the Moro River to the town San Leonardo on the Adriatic side.

The Canadian 1st Division took the objective San Leonardo, by December 10, 1943 - though had suffered many casualties. Buried at Moro River Canadian War Cemetery - Italy



Photo courtesy of Albert Dean Lafond

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

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

MUSKEG LAKE CREE NATION



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

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"
Wolfe, James

Support system for autism lacking in Sask.

By Jeanelle Mandes
Of Eagle Feather News

I recently graduated from the University of Regina with a Master's Degree in Journalism. I dedicated my year-long studies on researching extensively about autism in First Nations and rural communities here in Saskatchewan which resulted in a 24-minute documentary called *Falling Between the Cracks*.

The methodologies I used in my research were qualitative interviews, participatory observation by visiting the two rural communities, and data and document analysis.

During this phase, I discovered there was hardly any research conducted on this topic in Canada which made it difficult to provide any context to this issue. Without any research, I couldn't determine the number of Indigenous people who have autism in Saskatchewan or in Canada.

The documentary focused on three Indigenous families with autism; one living in a rural town, one living on-reserve and the other living in an urban area.

I'm passionate about this issue because I'm a mother to an eight-year-old daughter with Autism Spectrum Disorder (ASD). She was diagnosed when she was three-years-old.

It didn't take long for my daughter Sharlize to receive a diagnosis. Immediately she started to receive services and supports in Regina. Unfortunately, I can't say the same for the two other characters in my film.

I discovered that in remote towns and on isolated reserves across Saskatchewan, Indigenous families struggle to raise autistic children without the proper resources and services. Some of these families have fear instilled within them for their child's future. Many children remain undiagnosed due to long wait lists and the consequences are severe. The pressure is intense to find help. There is limited assistance in sight.

The lack of services causes severe problems for children such as a delay in the official diagnosis and in the child's development. Without an official diagnosis, proper supports for the child cannot be given.

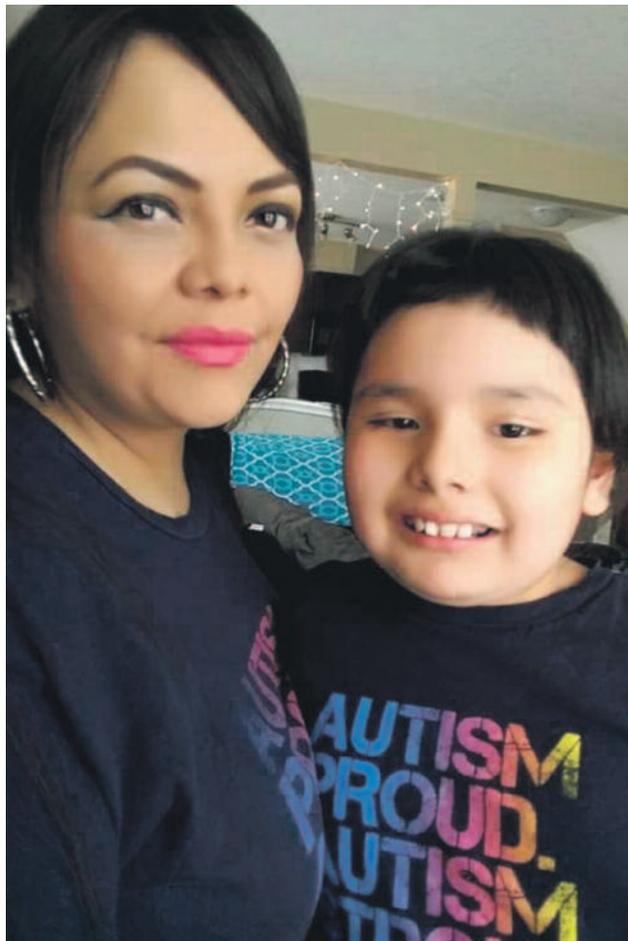
The purpose of this documentary is to investigate the disparity between rural and urban support for autistic children and to explore the consequences on the affected families by chronicling the lives of three Indigenous mothers and to show the struggles of raising a child with autism.

