



Pedagogická
fakulta
Faculty
of Education

Jihočeská univerzita
v Českých Budějovicích
University of South Bohemia
in České Budějovice

Jihočeská univerzita v Českých Budějovicích
Pedagogická fakulta
Katedra anglistiky

Diplomová práce

The Presence and the Motives of the Aboriginal Soldiers in the Canadian Military in the Second World War

Motivace domorodého obyvatelstva pro službu v kanadské armádě
ve druhé světové válce

Vypracoval: Eduard Pareis
Vedoucí práce: Regina Helal, M.A.

České Budějovice 2014

Prohlašuji, že svoji diplomovou práci jsem vypracoval samostatně pouze s použitím pramenů a literatury uvedených v seznamu citované literatury.

Prohlašuji, že v souladu s § 47b zákona č. 111/1998 Sb. v platném znění souhlasím se zveřejněním své diplomové práce, a to v nezkrácené podobě elektronickou cestou ve veřejně přístupné části databáze STAG provozované Jihočeskou univerzitou v Českých Budějovicích na jejích internetových stránkách, a to se zachováním svého autorského práva k odevzdanému textu této kvalifikační práce.

Souhlasím dále s tím, aby toutéž elektronickou cestou byly v souladu s uvedeným ustanovením zákona č. 111/1998 Sb. zveřejněny posudky školitele a oponentů práce i záznam o průběhu a výsledku obhajoby kvalifikační práce. Rovněž souhlasím s porovnáním textu mé kvalifikační práce s databází kvalifikačních prací Theses.cz provozovanou Národním registrem vysokoškolských kvalifikačních prací a systémem na odhalování plagiátů.

.....
Eduard Pareis
2. 1. 2014

I would like to thank Anna Regina Helal, M.A. for her encouragement, patient guidance, useful suggestions and valuable advice.

Abstract

The main goal of this work is to trace down the fates of Aboriginal soldiers in the Canadian military during the Second World War and to answer the questions of what their motives were to enlist and how they were treated after coming home. Therefore, the theoretical part deals with the development of the relationship between the Aboriginals and the Europeans, summarizing the WW2 from the Canadian point of view while paying special attention to the presence of Aboriginals.

The practical part answers questions raised above and stated in more detail in the Introduction. Further it deals with the biographies of concrete Aboriginals and the contribution of this thesis to Czech students.

Anotace

Tato práce mapuje osudy domorodých obyvatel Kanady v armádě v průběhu druhé světové války. Odpovídá na otázky, jaké motivy je vedly k účasti v této válce a jaký přístup k nim měla kanadská společnost po jejich návratu. Obsahem teoretické části je tak celkový vývoj vztahů mezi domorodými obyvateli a Evropany a druhá světová válka z kanadského pohledu s přihlédnutím k účasti domorodých obyvatel.

Praktická část odpovídá na otázky zmíněné výše, rozebírá životy konkrétních domorodých vojáků a rovněž osvětluje přínos této práce pro české studenty.

Table of Contents

Introduction.....	8
THEORETICAL PART.....	10
1 The History of the Relationship between the Natives and the Europeans....	11
1.1 The First Contacts	11
1.2 The British Domination	13
1.3 Before the War of 1812	15
1.4 The War of 1812 as an Important Turning Point.....	17
1.5 The Great War	21
1.6. Summary of the Relationship.....	23
2 Canada in the Second World War	26
2.1 Aboriginals in the Second World War	27
2.1.1 The Participation of Aboriginal Women	30
2.1.2 No Discrimination	34
2.2 Aboriginals on the European Battlefields	35
2.2.1 Invasion of Normandy	35
PRACTICAL PART.....	39
3 The Motives for Joining the Army.....	40
3.1 The Way of Life.....	40
3.2 The Influence of Family and Friends.....	42
3.3 Serving in the Great War	43
3.4 The Economic Hardship	45
3.5 The General Motives of People to Enlist	46
3.6 Summary of the Reasons for Enlisting	47
4 The Position of the Aboriginals after the WW 2	48
4.1 The Position of the Aboriginals in General	48

4.2 The Position of the Aboriginals in the Army.....	51
4.2.1. From Korean War to the End of Cold War	51
4.2.2 The Present Times	52
5 Biographies of Aboriginal Soldiers	54
5.1 Thomas George Prince.....	54
5.2 Teresa Dion and Marguerite St. Germaine	56
5.3 Charles Henry Byce	59
5.4 Oliver Milton Martin	60
5.5 David Georges Greyeyes	62
6 Contribution of this Topic to Czech Students and Readers	64
Conclusion.....	66
Resumé.....	69
References.....	72
APPENDIX	75

Introduction

I have chosen this topic for many reasons. The most decisive motive is my interest in history, especially in the Second World War (WW2). I have watched many documentaries, and have read many books dealing with this cruel period of human history. It is obvious that much has been written on this subject. Somebody can also say that it is a cliché to write about the WW2 over and over again, but I decided to add something more. Because of my interest in Canada and its history, I made an effort to join these topics together.

