

Eagle Feather NEWS

FREE

Military service taught leadership skills

Muskeg Lake Cree Nation Chief Kelly Wolfe says his military service enhanced his leadership skills and qualities and opened his eyes to his personal capabilities. (Photo by John Lagimodiere)



By Angela Hill
For Eagle Feather News

Kelly Wolfe and Evan Taypotat are two veterans who traded their military uniforms for headdresses, when they returned home and became chiefs in their communities.

Wolfe was elected chief of Muskeg Lake in February this year, and Taypotat was voted in as chief of Kahkewistahaw in 2017.

“For me, serving is in the blood and following in the footsteps of the grandfathers and grandmothers that served the country. I wanted to come home and serve our people,” said Wolfe.

“I believe I gained, as well as enhanced, a lot of leadership skills and qualities though the military to

come home and do that.”

Wolfe’s military career began in 2008 and he retired in March 2015. During that time, he was deployed once to Afghanistan.

“There is a strong history of people serving from our community, so there was an honor to following in their footsteps while overseas,” he said.

The military helped Wolfe grow to where he felt he could consider leading his community.

“It opens your eyes to the personal capabilities.”

Taypotat was also deployed to Afghanistan during his career with the Canadian Forces. He said leadership in the military is similar to what is needed to be a good leader back home.

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“You lead by example and if you don’t lead by example you are no longer leading anybody,” he said, adding you have you make sure your people are taken care of before you are.

“We’re taught to do the right thing. Morals and ethics mean something,” Taypotat said. “At the end of the day I feel like the Creator is watching.

“If I use my leadership skills that I attained over a nice career in the military and if I follow those I think, 99.9 per cent of the time, I will be doing the right thing and the people will benefit from it.”

Steven Ross is the Grand Chief of the Saskatchewan First Nations Veterans Association. He was a Canadian soldier and a peacekeeper in Cyprus in the ‘60s. Ross went on to serve his community of Montreal Lake Cree Nation as a band councillor for 28 years.

“One of the things I learned was teamwork. Team work is so critical and important in any government institution and organization,” he said.

“Everyone must know what they want and work together aggressively to attain their goal. The goal must be the same.”

While the situation is improving for Indigenous veterans, it has not always been an easy road, Ross said.

He said those who fought in earlier wars, like the First and Second World War were not considered citizens when



Muskeg Lake Cree Nation Chief Kelly Wolfe spent seven years in the military. His stint included a tour of Afghanistan. During his time in uniform, Wolfe worked with a diverse group of people from all across Canada. Regardless of background, Wolfe says they were all brothers fighting under the same flag. (Photo supplied)

they signed up and when they came back they were still not treated equally.

“It was a hard climb to reestablish yourself in civilian life for all veterans after the war, but it was a lot harder for Status Indian veterans. It was definitely not equal,” said Scott Sheffield, associate professor of history at the University of Fraser Valley.

Sheffield researches the wartime ex-

periences of Indigenous People in Canada, Australia and New Zealand. He said programs were set up as a one-size-fits-all, which didn’t fit Indigenous veterans, who

often missed out on being able to get further education, or land to farm when they returned from combat.

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Kahkewistahaw First Nation Chief Evan Taypotat served 5 years to the day with the Canadian Military and had two tours of Afghanistan. While serving he learned that you have to take care of your people before you take care of yourself. That motto has served him well leading his community. (Photo supplied)



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“that could be seen and some that can’t.”
 “The boys that went to war gave us that freedom, to be able to walk in this country free,” Ross said, adding that the contributions of Indigenous veterans need to be recognized.

“We want it a little more visible in our communities, but also in mainstream society, we want to be visible. If you see a veteran talk to them. They can tell you stories ... talk to them, give them thanks, be grateful.”

Saskatchewan First Nation Veterans Association Chief Steven Ross served as a Peacekeeper in Cyprus and then returned home to be a Councillor at Montreal Lake Cree Nation for 28 years. (Photo by Shelly Mike)

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It was particularly difficult because, while inside the military, Indigenous men and women felt equal, Sheffield said.

“A lot of First Nations veterans speak to that in the stories I’ve heard over the years. That racism seemed to go away in the forces,” he said.

“For First Nations soldiers they felt very much respected for who they were; their skills, their character, not for their background.”

That was Wolfe’s experience during his training in Canada and deployment to Afghanistan.

“When I served, I served with members from all over Canada, almost every province, different religions, different races, and we were all brothers, we all considered each other brothers regardless of what your race was, regardless of what religion you followed,” Wolfe said.

“We all fought under the same flag.”

It wasn’t just that the Canadian Forces left an impact on Indigenous veterans like Wolfe, Ross and Taypotat, Sheffield said the involvement of Indigenous men and women in the forces began to change how the wider public viewed Indigenous People.

“There is actually lots of press cov-

erage about Indigenous contributions during the Second World War,” he said.

“Indigenous military service and contributions during the war really did make a big impact on Canadians.”

While it didn’t instantly change the underlying racism and inequity, it did start a path forward.

Taypotat sees the military as a way for communities to continue to be strengthened.

“A lot of our young warriors, men and ladies alike, I recommend going to the military and just getting out there, seeing the world, getting put in those tough situations in training, those tough situations in life,” he said.

“When they leave the army, hopefully they go back to their community and put some of those lessons learned to use in their community and if they do that, we will be better as a whole.”

In communities like Muskeg Lake Cree Nation, serving in the military is part of the collective history. Wolfe says it goes back to a strong sense of pride.

“It’s continued to be passed on through family members.”

While there is much that can be gained from military service, there can be loss. Taypotat talks about the soldiers that didn’t come back from Afghanistan and those who came back with wounds

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Let's applaud our veterans

I always have big respect for soldiers and those that serve.

I shake their hand at the mall, mist up a bit when you see a ramp ceremony on TV and sometimes ugly cry watching those videos where a soldier shows up at their child's school and surprises them! Puddle making. I tend to get emotional.

This emotion recently led to me getting jammed up in Ottawa, at the Parliament Building and inside the House of Commons, no less.

In October, I had the pleasure of touring Parliament before it closes for an estimated ten-year renovation. Our tour ended just in time to witness Question Period. What an opportunity.

Turns out there are lots of rules for people watching Question Period. No jackets, purses or cell phones for sure and you are supposed to just sit there.

"No outbursts" was how they put it.

Question Period is weird, frustrating, childish and very interesting. The opening part was all about various members of Parliament reading good news reports about people or events from their ridings back home.

There was scattered applause from their own side of the House, but mostly they ignored each other or made fun of each other, or both, at the same time.

Well, the day we attended was also the first day back for the House of Commons after the 4th anniversary of the shooting of Cpl. Nathan Cirillo, whose life was taken while guarding the Tomb of the Unknown Soldier. The shooter was eventually killed by the Head of Security inside the Parliament building. It was an event that shook our country.

Eventually, with the formal beginning of Question Period, there was some civility. A member from the governing side brought forth the service and sacrifice of Cpl Cirillo. It was a touching tribute and both sides of our House of Commons stood in unison for an ovation.