Twyla McNabb and her son Dru live on the George Gordon First Nation. They receive minimal services and the downfall for this family is that they have to travel out of their reserve to Regina and Fort Qu'Appelle to access the supports that Dru needs.

Janean and Phoenix Gamble live in Duck Lake, a rural town less than an hour north of Saskatoon. This family received no services at all – no autism interventionist, no occupational therapist and no respite services.

The urban family in this documentary is my daughter Sharlize and myself.

During production, my main hope was to hold the government accountable. But one of the challenges I faced was getting the provincial Minister of Health to answer my question of why there is a lack of funding for families living on-reserve and in



rural communities.

A spokesperson from the Ministry of Health commented, instead, but didn't provide much of an answer. In my documentary, I also interviewed the Federation of Sovereign Indigenous Nations (FSIN) Chief Bobby Cameron to speak on this issue.

In my research, I came across a government document from the Parliament of Canada that showed how many dollars each province receives for autism funding. According to the 2006 report, autistic children in Alberta received \$40,000 a year per child for a wide variety of supports. In Saskatchewan, a child with autism received \$25,000 a year with limited services.

My biggest finding was realizing there is still not enough being done for families with autism.

The two Indigenous children in my documentary, amongst many others, will continue to fall between the cracks if the services and resources aren't delivered.

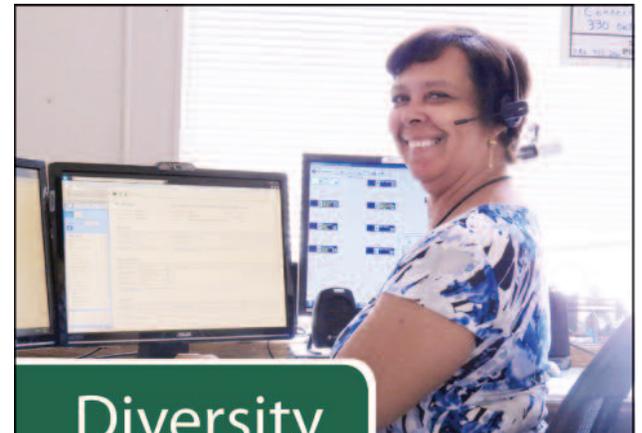
After I was done filming, when I made my way back to Regina from Duck Lake and George Gordon First Nation, I couldn't help but wonder what Dru and Phoenix's future looked like without receiving the proper supports and services.

I hope this documentary engages a much-needed dialogue on this issue and to provide an understanding on what it's like parenting a child with autism who receives little to no support compared to families who have the services.

Living on-reserve, in rural or urban centres, all Indigenous children with autism deserve the same equal supports.

Filmmaker Jeanelle Mandes with her daughter Sharlize appeared in the documentary *Falling Between the Cracks* to show the comparison of autistic services provided to urban centres compared to rural communities where services and resources are lacking in the province.

(Photo by Jeanelle Mandes)



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Jessica Ertell, Customer Service Representative, Public Works Division



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The NIB Trust Fund is accepting applications for education programs aimed at healing and reconciliation. These funds have been made available from a surplus of the compensation allocated for former students of Indian residential schools, consistent with the terms of the 2007 Indian Residential Schools Settlement Agreement.

Applications are available to First Nation and Métis governments and organizations.

Group applications are available online now with a deadline of January 19, 2018 at 5:00 PM Eastern Standard Time.

For more information please contact the NIB Trust Fund toll-free at 1-888-268-0520 or by e-mail at info@nibtrust.ca.

www.nibtrust.ca

Military service runs in the family

**By Jeanelle Mandes
Of Eagle Feather News**

An Indigenous woman from Thunderchild First Nation fought in the U.S Army to honour her family tradition and to prove to herself that she could make a great soldier.

Coming from a family with a military background, including her late father George Benson, Crystal Paddy wanted to leave a legacy for her family to be proud of her heroism.