The history of Canada did not start with the arrival of the Europeans in the 15th century. There had been Aboriginal peoples for thousands of years before that. The relationship between them and the Europeans has not been easy and smooth. When reading a book or watching movies dealing with the topic of the WW2, I came across a very interesting fact: the Aboriginals fought with the Canadians on the European battlefields. My main question was why the Aboriginals had joined the army. The only reason I could imagine was that they did it for money. I was not satisfied with this conclusion, and decided therefore to focus on this subject in more detail.

In the theoretical part, I will start with the historical development of the relationship between the Aboriginals and the Europeans. It seems that it is important to understand its history for answering the main question of why the Aboriginals had joined up. The next chapter in that part will deal with the WW2, especially with the participation of the Aboriginals. One particular battle will be dealt with in detail, while the description of two more battles can be found in the Appendix.

In the practical part, I wanted to examine and put together the reasons why the Aboriginals had joined and answer the question of what

is the present situation of the Aboriginals in the Canadian military. Apart from the military part, the fourth chapter will deal with the situation of the First Nations before and after the WW2 in general.

Further, this part will focus on the Aboriginals in the WW2. I have chosen six who had served on the Second World War's battlefields. They are: Charles Henry Byce, Thomas George Prince, Oliver Milton Martin, Teresa Dion, Marguerite St. Germaine and David Georges Greyeyes. Their biographies will be presented, and I will try to answer a few particular questions:

- What were their reasons for joining? This is the chief research question of this thesis. My hypothesis was the economic hardship.
- What were their accomplishments?
- Where did they serve?
- How were they treated after the war?

To achieve these goals I will use any available literature and online sources. It is convenient to say that there are not many books written on this topic and they are hardly accessible but I managed to order some books from an U.S.A. book store and I found some books on the internet as pdf files. Apart from that me and my supervisor did a research in the Canadian War Museum. Therefore, I had a suitable number of relevant sources to start my work and to answer the chief question of this thesis.

THEORETICAL PART

1 The History of the Relationship between the Natives and the Europeans

The main aim of the first chapter is to examine the development of the coexistence between the Aborigines and the Europeans. In particular, attention will be paid to the major turning points. Which years can be considered as the beginning of this relationship? Where were the biggest differences between the Natives and the Europeans? When approximately did they start to cooperate for the first time?

1.1 The First Contacts

Surprisingly, the first Europeans did not enter North America in the 15th century but almost 500 years earlier. They were the Norsemen (Vikings) who explored this coast around 1004. They found their way to the east coast from Greenland, but around 1006 they left this area, because they were often attacked by the Aborigines. After that they appeared in those lands sporadically (namely Newfoundland) to get some wood (Moses 5 2004).

The next Europeans who reached the shores of Newfoundland were represented by John Cabot in 1497 who sailed the seas under the English flag. The next important explorer was of a French origin. His name was Jacques Cartier and he appeared in the Gulf of St. Lawrence in 1534 (Moses 5 2004). Unfortunately, I would say that this man did not set a good base for the future relation between the Europeans and the Aborigines (in this case probably the Iroquoian people) because he kidnapped their leader's two sons. Therefore, when the French tried to build a settlement in Quebec seven years later, they were not successful because of the climate and the attacks by the native people. The first settlement was successfully founded in 1608 by Frenchman Samuel de Champlain (Ottawa) (Lackenbauer 17 2010).

What was the main motive for the explorers to come to those lands? They tried to find a way to the East, notably China and India, and later they were also interested in trading with furs and fish. Unfortunately, their presence had a terrible impact on the original inhabitants. „*Certain diseases and firearms, that had a drastic effect on the social and political stability...*“¹ Apart from that, the appearance of alcohol had also bad influence on the population of the Aborigines.

The political instability and the race in the fur trade led to conflicts among the First Nations too. The Iroquois League (five Iroquois tribes) began to attack the Hurons whose colonies were completely devastated. Around 1650 the Iroquoian people turned their attention to the French settlements and began to plunder the farms of New France. By the time the French population started dropping, the king of France sent some troops to save the terrible situation in 1665. This decision turned out to be a good one for the French who began to burn down the villages and fields which in turn led to the starvation and the Iroquoian people had no other choice but to settle for peace in 1667 (Moses 7 2004).

What about the English? Their colony was the biggest one in those times. Another positive aspect for the English existence was the fact, that they signed an alliance contract with the Iroquoian people, which I see as an advantage for the future.