It was moving. I applauded with them for Cpl. Cirillo. I had visited the site

of his passing mere weeks after it happened on another trip and had left him some tobacco.

Then the opposition side got up and gave great homage to the men and women that have served or still serve our country at home, on Parliament Hill and in difficult situations around the world.

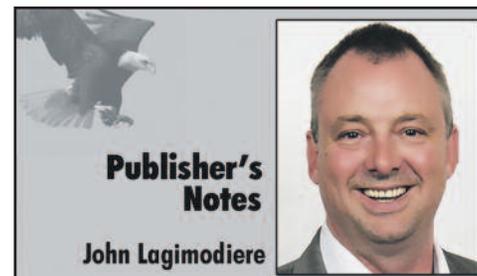
Both sides again erupted in applause. I join them. Clapping like crazy because I'm for those folks that serve us.

I was also clapping for my grandfather, John Archibald Ormiston. My mom's dad. Good Scottish British folk from Winnipeg.

We never got to find out about what



My grandfather, John Archibald Ormiston (back) and his brother Robert in their last photo ever taken together. They both went overseas with their two other brothers. One brother returned with such bad arthritis from living in trenches that they had to break his back to fit him in his coffin when he passed. Robert was killed in action in 1918 and was buried in Europe. My grandfather never talked about the war. Never.



**Publisher's
Notes**

John Lagimodiere

he did in the First World War because he never talked about it, but he and three of his brothers went. James, Peter and John came home. His brother Robert never returned and is buried there. Man, was I clapping.

So, always interested in history, but frustrated by the lack of stories on my grandfather, I had recently found a link to be able to search the personnel records of Canadian soldiers in the First World War. I went to the link and followed the rules, and boom, there was my grandfather's enlistment form.

It showed he enlisted when he was 19 years and seven months old. He was described as ruddy complexion, blue eyes, fair hair and that he was Presbyterian. It said he was Presbyterian on many of the documents he had. I also saw his dental records. Good teeth that man. Found out he had typhoid as a child. Also during the war he saw a doctor and the official diagnosis was "indigestion". That was on May 18, 1916.

My grandfather only told my mom he was in the infantry and drove ambulance and bigwigs around in Europe. He hated war. I found out he was in the 61st Battalion. Regimental number 460365 of the Canadian Expeditionary Force.

As far as I can tell, he made \$15 a month. He was discharged on Valentine's Day, February 14, 1919. Clapping for grandpa and all that served. \$15 a month to go through hell. Darn right I was clapping.

Then I get the tap on the shoulder. Very serious security person. He gives me the no clapping sign. He was really good about it because he knew I was clapping for him and his mates.

But still, I was the only guy clapping in the whole gallery of the House of Commons. Pity my wife sitting beside me. I felt bad, OK, not bad if you know what I mean.

We remember.

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I'm making survival plans; know a cook?

There were some super scary stories released in the past couple weeks about how we have reached the point of no return when it comes to climate change.

Even though the expression on my face ranges from "dead-inside" to "surly", I am actually a positive thinker and I do believe that the planet will be okay.

I'm confident that some super smart kid will save us from ourselves, maybe the spawn of Elon Musk and Rihanna.

But if the super kid takes her time and civilization crumbles, I think we should all be working on our post-apocalypse plans.

Now, you may be asking when is the right time to give society the old heave-ho: there are a few signs to look for.

If one of Donald Trump's kids is elected to the Whitehouse – get moving. It's only a matter of weeks before the rich are hunting down the poor for sport and Ivana Trump is using our skins for her shoe line.

I think if our prime minister starts to go bald suddenly, we should be afraid. I use his thick locks as a gauge for the safety of our times.

Location is obviously a paramount consideration. You want a place that is safe and comfy. I'm heading to the mountains myself. My reasoning is mostly influenced by the movie Red Dawn, the original, not the remake which I've never seen.

Watching teen movies as an adult makes me

feel like a creeper) in which a bunch of teenagers, led by Patrick Swayze, took on the Russians who for some bizarre reason launched their attack in a small redneck town.



But those teenagers holed up in a cabin and had horses and held off the Russians – so if its good enough for a bunch of teens, it's good enough for me.

Which brings me to my next point. In my post-apocalypse world, horses will make a big comeback. Because they are hardy, don't require any fuel and their by-product can be used as fertilizer.

Plus, their noses are velvety soft. Other animals that will be required are: sheep whose wool will be used to make cardigans and soft leggings; a cow for producing lattes and lobster.

So, in my cabin with my livestock and lobster grazing the land outside, I will also require human companionship. No man or woman is an island. Also I cannot cook.

So, I will be inviting someone who can make deep fried spring rolls on a woodstove. Also, I

will require the assistance of a handyperson because if the toilet ever clogs up, I don't think that staring at it with distain for the rest of my life will help very much.

I also want to invite a drama queen who will just keep everyone on their toes by making up problems. Disliking this person will distract all cabin-dwellers from the direness of the situation.

This person should also know how to play guitar so that I can dislike them even more.

Also, the little tribe will require a tough person to challenge undesirables and bears. Ideally, I would want to play this role but I am not tough. My whole life I've been intending to become a ninja but I've never actually followed through.

I wake up every morning, slightly sad that I haven't learned how to run across roofs or decapitate people. I don't know, maybe next year?

Also, in the manner of Fahrenheit 451, we should have someone around who has memorized the western classics and who, in a pinch, can recite the Iliad and send us into a coma-like sleep.

Also, obviously in terms, we will need a barista with a shitload of guns.

Now remember, this is MY post-apocalypse hideout. You will need to tailor yours to your particular wants and needs.

Because, as everyone knows, the best post-apocalypse survival camp doesn't feel like a last resort. Instead, it should feel like a semi-permanent home, like a weekend on the rez or a really good holiday inn.

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Senior Citizens Activity Centre, 406 5 Avenue West

North Battleford – October 20, 2018 (completed)
Western Development Museum

Prince Albert – October 27, 2018 (completed)
Senator Allen Bird Gym, 851 23 Street West

Saskatoon – November 3 and November 4, 2018 (two sessions)
Saskatoon Indian & Métis Friendship Centre, 168 Wall Street
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100th anniversary of armistice in 2018

By NC Raine
For Eagle Feather News

This Remembrance Day marks the historic 100th anniversary of the Armistice to end World War I.

Of the many men and women who served our country, the contributions of brave Indigenous veterans must also be remembered.

It is believed that during the First World War, around 4,000 Indigenous people voluntarily enlisted for the Canadian military. Over 50 Indigenous soldiers have been decorated for their bravery on the battlefield, and more than 500 lost their lives serving Canada.

Despite being considered non-citizens and wards of the state – a person deemed incapable of making independent decisions – these soldiers still volunteered to serve a country riddled with segregation.

“For some, there was a sense of obligation to the crown,” said Keith Carlson, history professor at the University of Saskatchewan and Research Chair in Indigenous and Community Engaged History.