“I did a 15-month tour in the war zone in Tikrit, Iraq in 2007-2008. I got to come back for two weeks out of those 15 months, specifically for my son’s birthday,” she said.

“It was good to come back for those two weeks but it was harder to leave him again knowing I was going back to Iraq and you don’t know if you’re going to come back.”

Paddy, 40, said when she first got into the army, she found it challenging as she had no one there that she knew. She was lonely for her family, especially her son who is now 22. Being a single mother, Paddy had to leave her son with her mother. Homesickness was a big challenge for her but she thought of the reasons why she joined and that helped her regain her strength.

“The (army) breaks you down and builds you back up to a stronger person,” she said. “It taught me a lot about discipline, honour, tradition, and basically opened my eyes to another world.”

Growing up in the North Battleford area, Paddy knew there was more out there in the world. The interest in the military sparked after she took a Cadet pro-

gram in her high school years. Afterwards, she knew the military life was the career choice for her.

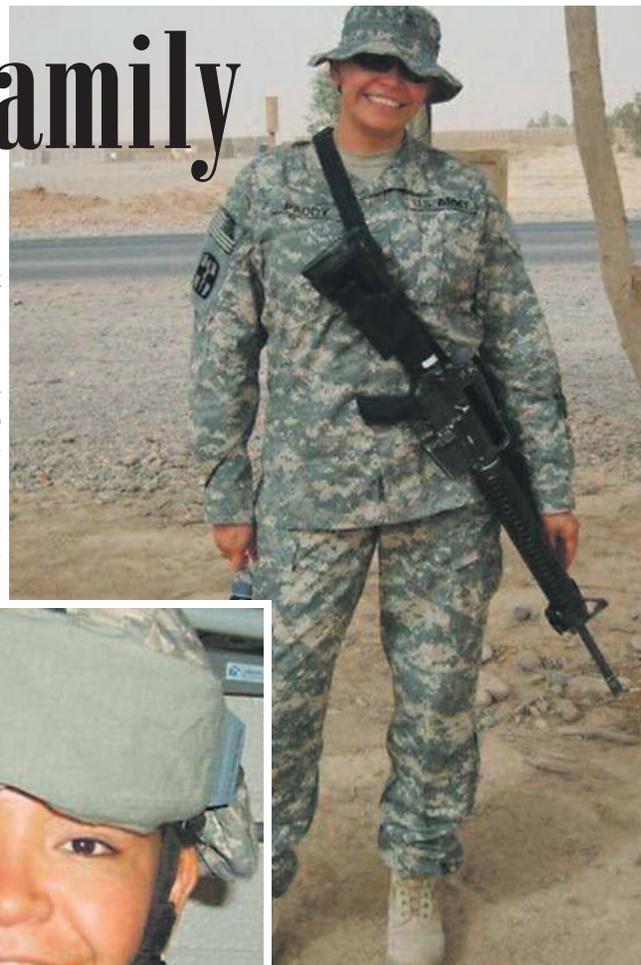
“It was a good program for kids when they start up (in this field),” she said. “It keeps you interested as you grow up.”

When she fought for the U.S. Army, Paddy said she did it to fight for Indigenous people as a whole, to make a better life for her son and to prove that anybody can go into the army if they put their minds to it.

“I wanted to feel like I did something in my life ... to prove myself that I could do it as well,” Paddy said. “It’s just your mind that is tricking you that you can’t do this, but yes you can. Anybody can do this if you put your mind to it.”

In 2010, Paddy had an honourable discharge but remained in the United States and made Monterey, California her home. She said she doesn’t regret anything about her choice in the military life and is proud of how hard she pushed herself to achieve something greater than she had ever hoped for.

“From being a soldier, I’m experiencing things now that I never thought I could,” she said. “It really opened up my world and I suggest other people and Indigenous kids to join and try it.”



Crystal Paddy, 40, from Thunderchild First Nation enlisted into the U.S. Army in 2004. She wanted to keep the military circle strong in her family. (Photos by Crystal Paddy)

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READ Saskatoon will be hosting
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The Food Forest: A place of healing and reconciliation



Maggie Bluewaters in the Food Forest near Manitou Lake.