The war between the French and the Iroquoian people broke out again in 1680 because the French began to spread their influence to the Ohio river. At the beginning of this new conflict, the situation seemed to be worse for the League. When the war between the French and the English erupted, the alliance turned out to be a huge advantage for the Iroquoian people

¹ MOSES, J, D GRAVES a W SINCLAIR. *A Sketch Account of Aboriginal Peoples in the Canadian Military* [online]. 2004 [cit. 2012-08-08]. s. 6.

because of material support. Their situation got better, but the French were very strong. They defended Quebec in 1690 and after concluding the peace with the English in 1697 they began to plunder the Iroquois settlements again. How and when did this conflict end? An important document was signed in Montreal (Great Peace of Montreal) in 1701, which once again tried to bring peace to those lands (Lackenbauer 34 2010).

1.2 The British Domination

The situation was very positive for the French at the beginning of this period. They successfully defended their lands and with the help of the Aborigines (namely Seven Nations) repeatedly attacked the Fox nation which was defeated in 1736 (Moses 9 2004). As a result of that, the French extended their lands to the valley of Ohio river. This was the beginning of the Seven Year War because this land was attractive for the British too.

The start of the new war (1755) was better for the French. With the help of their Aboriginal allies (Seven Nations) they won the battle of the Monongahela and took control of the Lake Champlain and Ontario. The British soon could see that without more troops concentrated in the North America, the war can not be won. More soldiers were sent in 1758. The turning point was the capture of Quebec in 1759 and the British soldiers also took other important French posts (Moses 9 2004).

What about the reaction of the Aborigines to this conflict? The nations of the Ohio river made peace with the British but the Seven Nations (allies of the French in the beginning of this conflict) continued fighting till 1760 when they were defeated. The war ended in 1763 and from this time the French gradually started losing all their colonies in the North America (except some small territories) (Lackenbauer 57 2010).

The Treaty of Paris (Peace of Paris) which ended the Seven Years War did not mean peace for those lands. The core of the conflict were the lands of the western nations. It can be said that the British simply occupied those lands and the commander of the British army stopped to give presents to those people, a practice which had been used to appease the Aboriginals. The reason for this behaviour was the fact that these tribes had been allied with the French during the previous war. The Aboriginals remained in defiance at this point as the following quote illustrates: „*Although you have conquered the French, you have not yet conquered us! We are not your slaves. These lakes, these woods, and mountains, were left to us by our ancestors.*“²

Of course, the Aboriginals did not agree with this unfavourable situation and decided to attack the British posts in 1763. This effort to defend their homelands is called Pontiac Rebellion (named after the leader of this uprising). The peace was reached the same year and the British decided to continue giving presents to the Aboriginals (Lackenbauer 63 2010).

The British wanted to confine the invading to the lands of the Aboriginals by introducing a Royal Proclamation whose purpose was to establish new borders between both sides. On the contrary, this step led to more conflicts with the American colonies in North America. The former British colonies thought that purpose of this declaration was to hinder them from expanding westwards. If we consider the increase of tax, the thirteen American colonies started to be closer to the war with the British.

The American Revolutionary War or the American War of Independence broke out in 1775 and lasted until 1783. The biggest question was on which side the Aboriginals (exactly the Iroquois League) would be. At the beginning

² MOSES, J, D GRAVES a W SINCLAIR. *A Sketch Account of Aboriginal Peoples in the Canadian Military* [online]. 2004 [cit. 2012-08-08]. s. 10.