“Treaty obligations made Indigenous peoples not simply wards of the federal state, but if you stepped aside of that and looked at treaty rights, some Indigenous men felt that they were allies. If the British Crown was at war, they had an obligation to step in and help their ally.”

Motivation to serve Canada also came, for many, from cultural tradition, said Carlson.

“For others, there was the tradition of warriors, defenders of community and what was right. They saw this as a way to extend that tradition into a modern context. They were being told that Germans were doing horrible things to the Belgians, that this was a war against all the kinds of things that society holds dear – human rights,” said Carlson.

And for some, enlisting meant employment, a sense of adventure, and an opportunity to prove one’s worth and masculinity – a quality that many believed was dying across Canada, the U.S., and Britain due to more urban living. It also provided an opportunity for Indigenous and non-Indigenous men to serve as equals, fighting for the same cause.

“Some went over there and made friends for the first time. They were forced into a situation where suddenly the kind of racism that was facilitated by Canadian society was being eclipsed by the greater need to win the war,” said Carlson. “We have Indigenous men who came back saying that things were pretty damn good in the war, in terms of social connections, because people would treat them as an individual, and not based on the colour of their skin.”

“We made the same contributions to Canada,” said Saskatchewan First Nations Veteran’s Associ-

ation Grand Chief Steven Ross.

“Serving gave me courage and inspired me to understand that, yes, we are all equals walking side by side. I met many friends who I continue to communicate with today. Lifetime friends who you never forget.”

Ross served for the Queen’s Own Rifles of Canada, posted in Cyprus on peace keeping duty. For him, serving meant an introduction to society, employment, and discipline. But he also acknowledges that motivating factors were often different for Indigenous and non-Indigenous veterans.

“They were fighting for their religion, freedom of movement, and just pure freedom itself. Everybody was living in reserves, unable to move around to go hunting, to go trapping, to visit neighbours, without the permission of the Indian Act,” said Ross.

“They fought for Canada, king, and country; for those freedoms even though they weren’t considered citizens of this land.”

Initially, Canada was resistant to even having Indigenous men enlist, fearing that the Germans may not honour modern prisoner-of-war protocols if Indigenous men were captured.

“Here’s this incredibly racist society saying ‘we can’t trust the Germans not to be racist’,” said Carlson. “There were all kinds of contradictory messages that were coming out during the war. Canada initially wouldn’t accept Indigenous recruits, and then desperately wanted them.”

History has well-documented the often-unjust treatment of Canadian veterans, including Indigenous veterans, who often returned home with little or nothing to show for their service. But it was their belief in a better Canada that pushed them into these acts of bravery, said Ross.

“They fought not only for our freedom, but the freedom of other lands, like Belgium and France,” said Ross.

“They jumped in the line of fire, they volunteered, they gave up the ultimate sacrifice, too. So, we, as Canadians, could have our freedom.”



Steven Ross says there were many benefits to serving in the Armed Forces.

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Poppy beading honours Indigenous veterans

By Jeanelle Mandes
Of Eagle Feather News

As a Remembrance Day tradition, Indigenous beaders have been creating beaded poppies for years to honour those who fought for their country and their own people.

Bettina Stevenson from the Keeseekoose First Nation picked up the trend from her mother Beatrice Bellegarde, about five years ago. Stevenson's mother was always an avid beader and one year, Bellegarde was approached to make some beaded poppies for the elders in their community.



Bettina Stevenson's collection of beaded poppies.

It was a task that Stevenson's mother took on, but it became too much for one person to do. Stevenson noticed her mother was falling behind on her orders so she decided to pitch in to help out. Since then, beading poppies became a yearly mission, a passion and special bonding time between her and her mother.

"Beading poppies brought my mom and I closer. Just sitting for hours talking about everything," she said.

"I cherish those conversations. I feel honoured that my mother passed down some of her craftsmanship to me because of her age and health, she isn't able to craft like she once did. I'm blessed to have such a crafty mom."



Leann Gamble proudly wears a beaded poppy that she made.

Stevenson's grandfather Wilfred Bellegarde fought in the Second World War and when she beads her poppies, she feels pride to honour him and other Indigenous veterans for their contributions.

"In my newer beaded poppies, I try to incorporate the medicine wheel colours to remember our Indigenous veterans," said Stevenson, who added that it takes five hours to make a beaded poppy.

"There isn't (much) out there that particularly remembers them and yet so many of our people went to war. I really like the (idea) of beaded poppies because it puts an Indigenous aspect on it and it helps others to remember our veterans."



Bettina Stevenson has made beaded poppies for five years now and is proud to make the yearly crafts to honour all Indigenous veterans who fought in the war.

Leeann Gamble who lives in Duck Lake took on the beading trend two years ago as a hobby and to learn something new.

"Beading was like therapy for me. I thought it was a good idea to bead poppies so (people) can have forever as a keepsake," said Gamble, who taught herself how to bead. "Sometimes, I can't keep up with (orders) around this time."

Gamble makes her beaded poppies for individuals, schools and groups. She charges \$10 per beaded poppy and it takes her 45 minutes to make one. When she's making her beaded poppies, she often reflects on her late moshums who were veterans.

"I have a couple moshums who were veterans. I have respect for all of the veterans who (fought) in the war," said Gamble, who receives orders from all over including as far away as Arizona.

"I think about them a lot and I look at their pictures and I feel happy and pride for our Indigenous veterans knowing that they fought for everyone."

As the trend continues to rise, more people are seen wearing beaded poppies to honour those who fought in the wars. Bettina Stevenson has made beaded poppies for five years now and is proud to make the yearly crafts to honour all Indigenous veterans who served.

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Rollin Baldhead making up for slow academic start

By NC Raine
For Eagle Feather News

Just a handful of years ago, teachers didn't think much of Rollin Baldhead.

He was cycling through schools in Saskatoon and Duck Lake, with little support or encouragement from anyone outside his family.

In Grade 4, a teacher told him that, as an Indigenous youth, he was destined to be influenced by drugs, alcohol, and gangs. In high school, a teacher suggested he and the only other Indigenous classmate in the room might become garbage men.

"This normalized that kind of thinking," said Baldhead. "Drinking, drugs, rebelling. That was normal. And it shouldn't be normal."

At 25 years of age, Baldhead's current responsibilities are as follows: education student at the University of Saskatchewan, Federation of Sovereign Indigenous Nations co-Youth Representative; and the (newly elected) U of S Students' Union President. It was a change that few saw coming.

"I learned to believe in myself," he said. "I've learned to be proud of who I am and where I come from."

Baldhead carries himself with an easy confidence, and is welcoming with his toothy, ear-to-ear smile. He's thoughtful. Perhaps a little too young to be called 'wise' but he will likely earn that distinction before he's grey. He's inordinately busy for his age – doing what he feels he needs to be doing.

"I think my heart is to speak for my people," he said. "Kinship is really hardwired into my brain and my values. I think that's one of the reasons I ran for (USSU President). The sense of community and having supports here that represent all."