Three generations of women from two Indigenous families have come together to create a space for learning, healing and reconciliation on the Saskatchewan prairie.

Located beside Manitou Lake, the Food Forest is a pristine 50-acre parcel of land with an abundance of the natural foods and herbs of the prairies.

The Learning Centre, established inside an old church in Viscount, hosts home-school classes, gardening workshops, events, as well as a living area that can temporarily house families in distress.

The Food Forest and Learning Centre Co-operative is the outcome of these two special places connected to a strong vision for how the two spaces might work together.

Maggie Bluewaters, her daughter and granddaughter, as well as three generations from a Montreal Lake First Nation family are the founding members. Together, they make up what Bluewaters refers to as a “powerful pack of women.”

Between them the founding members have backgrounds in education, health care and social work, as well as knowledge of traditional ceremonies. Bluewaters said the co-operative is “a fusion of our experiences.”

Before Bluewaters acquired the Food Forest land from the rural municipality – a process that took seven years – the land had been used as a “dumping ground and party place.” Truckloads of garbage had to be hauled away to re-

store it to its original state.

On this restored land, and beside the world-famous “healing waters” of Manitou Lake, the co-operative plans to build a bathhouse for Elders and people with ailments. They also envision a gathering place and educational nature walks.

“There’s sweet grass, every kind of sage, rosehips, June berries (aka Saskatoon berries), gooseberries, pin cherries, chokecherries, wild raspberries, it’s a haven of food,” said Bluewaters. “It’s a literal food forest.”

The vision for the project came to Bluewaters as she was forming a piece of clay in a sculpture class. Since that day, she has dedicated 17 years to organizing founding members, negotiating bureaucracy, purchasing and fixing an old church, restoring the land and finally incorporating the co-operative.

During the 1960s to ‘80s, thousands of First Nations, Métis and Indigenous children were taken from their homes, families, languages and cultures, and systematically adopted into non-Indigenous homes. Bluewaters was one of these children.

So, the creation of the Food Forest and Learning Centre is a “personal work of reconciliation” for Bluewaters.

“I am a product of that assimilation

program,” Bluewaters said, “I lost my identity, even my very name, my language and my culture.”

Creating this organization has been central to Bluewaters’ healing process as she has sought to reconnect with her culture, language and traditional ways. Bluewaters said, despite “unpleasant” memories of her early days in the rural area, she also wanted to “make friends again with rural Saskatchewan.”

Restoring the land to a pristine state,

and returning to the land and waters of Manitou, has been a long journey for Bluewaters.

But she’s not done. The co-op’s founders are “very excited” to be in the process of incorporating the water of Manitou Lake through a year-round healing bathhouse, and are looking to partner with Nations interested in supporting the project.

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Lloydminster economic summit praises partnerships

Even though there was a first snow on the ground and the roads were a little hazardous, there still was a great turnout for this year's Economic Partnership Summit, held at the Lloydminster Exhibition Grounds in October.

The morning started off with a grand entry led by dancers and singers, followed by all the dignitaries and sponsors. There was then an elder's prayer followed by greetings from the City of Lloydminster by Mayor Gerald Aalbers. Representatives from Lakeland College and the Office of the Treaty Commissioner also gave opening remarks.

The format for this year's event was changed up to allow time for more successful business connections. The morning was

dedicated to hearing from speakers who had experience in creating economic development in their communities. The afternoon was formatted to set up one on one meetings between potential business partners.

Zane Hansen, President and CEO of Saskatchewan Indian Gaming Authority, was first up. Hansen gave an update on the incoming Lloydminster Casino and how SIGA works in the community. He explained the economic benefits of their project, not only for the City but for the neighbouring First Nations. The casino will provide employment opportunities, with great training and benefits and tourism traffic for the municipality. The Casino is expected to be open in September 2018.

Next up was Shaun Soonias, Execu-



From Left: Milton Tootoosis, Chief Tammy Cook-Searson and Mayor Gerald Aalbers at the Lloydminster Economic Partnership Summit.



Chief Tammy Cook-Searson with students from Eagleview Comprehensive High School, Onion Lake.

tive Director of the Saskatchewan First Nations Economic Development Network, who gave an inspiring presentation on the possibilities and effects of Indigenous business on the Saskatchewan economy.

The SFNEDN was created to help encourage Indigenous inclusion in economic development. They work with First Nations businesses to raise their visibility in the community and encourage relationships to "build economies collectively."

Darrell Carter, General Manager of Beretta Pipeline Construction gave some advice on how Indigenous businesses could move forward in collaborating with each other and Non-Indigenous businesses. He recounted how Beretta has grown as a com-

pany and how he has personally learned that "politics and business can work together to do good."

Last up was Chief Tammy Cook-Searson, Chief of Lac La Ronge Indian Band. After addressing the crowd in Cree, Chief Tammy spoke about the group of companies that run under the banner of Kitsaki Management Limited Partnership, of which she is the President.

She explained how the partnership got started, how they have grown and what they are looking to do in the future. Their goal is to "balance economic development and the environment" and to "create benefit for all stakeholders". They are currently looking for new start-ups to create partnerships.



Thank-you to our Summit 2017 Sponsors



The Economic Partnership Summit is Presented by:



New faces in First Nation leadership

Arcand in, Thomas out at Saskatoon Tribal Council

By NC Raine
For Eagle Feather News

First Nations leadership in Saskatchewan welcomed some new faces as a busy week of elections concluded with Saskatoon Tribal Council (STC) and Prince Albert Tribal Council (PAGC) electing new chiefs, while the Federation of Sovereign Indigenous Nations (FSIN) have elected second and fourth vice-chiefs.

David Pratt was elected second vice-chief of FSIN, receiving 630 of 941 eligible votes. Pratt, from Muscowpetung First Nation, is an educator and activist, and will be a new face among the FSIN executive, taking the place of second vice-chief Robert Merasty, who did not seek re-election.

"I do not take the responsibility that was given to me today lightly. There are no losers today, we are all winners because we are advancing the rights of our people," said Pratt following a swearing-in ceremony.

"I think the message resonated today with leadership in terms of the direction our organization needs to go. We'll have some hard discussions in the days to come but I think we can reach the decisions that are going to take us forward," he said.

In a tight race for fourth vice-Chief, incumbent Heather Bear was re-elected after receiving 358 votes. Bear, following her election in October 2014, was only the second woman to be elected to the executive council in FSIN history. A member of the Ochapowace First Nation, Bear was enthusiastic during her acceptance

speech, promising to continue her work with education and youth.

"It is my vision, down the road, (children) would not have to go through what we go through today. The FSIN is the strongest organization in the country," said Bear.

During her address, Bear also said she would focus on mandates including having full control of children on and off reserve, health reform, and a suicide prevention strategy.

"The time is now – it's an urgent time. We are in a new era, we are in an era of healing, we are in an era of truth and reconciliation. And my friends, let's start in our homes, in our communities. Let's pick each other up and love each other. Together we are strong. And that's my commitment – to be strong in our executives, in our chiefs, in our assemblies, and our commissions."

FSIN Chief Bobby Cameron, following the swearing-in ceremony of Pratt and Bear, spoke on continuing to work on treaty advocacy with the newly elected members.

"We're just here for a little while. Let's pave that way, that good way built on inherent and treaty rights."

Earlier in the week, Mark Arcand was elected Chief by delegates of the Saskatoon Tribal Council (STC), defeating Felix Thomas, who held the position for three consecutive terms. Arcand, a member of the Muskeg Lake Cree Nation, previously served the STC for two terms as vice-chief.

"I'm very humbled to be elected. When you sit in these positions, it's not about the individual, it's about



New Saskatoon Tribal Council Chief Mark Arcand with a fan at last year's National Indigenous Peoples Day.

the people you serve," said Arcand in an interview with Eagle Feather News. "My direct mandate is about the people. We can't take for granted that we stay in these positions."