Much of his motivation, and perhaps his sense of

servitude, comes from his great-grandfather, Edward Baldhead, who served in the Second World War. Baldhead says his great-grandfather had a passion for teaching and sharing his wisdom, but always in a way that was full of enthusiasm and life despite the challenges he faced.

"He didn't have to serve, but he was happy to serve his country. Yet, all these terrible things happen, like residential schools, the Indian Act, veterans not being paid or recognized when they came back from war – especially Indigenous people," said Baldhead.

"How hopeful, happy, generous – all these great values (the veterans) hold, and how empowering they can be. They didn't have to go to war, it was their choice. We signed a treaty and we're honouring it. It shows how high we hold our treaties. He had humility and those were the values he was sure to pass on."

Those values seem to resonate with purpose in Edward's great-grandson. Along with Darian Lonechild, Baldhead has served as FSIN Youth Representative for about six months, using the position to push for culture camps, language revitalization, and other opportunities for youth to explore traditional ways of knowing.

"This is amazing knowledge that needs to be in our schools. This is what I'm bringing to the USSU – how to walk perfectly in both worlds with balance," said Baldhead.

"One thing I will definitely take from FSIN and apply here (at the U of S) is how to treat everyone like a relative."

In his newest role – President of the USSU – Baldhead is responsible for presenting the students' voice at the U of S, and as such, he wants to build stronger relationships with minority voices on campus. He believes the efforts the U of S has put into Indigenization could continue to be improved, as the campus strives to be a more in-

clusive place.

"One of my main goals is mental health and having Indigenous knowledge being valued as equal to westernized education," he said.

"We want to build a strategic plan that encompasses everyone, that will educate everyone on the importance of Indigenous and oral history."

As a public leader in two very influential provincial institutions, Baldhead's commitment to education and his people has certainly changed from his teenage years of being in and out of school.

"This turned for me in Grade 12. I had to do Grade 12 twice. I knew then that I had to go to school, because that Grade four teacher always stuck in my mind."

When asked about his personal future plans, Baldhead simply smiles and says: "wait and see." But his priorities are in the right place. Much like his great-grandfather, he believes his responsibility is serve in the best way he can.

"I don't see what I'm doing as leadership. I see it as a servant job. I'm not here to stand in front of anybody, I'm here to serve," said Baldhead.

"My goal is to set my goals so high that I'll never reach them. That way I stay humble."



Rollin Baldhead

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THE WWI VOLUNTEERS ON THE CENTENARY OF ARMISTICE.

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. ~ Tawpism, Alexander

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"
Shaw, Donna
Wolfe, James

W.W. I VETERANS

ARCAND, JOHN B.
ARCAND, LOUIS
ARCAND, LOUIS O.
ARCAND, MILESIPPE
FLAMEND, JOHN
GREYEVES, LOUIS
LEDOUX, ISADORE
SANDERSON, WILLIAM B.
TAWPISIM, ALEXANDER

W.W. II VETERANS

ARCAND, ALBERT
ARCAND, CLEMENT
ARCAND, COLLIN
ARCAND, FRANCIS X.
ARCAND, GEORGE
ARCAND, JOSEPH
ARCAND, JOSEPH T.
ARCAND, LOUIS O.
ARCAND, MAURICE
GREYEVES, DAVID
GREYEVES, ESTHER (MOWAT)
GREYEVES, FLORA
GREYEVES, GERTRUDE (LLOYD)
GREYEVES, JOSEPH
GREYEVES, JOSEPHINE
GREYEVES, MARY (REID)
GREYEVES, STANLEY
GREYEVES, THOMAS
GREYEVES, WILLIAM C.
GREYEVES, WILLIAM R.
LAFOND, ALBERT
LAFOND, BEATRICE
LEDOUX, VINCENT
LONGNECK, FELIX
OKEMASIS, JOSEPH
SANDERSON, FRANCIS X.
SANDERSON, WILLIAM
TAWPISIM, ALEXANDER
VENNE, BEATRICE (LUCIER)
VENNE, EMILE
VENNE, HARRY

KOREAN CONFLICT
1950 — 1953

ARCAND, ARTHUR
ARCAND, CLEMENT
ARCAND, MAURICE
LAFOND, ALBERT

CANADIAN PEACEKEEPING FORCES

GREYEVES, DAVID W.
GREYEVES, GEORGE J.
GREYEVES, MARCEL
GREYEVES, RICHARD
GREYEVES, ROBERT
LAFOND, FREDERICK
LAFOND, RODERICK
LAFOND, STANLEY B.
SHAW, DONNA LEE
WOLFE, JAMES

WAR IN AFGHANISTAN
GREYEVES, GRANT
PRYOR, WALKER
WOLFE, KELLY

UNITED STATES ARMY
CAYEN, PAT

U.S. - AFGHANISTAN WAR & IRAQ WAR
LEDOUX, AARON

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
Tawpism, 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 Cemetary - 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

Ochapowace mom right at home in the army

By Jeanelle Mandes
Of Eagle Feather News

A single mother has proven that anyone can join the Canadian Armed Forces and thrive.

Tiffany Watson's rank is a bombardier in the Royal Canadian Artillery and her unit is the 10th field regiment. Watson from the Ochapowace First Nation has been with the Canadian Armed Forces for seven years.



Tiffany Watson, an Indigenous single mother from Ochapowace First Nation, has been with the Canadian Armed Forces for seven years. (Photo submitted)

"It's offered me great opportunities in every aspect that I can think of," said Watson. "I needed to be consistent with the training and willing to take the courses that were offered to me in order to become a better qualified soldier."

Her career first began after she joined the Bold Eagle Program in 2012. From that moment, the passion to pursue this path was ignited. She was a single mother when she entered into the Bold Eagle Program and there were times that she felt some discouragement, but she pushed through those moments.

"I told myself I deserved to be there just as much as anyone else," said Watson. "I didn't see it was too late in my life to join."

After she finished her basic training, she had another baby. Even as a single parent, Watson received a lot of support and no one made her feel uncomfortable about having another child.

"Everyone in my unit is very helpful, the higher ranks are helpful when I ask for advice," she said.

Being a part of the Canadian Armed Forces took a lot of hard work, determination and sacrifices for Watson. She said if she can do it, anyone else can too.

"There were some discouraging thoughts but I always worked hard and I do the

Tiffany Watson from the Ochapowace First Nation stands proudly beside her parents. (Photo submitted)



job that I'm told to do," she said.

"You can always push through and prevail. It is possible to be a single mother and to be in the Canadian Armed Forces. You just need to teach yourself about the power that you have to be able to push yourself."

Watson went to school and received certificates for different programs but her heart has always led her back to the Canadian Armed Forces where she gained full-time employment. She loves everything about her job especially participating in challenging activities where she is pushed to her limits.

"I do participate in gun salutes in my gun unit and it's a great honour to be able to do that. Each gun salute has a meaning and it feels good to be there and help to honour that meaning," said Watson. "I could always count on this employment to be a very fulfilling job."

Watson also offers speaking engagements to provide advice and guidance to other females who want to pursue a career path with the Canadian Armed Forces.

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Tribal Council, Nutrien strengthen relationship

By John Lagimodiere
Of Eagle Feather News

It was a busy day at the Kihwi Waciston School on the Muskeg Lake Cree Nation.

The Saskatoon Tribal Council had invited their business partners to come and witness an assembly and meet the chiefs and councillors from their seven member First Nations.

Nutrien president and CEO Chuck Magro, their mine supervisors and procurement specialists as well as seven legacy partner companies that are interested in doing business with Tribal Council entities came for a day of signings, gift giving and food.

The significance of the visit wasn't lost on Tribal Council Chief Mark Arcand.

"When we look at a global partner, this company does business all over the world and they have chosen to partner with us at the Saskatoon Tribal Council and our seven member First Nations to make a difference in our peoples lives through procurement, jobs and community investment," said Arcand.

"I am happy to say it is a rewarding experience and we encourage other organizations to learn from what Nutrien has done regarding investment and procurement opportunities. It shows the really hard work of reconciliation and working together as partners."

Nutrien President and CEO Chuck Magro was presented a star blanket, a ribbon shirt and a beaded medallion with the Nutrien logo. He also visited the Muskeg Lake Veterans Memorial where Carol Lafond told him the story of the contribution that Muskeg

Lake citizens have made to Canada through military service.

Magro then presented a special wreath from Nutrien that will be used at veterans' events. An eagle flew by as the drum played an honour song. Pictures and gifts were exchanged with all the Chiefs. It was a powerful visit.

"It has been incredible. I was prepared for the business part of the visit. The partnership, the relationship. All those things that we are focused on and that I am well briefed on. The part that struck me the most was how warm and welcoming the Tribal Council has been to Nutrien and to me personally," commented Magro.

"As to the relationship. I think that this is a base organization and relationship that can be replicated in many parts of the world. We have Aboriginal issues and opportunities in Australia and parts of South America and I think that this is a best practice when we can kind of help our community together. What we have in this area are great building blocks and a will and commitment and trust to take it forward but I would like to see it more at a strategic level.

"What that means I think is Chief Mark, as well as the Nutrien people, need to roll up our sleeves and figure out what that means. I think the opportunity is unlimited."

Jason Mewis is the president of Eng-Comp and he came to sign a legacy agreement to work with the Tribal Council.

"I see a movement happening in the First Nations community and we want to be a part of it," said Mewis, an engineer who is

Métis from Prince Albert.

"To bring us all together here today is very impactful. It is amazing to see a leader like Chuck Magro of a large company like that make an effort to come out here in person. It shows a strong commitment.

"I don't think that just happens. That's because of this movement that I think is happening. The Truth and Reconciliation process has a long way to go, but this is something that has been happening for a long time and STC has clearly paved the way to get to this point today."

Once all the signings were done and gifts given, the Nutrien team went to tour a farmer's operation on-reserve and the Tribal



From left, Kinistin Saulteaux Nation Chief Greg Scott, Muskeg Lake Cree Nation Chief Kelly Wolfe, Nutrien President and CEO Chuck Magro, Muskoday First Nation Chief Austin Bear and Leanne Bellegarde Director Diversity and Inclusion Nutrien at the presentation of the wreath at the Muskeg Lake Cree Nation Veterans Monument.
(Photo by John Lagimodiere)

Council went back to the business of the day knowing good things had happened.

"The more partners you have and sustainability that can show outcomes and results is huge. The little things Nutrien does like investing in our schools, our youth business clubs and for our people to get jobs, those kinds of investments give people confidence, that's the win," said Tribal Chief Arcand.

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Stories and truths of war need to be told

Last year for the November issue, I wrote about my great-grandpa George Badger from Cote First Nation who was taken as a prisoner of war and passed away due to brutal captivity in the Second World War.

I wrote about the treatment of our Indigenous veterans while they were in the war and what happened when they came back. This year I want to discuss the warriors who have been forgotten and the women who were left at home to fend for their families and face harsh racism in this Canadian society during that time.

It has never been easy to be an Indigenous woman in this world, even to just get a job there are still many establishments today that will not hire you due to your skin color or last name. That is all starting to change but it is not happening fast enough and I cannot imagine what it would have been like for Indigenous women on their own trying to provide and take care of their families back in those days.

Our Indigenous women have been targeted since day one, sexualized and dehumanized by this colonial settler society, because our Indigenous women have always threatened the social hierarchy and entirety of the colonial settler system and how it works and what it stands for, patri-

archy, misogyny, capitalism, dictatorship.

My great grandma, Sarah, raised my mother and took care of me when I was young so my mom could go to school and get her education. My great-grandmother was the widow of my great-grandpa George Badger. My grandma worked extremely hard on her own as a nurse assistant, ward aid to provide for my mom and my auntie and in a world that could not tolerate Indigenous presence.

The colonial system created reservations to impose and build their systems and institutions and put down roots and flourish while attempting to rid this country of its original peoples. Reservations were an attempt to divide our people, to try and conquer and to keep our people out of sight and out of mind.

Indigenous peoples, and especially our women, never felt safe in settler colonial communities because there was so much outright hate and discrimination just for being an Indigenous person.

When thinking about our veteran, it also makes me think of my great-grandma Sarah and all the Indigenous women warriors. Without both we would not be here

today. Without the love and support my great-grandma Sarah gave so generously our family would not be the people we are today.

I know a lot of people can relate to that and just how much our grandmothers have sacrificed and the hard work they put in trying to protect us and show us love from a dark, greedy, and hateful world that they experienced and did not want their babies to experience.

That is what Remembrance Day is about, remembering those who endured unimaginable traumas in battle and sacrificed for their families so that their families would not have to and could live peaceful in their nations in their home and native land.

When we think of veterans and those who sacrificed and endured, we should also remember our warriors who fought and died for us so that we can be here today and that includes the warriors like Sitting Bull, Crazy Horse, Big Bear, Poundmaker.

Those stories, those truths need to be told and remembered as well. The truth of what happened to our people so that we

can remember and never forget what it was our people endured and went through for us, for the generations to come, and give us a purpose to not let those down who came before us.

Lest we forget and remember that our Indigenous nations were allies with Canada in the war of 1812 that helped create Canada. These are the stories that need to be shared, that ally-ship and how many times we came together despite our differences or how our peoples were and are being treated and treaties never honoured.

Our Indigenous nations voluntarily and courageously stood beside Canada in many wars and yet our Indigenous peoples continue to be oppressed by the Canadian system, the colonial system. Many have forgotten this, and this is crucial to be remembered.

Our peoples are battling every day and are not being treated with the same amount of dignity and respect as the rest of society. Indigenous peoples continue to be targeted and killed not only by the colonial institutions and systems targeting Indigenous peoples but the rest of society mimicking these systems.

We need to remember all our warriors in our hearts and remind everyone of these truths to make a better future for the children of tomorrow to not make the same mistakes over and over again.