Arcand said the work and progress STC has made with communities will continue, and that it is their job, as an organization to serve the people.

"Our job is to out there and help communities build that capacity with whatever resources they need. Our staff will be out there to build policy, to build structure," said Arcand.

"We want to enhance that nation to nation relationship, we want to work for the people, and make the people a priority. That's our main focus."

Finally, at the PAGC, Brian Hardlotte was elected grand chief, receiving 161 of 247 votes. Hardlotte replaces four-term grand chief Ron Michel.



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You can check or update your registration at elections.ca.

Away or busy on election day? If you're ready to vote early, you can vote at your advance polling place from Friday, December 1 through Monday, December 4. The polls are open from noon to 8:00 p.m. (Central Time)

To find out where to vote, and what ID to bring, visit elections.ca or call **1-800-463-6868** (TTY 1-800-361-8935).

Elections Canada has all the information you need to be ready to vote.



Ready to Vote 
December 11, 2017



L'élection partielle fédérale dans Battlefords–Lloydminster est le 11 décembre.

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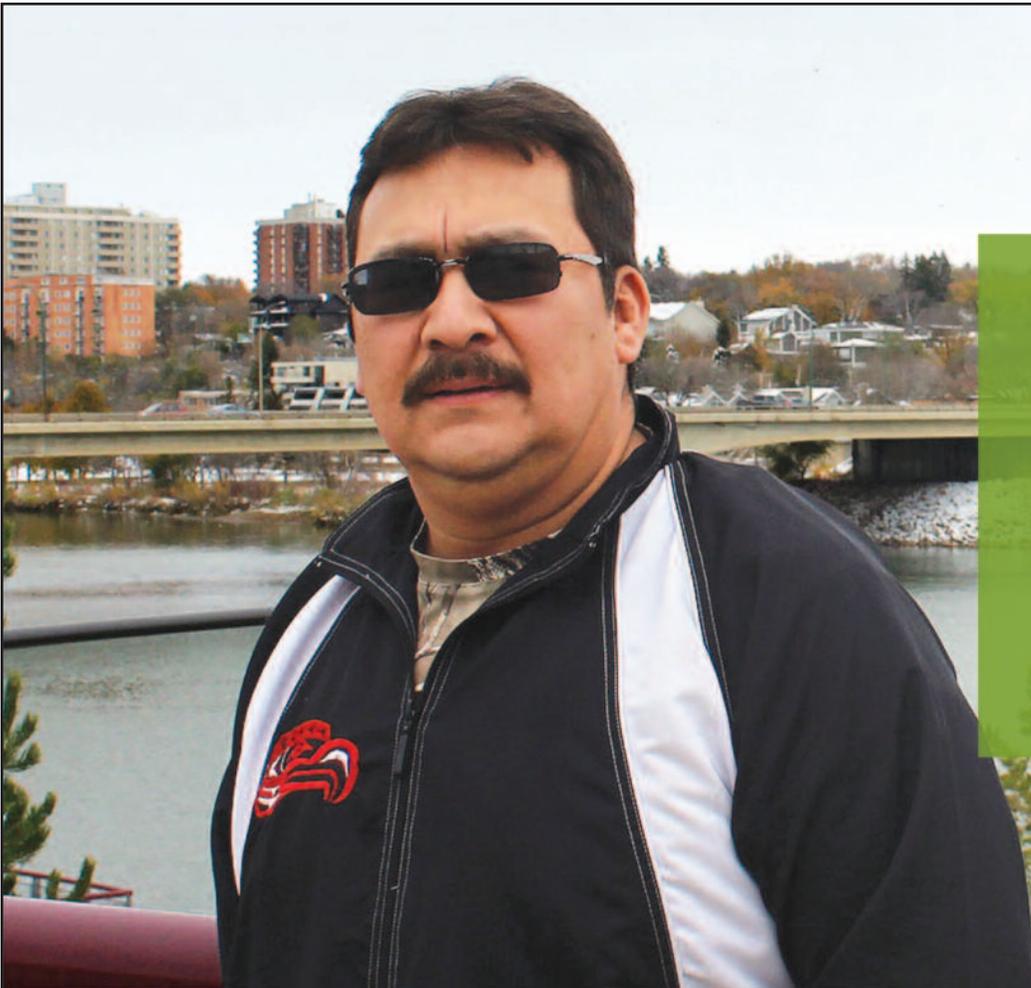
Pour savoir où voter et quelle pièce d'identité apporter, visitez elections.ca ou composez le **1-800-463-6868** (ATS : 1-800-361-8935).