Comment
Alyson Bear



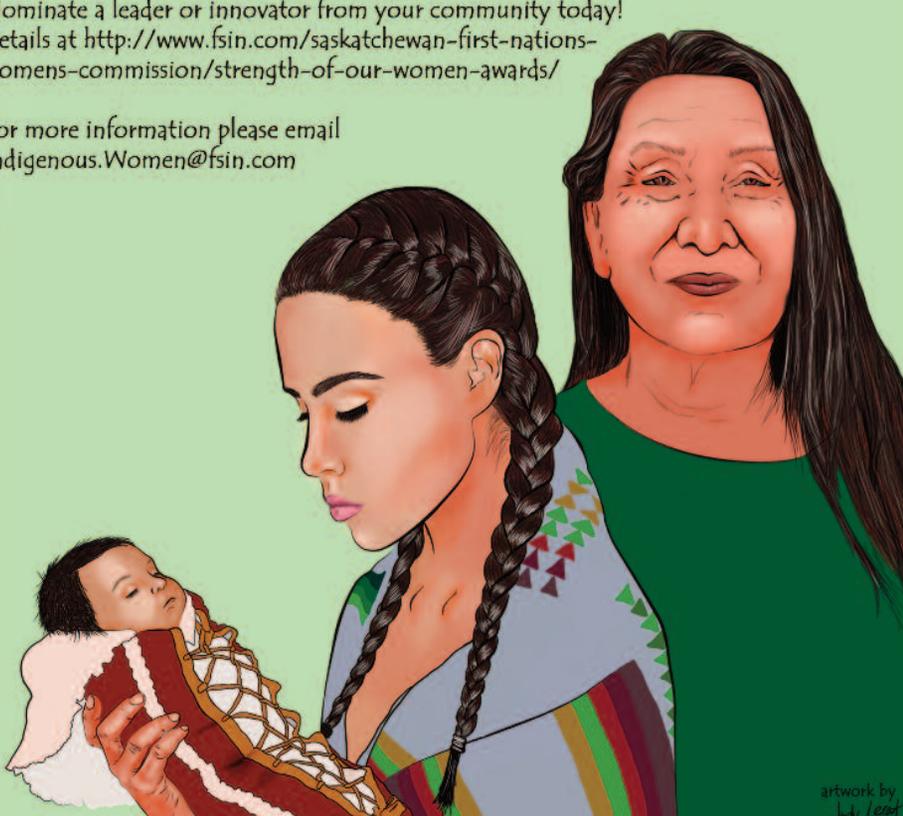
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Sixties Scoop board working hard to secure apology with limited time to organize

By **Andréa Ledding**
For **Eagle Feather News**

Emotions can run high when the word apology is used in the same sentence as government.

The Saskatchewan government has promised an apology regarding Child Welfare and specifically AIM (Adopt an Indian and Métis)/60s Scoop Survivors for years.

Former premier Brad Wall gave his word to then-Métis Nation Saskatchewan President and Scoop Survivor Robert Doucette and it never happened.

Premier Scott Moe finally told Doucette, now co-chair of Sixties Scoop Indigenous Society of Saskatchewan (SSISS) it would happen in the Spring of 2019, approaching SSISS to facilitate it.

Once they agreed and created a plan with a long list of locations, they were told they only had six locations and six months to do it all. A month ago, the government said there would be three months for the volunteer group to consult and write a report for an apology to be delivered December 2019.

With little time to get the message out, two consultations remain: Fort Qu'Appelle on Saturday Nov. 17 at Treaty Four Governance Centre and Regina on Nov. 23 and 24 at the Mamaweyatitan Centre.

If people can't attend, or can pre-register which is helpful, they can email Saskcoop60@gmail.com, or the provincial government gathering website.

"We have been having the sharing circles since October but working for a long time," said Norine Tourangeau, SSISS board member, who noted they worked with the Alberta group as well and learned from one another.

"This is our fourth sharing circle, it's been growing but in our home community and home city it's been disappointing for me not to see the numbers out. There's a lack of awareness amongst our leadership. That's a big call to action, creating more educational awareness."

She points out it is a clear violation of rights, both Indigenous and basic human rights. It is also a form of genocide as defined by the United Nations – and still ongoing.

"The government implemented the programs that tore apart families 'for the best interest of the child' but were in fact the worst-case scenario as with the stories we're listening to at these gatherings. They need to take initiative and make amends to all of that.

"We are the legacy of the Residential Schools and that needs to be implemented in the curriculum, to end ignorance and divide. We don't just get over it, (healing is) a lifelong process. To heal

ourselves, to heal ourselves, and the community."

In fact, the first five calls to action in the Truth and Reconciliation report focus on child welfare.

"For me the sharing circles have been a healing journey because both my parents struggled with addictions and parenting issues, so I, too, grew up in a group home. For a long time, I was angry at my parents and being part of SSISS has given me an understanding of where my parents were and it's helping me forgive them," said Shelby La Rose, Youth Rep for the SSISS Board.

Vince Vandale added they need a Family Navigator program because all they have is Legal Aid. With so many cases on their hands, families can only talk to a lawyer for a few minutes. He added the Family Navigator program could also help families navigate issues with Social Worker involvement.

"We don't just want an apology, we've told them that several times," said Vandale. "The Alberta apology didn't mean much to me because there was no action. We want some substance behind this, we want something done about the families and the children and youth in care right now."

Eighty-six per cent of kids in care are Indigenous – and they die in care in disproportionate numbers as well.

"If they're destroying the files, as we speak, the evidence of what they have done, which includes death, criminal negligence, and sexual assault which has no statutory limitation, and these files are the only way for children to trace their families, their histories, what kind of an apology is going to be meaningful?" asked one 60s scoop survivor and advocate who wishes to remain anonymous.

"They need to be accountable, not 'sorry.' What does the word even mean if they're still getting away with murder?"

After the weekend, one intergenerational survivor who did not even participate summed it up.

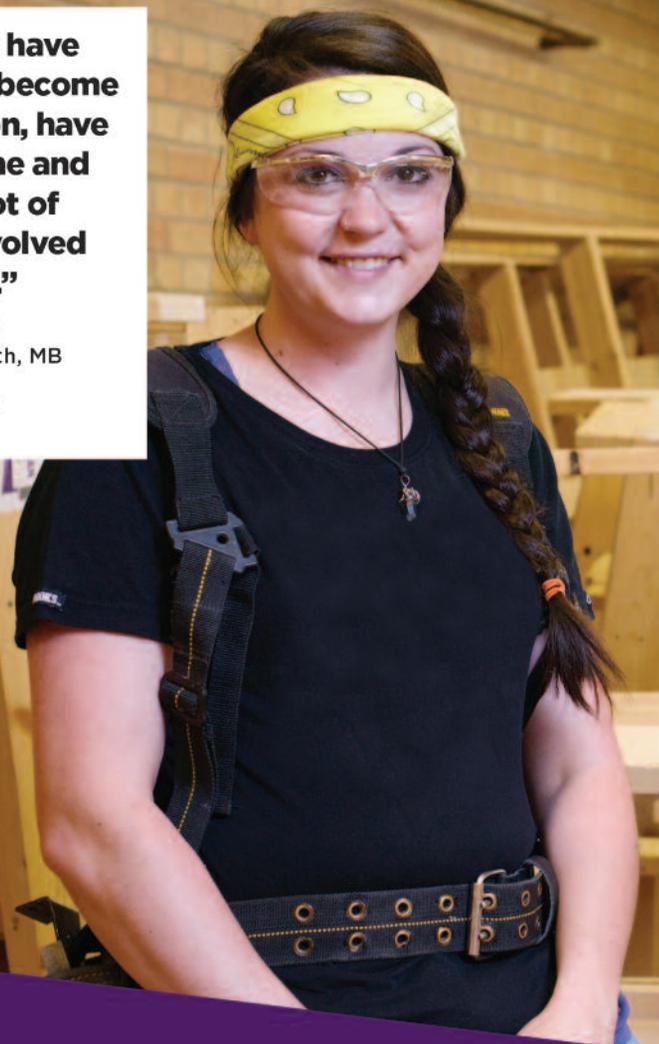
"Being sorry and saying sorry are two different things. If you're truly sorry, give us back what you were actually really after all along. Our land, and our resources. Because you can never give back what you've taken from our lives."



Vince Vandale, Norine Tourangeau, and Shelby La Rose, board members of Sixties Scoop Indigenous Society of Saskatchewan Inc. SSISS support groups are held every Tuesday night at the Saskatoon Indian and Metis Friendship Centre at 6 pm.

"The resources have helped me to become a better person, have encouraged me and taught me a lot of people are involved in my success."

CHELSEA MURRAY
Hometown: Binscarth, MB
Nation: Métis
Program: Carpentry applied certificate



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Tomorrow
in the making

Diabetic anxious to tell her story in the name of prevention and disease management

By Jeanelle Mandes
Of Eagle Feather News

Living with diabetes has its complications for a mother who is constantly battling with health issues.

Shauna Smallchild shares her story to spread awareness to coincide with November's Diabetes Awareness Month. She had neglected the severity of the disease at first which led to the current complications she faces.

"Three years ago, I had two toes amputated on my right foot because of diabetes," said Smallchild who is from the Beardy's and Okemasis First Nation.

"I have neuropathy nerve damage to my limbs where I have to take medication for the pain ... and I suffered blindness in both of my eyes. I had four surgeries on my left eye and five surgeries on my right eye."

Smallchild, 40, was diagnosed with Type 2 diabetes over 20 years ago. Her late father was also diabetic and she recognized the symptoms that he had and she knew it was diabetes.

With numerous surgeries and after treatments, Smallchild was able to keep her eyesight. To this day, she regrets not properly looking after herself which she believes is the main cause of her health complications.

"I didn't take care of my diabetes. I didn't take care of myself for years," said Smallchild, who has taken two different insulins five times a day for the past 12 years.

"Just because I was feeling OK doesn't mean my

sugars were. I've neglected my diabetes and now I'm paying for it with all these complications."

Before her health complications, Smallchild would eat anything she wanted and drank pop like it was water. It was when she was hit with reality after losing her toes that she knew she had to take better care of herself, not only for herself but for her son's sake.

"That's when I had a wake-up call and changed my diet. I started eating salads, cutting carbs out of my diet and even cut out regular pop," said Smallchild.

"I've been a diabetic for 22 years and I'm still learning what to do and what not to do."

Smallchild was invited by health and fitness advocate Carlin Nordstrom, owner and operator of Kisik Sports, Health and Wellness company, to speak in different communities on the effects of not taking care of yourself.

Due to her current health complications, the speaking gigs are put on hold but the intention of helping others is still something that Smallchild wants to focus on.

"I'm trying to help people and motivate them (with) awareness. I don't want anyone else to go through what I'm going through. It's tough," she said.

"When I crave for pop, I look at my picture of my amputated toes and instantly, I feel bad. That's what took my toes away was my pop."

Smallchild hopes others can learn from her experience and not take your health for granted.

"Don't let your diabetes beat you," she said. "It's never too late to change your lifestyle. Even if you're not diabetic, start to exercise and watch what you eat



Shauna Smallchild has been battling diabetes for more than two decades.

and drink.

"You don't want diabetes. It's a hard disease to maintain and to live with every day."

According to data, diabetes has emerged within this Indigenous people at epidemic proportions where one in four Aboriginal persons living on reserve has Type 2 diabetes compared to one in ten in the general population.

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Yvonne Vizina breaks new ground in earning PhD

By Jeanelle Mandes
Of Eagle Feather News

The University of Saskatchewan's School of Environment and Sustainability (SENS) celebrated their first Indigenous student to earn a PhD.

Métis Yvonne Vizina walked across the big stage at the U of S Fall Convocation on Oct. 27 with her PhD in her hand after she successfully defended her doctoral dissertation, entitled Indigenous Knowledges and Sustainability in Post-Secondary Education. She is the first self-identified Indigenous student to earn her PhD from SENS since the school first enrolled students in 2008.



Yvonne Vizina says SENS was a perfect fit for her.

Her accomplishment is especially important to SENS because the school values and fosters its relationships with numerous Indigenous partner organizations and communities.

Vizina was happy when she was informed that she had achieved this milestone for the school.

"SENS was the perfect fit for me because I have always been very interested in the nexus of science and traditional Indigenous knowledges," said Vizina in a media release.

"It's kind of bittersweet. While I'm proud of the accomplishment, it's also too bad that we are not seeing more Indigenous students choose careers in the environmental sciences."

Born and raised in Saskatchewan, Vizina earned her bachelor's and master's degrees at the U of S before completing her PhD at SENS. During her time at SENS, she appreciated that the school's teaching methods showed respect and appreciation for Indigenous ways of knowing.

"As a Métis student, I was certainly supported by SENS and there was never a moment where I felt that I could not express my own way of thinking or knowing," she said.

"I think, importantly, that SENS gave me the freedom to do the research that was important to me and find ways to nourish my learning spirit through the process."

SENS professors and the school's Indigenous Mentor, Anthony Blair Dreaver Johnston, who is a member of Mistawasis Nehiyawak, work to incorporate

Indigenous knowledge of the land into the curriculum for all SENS students.

"The ancestral languages and teachings of Indigenous peoples contain so much important wisdom about how we are to live and behave in order to ensure the long-term survival of the planet," she said.

Vizina's research was supervised by Marcia McKenzie, a professor with the College of Education and an associate member of SENS. Her research was part of McKenzie's Sustainability and Education Policy Network project that was funded through the Social Sciences and Humanities Research Council of Canada.

In the future, Vizina hopes to initiate a network of Indigenous people in post-secondary institutions across Canada to work together on sustainability issues in their regions.

"I think connecting classroom teachers with communities and post-secondary institutions provides a great opportunity to support each other and build capacity no matter where we are in Canada," she said.