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Le 11 décembre 2017





HARLEY WHITEHAWK

Bricklayer

"AS A TRADESPERSON, you work hard, but you... earn a great salary. When you get older, you slow down a little bit, but you can still do your job as good as... when you first started."

Harley Whitehawk: A work of art career

While he wouldn't call himself Pablo Picasso, Harley Whitehawk says that when he steps onto a job site, he feels as if he's helping to bring a masterpiece to life.

Whitehawk is a bricklayer, a craftsperson who lays brick in the construction of building walls and other works. He noted that it's pretty incredible what you can create with bricks.

"It's basically like an art form, putting the bricks together with the arches and other material," said Whitehawk. "When it all comes together, it looks beautiful. Lots of people don't think of the arts and trades together, but bricklaying is basically the art of making buildings look really good."

Whitehawk grew up on Cote First Nation and spent some time working with his brother as an equipment operator before moving to Saskatoon and working as a day-to-day labourer. He heard that there were plenty of opportunities available in the masonry industry, and was hired on a whim by Scorpio Masonry. Whitehawk fell in love with the trade from the beginning.

"The guys made it look so enjoyable," Whitehawk said. "They always had fun laying the bricks and blocks and were constantly joking around with one another. I felt that I had a promising future in this career and decided to stick with it and see where it took me."

If bricklaying is indeed an art, then Whitehawk's decision to become a union member has ensured he's never been a starving artist. He joined the International Union of Bricklayers and Allied Craftworkers Local 1 over 10 years ago and has had ample work opportunities.

Some of the works of art Whitehawk has been involved in include renovations to the University of Saskatchewan's College of Kinesiology, construction of a high rise in Medicine Hat, the building of a courthouse in Meadow Lake and work on schools across Saskatchewan and Alberta.

"I'm really glad to be a member of the union. It seems that I don't have to look too far to find the next great job opportunity," Whitehawk said. "They have great benefits, from medical to dental to eye care, not to mention a great pension plan. You feel a lot more confident on a jobsite having the union behind you."

Whitehawk now lives in Saskatoon. When he's not busy working, he often goes camping with his wife. In the fall he's actively involved in hunting. He feels that he's had a great career so far and would definitely encourage others to follow in his footsteps.

"As a tradesperson, you work hard but you definitely earn a great salary," he said. "It's a wage you can definitely live off of. The job keeps you fit and healthy. When you get older you slow down a little bit, but you can still do your job as good as you did when you first started."



**Saskatchewan
Building Trades**

Lyle W Daniels

Labour Development Strategist –
Indigenous Initiatives

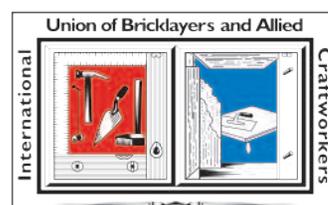
Saskatchewan Building Trades Council
1111 Osler Street, Regina, SK S4R 8R4

OFFICE (306) 359-0006

EMAIL ldaniels@saskbuildingtrades.com

saskbuildingtrades.com

"I'M REALLY GLAD TO BE A MEMBER of the union. It seems that I don't have to look too far to find the next great job opportunity. They have great benefits, from medical to dental to eye care, not to mention a great pension plan."



**Bricklayers & Allied Craftworkers
Local 1**

1645 Reynolds Street, Box 3885
Regina, SK S4P 3R8

TEL (306) 359-6356 FAX (306) 347-8543

EMAIL sask1bac@sasktel.net