Her advice to other Indigenous students who want to get a university degree is to believe that you can succeed.

"Just picture yourself in the occupation that you

are considering and believe that you will get there one day," she said.

"I would encourage anyone who wanted to pursue post-secondary education."



The Saskatchewan Writers' Guild
invites applications for
MENTORS and APPRENTICES for the
INDIGENOUS MENTORSHIP PROGRAM 2019

The SWG Indigenous Mentorship Program allows developing Indigenous writers to work in a supportive environment under the guidance of professional writers. The mentor provides the apprentice with one-on-one instruction in the craft of creative writing. The program is open to Indigenous writers in all genres and will be tailored to the apprentice's individual needs. The 8 participants will spend an intensive four days working together in a retreat-style setting to begin the program. The pairs will spend approximately 20 hours a month in collaboration through phone, face-to-face and online meetings. The program will run from January 1 to April 20, 2019. Both Mentors and Apprentices must commit 15-20 hours per month.

Call for Indigenous Mentors

The SWG is seeking experienced Indigenous writers in all genres to participate in the Indigenous Mentorship Program. Mentors who have participated in the regular SWG mentorship program or the Aboriginal Mentorship Program in the past are welcome to apply.

Indigenous Mentors will be selected based upon the following criteria:

- the possession of a significant body of published work
- experience as a teacher, workshop leader, mentor, writer in residence, or editor
- preference will be given to Saskatchewan residents

Mentors will receive an honorarium of \$2,500 for their participation in the program.

Call for Indigenous Apprentices

The SWG is seeking four Indigenous writers who wish to develop their skills in the craft of creative writing. Eligible applicants will meet the following criteria:

- they will have work in progress and a body of work of sufficient quality to benefit from the program
- they will not have had a book published in the genre they wish to apprentice
- they have demonstrated their commitment to writing by having participated in some form of professional development
- preference will be given to Saskatchewan residents, 19 years of age or older

DEADLINE: November 15, 2018

For more information, please contact:

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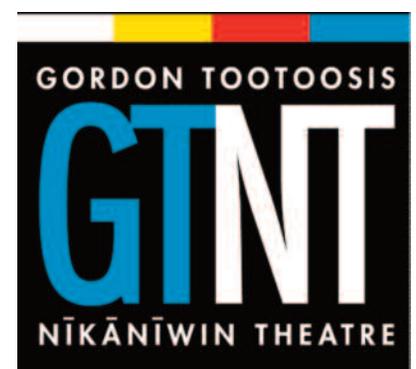
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Nutrien Saskatchewan Arts Council Culture United Way



Effective November 1st, 2018

Gordon Tootoosis NĪKĀNĪWIN Theatre

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**808 20th Street West
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Corner of 20th West and Ave H South

Watch for an Open House next month!

Chiefs re-elect FSIN incumbents

**By Andréa Ledding
For Eagle Feather News**

The 2018 Federation of Sovereign Indigenous Nations (FSIN) election saw Bobby Cameron re-elected as Chief.

Morley Watson was elected as First Vice-Chief and Edward (Dutch) Lerat was re-elected as Third Vice-Chief.

The final results were from 1053 eligible voters, with 949 ballots cast in each race. In the FSIN Chief race, there were six rejected ballots, while Delbert Wapass received 216 votes, and incumbent Cameron won with 727 votes.

In the Third Vice-Chief race, three ballots were rejected/spoiled: Christine Jack received 124 votes, Corey Bugler 355 votes with Lerat winning with 467 votes. In the First Vice-Chief race, there were 11 spoiled ballots. Darin Poorman received 414 votes while Watson was elected with 525 votes.

"I have humbly given my word that I will serve to the best of my abilities. I will continue to be accountable to you, our tribal councils," said Lerat.

"I thank all of those who supported and those who chose to go a different way. I respect that, that is our democracy. Once things are over we move things behind and go forward."

Lerat also gave recognition to the other candidates who ran against him, Christine Jack and Corey Bugler, and

was followed by First Vice-Chief Morley Watson.

"Our Federation is 70 years old, and to me it's a gift from the old people. A gift that the old people realized at that time, and maybe at this time, we have to speak with one voice. The challenges are too great for us to speak individually.

"And so, I'm glad, and you know when somebody's down there are two things that can happen: you can kick them, or you can help them back up," said Watson, after giving many thanks to his supporters and promising to also work equally hard for those who had supported the only other candidate, Darin Poorman.

"Our Federation is going through a tough time, let's stick together. Let's help our Federation back up. If we don't do that then we do a disservice to the great vision that built this Federation to what it is."

His remarks were greeted by applause from the approximately 1,000 voting delegates from across the province. Watson also singled out Lawrence Joseph for leading the province and country in prayer after the Humboldt bus accident, when 16 young hockey players lost their lives.

"Everybody here is important. We have many challenges and five executive members or 74 chiefs can't do it alone. It's up to all of us, every community, 150,000



Newly elected First Vice Chief Morley Watson and re-elected Chief Bobby Cameron and Third Vice Chief Dutch Lerat. (Photo by Andrea Ledding)

strong and that's what it's going to take to make things better for our children. We have a challenge, let's go and do it," said Watson.

Cameron spoke last, greeted by enthusiastic applause, calling the FSIN the "strongest organization in Canada" which was greeted by more applause.

"We are the strongest First Nations organization in Canada. You come to our region, you're going to meet 74 bands sitting in one meeting group," Cameron said, comparing that to other regions where there are several groups representing that many bands.

Cameron wished safe journeys

home to everyone, noting that he was going to spend time with his family now, and shared the news that he and his partner are expecting a little one in January. From the podium, he briefly addressed the recent controversies that have made the news, but only by saying he would not be taking questions about them.

"To the media: I will not answer questions or make comments on the negative stuff. Because we have far more important issues. If you want to talk about the child welfare system, if you want to talk about post-secondary, I'm more than happy to answer questions. That is our focus moving forward."

Cumfi is honoured to have received the prestigious Indigenous Tourism Association Award of Canada for the Metis Cultural Days Event. This award would not be possible without the support of our partners and funders. On behalf of CUMFI, board, staff and volunteers, we share this award with you!

In reconciliation,

Shirley Wbister
President - CUMFI



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A new museum of modern and contemporary art in the heart of Saskatoon at River Landing situated on Treaty 6 Territory and the Traditional Homeland of the Métis.

This November we give thanks and respect to all veterans for their wartime contributions and sacrifices for our collective freedom. We proudly acknowledge all who wear the uniform.

NOVEMBER HOLIDAY HOURS



We are open Remembrance Day and Monday, November 12.

REGULAR HOURS

Mondays	closed (except stat. holidays)
Tuesdays	10 AM–10 PM
Wednesdays	10 AM–5 PM
Thursday	10 AM–5 PM
Friday	10 AM–10 PM
Saturday	10 AM–5 PM
Sunday	10 AM–5 PM
Holidays	10 AM–5 PM

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Photo: Adrien Williams, 2017