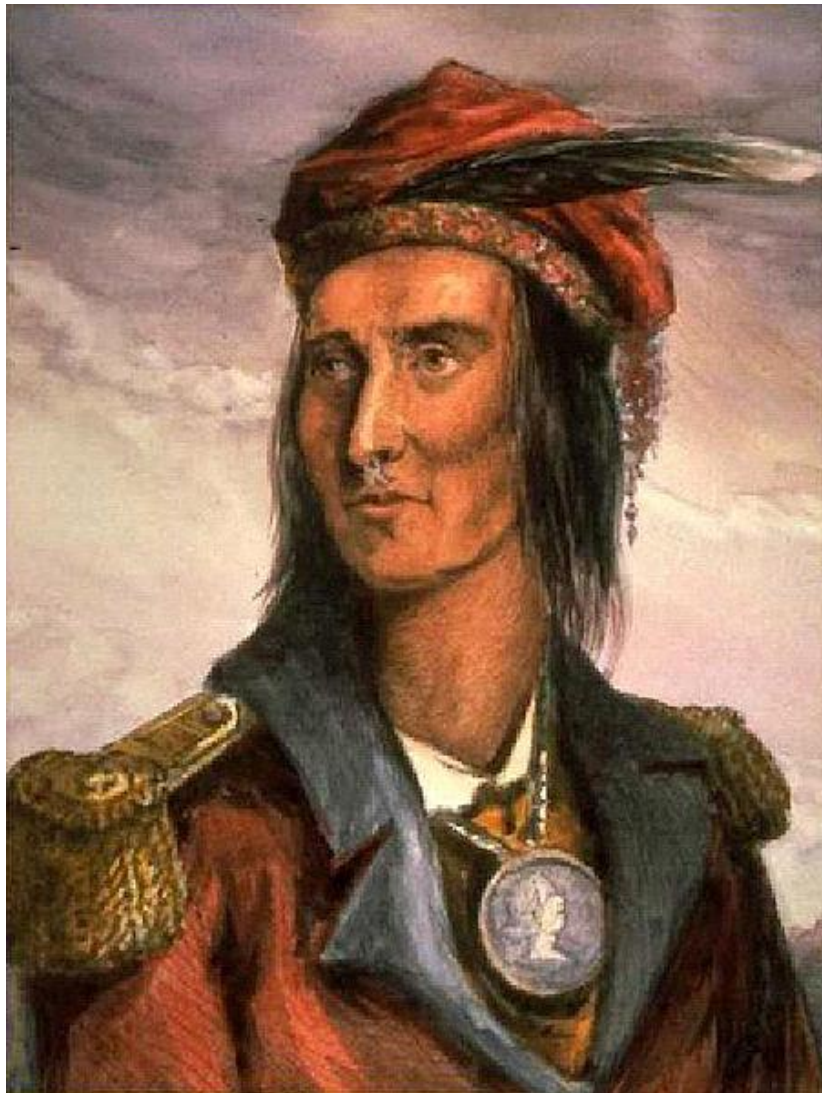
they intended to stay neutral but they were pulled into this conflict on the side of the British. It is not desirable for this thesis to describe the development of this war but the important thing is that the result of this war was American independence and a new border between the British and its former colonies in the south. The Treaty of Paris, a document which would end this war and set the new borders, did not count with allocating some land to the Aboriginals – allies of the British. On the contrary, some of their previous lands were given to America.

1.3 Before the War of 1812

Some of the Aboriginals decided to stay in the new republic. This decision turned out to be a bad one because they were treated as a nation which had lost the war and the Americans put them into reservations. This treatment was not accepted by the Algonquian and Iroquoian people who formed a new fellowship called „The United Indian Nations.“ Their main objective was to defend their boundary (Ohio river). Naturally, this situation did not appeal to the Americans and the first crusade against these nations was launched in 1790, but without any success. The next American operation took place in 1791 and more troops were sent. This time it ended up with a huge disaster for the Americans and with the biggest Aboriginal victory in history. The Aboriginals attacked the American camp early in the morning which meant a big surprise for the defenders and they suffered great losses. On the other hand, the attackers lost only 50 men. Because of this event, the Aboriginal tribes had gained a lot of confidence and believed that they could become independent. Unfortunately, their hopes ended in 1794 when they were defeated in the Battle of Fallen Timbers which was the end of the Aboriginal efforts in the North America. The Aboriginals did not win

but their activities against the Americans were positive for the British who had time to establish well in this area (Lackenbauer 69 2010).

The following years (1794 - 1812) were connected with the name Tecumseh (Shawnee). Who was he and why was he important? I would say that this man spread his hopes for a better future for the Aborigines in this area because he established a confederacy and spent his time with encouraging of the Aboriginal people. His efforts obviously did not appeal to the Americans, who then attacked the villages founded by Tecumseh's brother Tenkwatawa. The most important thing is that the Canadian Indian Department offered some help to the Aborigines and Tecumseh promised to ally with the British and the Canadians in case that the war broke out. It was no wonder that this conflict broke out in June of 1812. This was a very important war for the relationship between the Canadians and the Aborigines because they fought side by side against the Americans.



Tecumseh – the hero of the Aborigines and the Canadian history³

1.4 The War of 1812 as an Important Turning Point

It can be said that Canada would not exist if the American invasion had been successful. It is evident that without the support of the Aborigines,

³ Tecumseh. [online]. [cit. 2012-0814]. Dostupné z: <http://en.wikipedia.org/wiki/Tecumseh>

the British and the Canadians would not have had any chance to succeed. The count of the British soldiers was of a very low level at the beginning of the war because their troops were needed in Europe. Because of that, the Indian Department had tried to gain some support among the Aborigines. They had no problems with the western nations but they struggled to convince the Six Nations⁴ to be their ally in the coming war (Lackenbauer 76 2010). This struggle is connected with the name of John Norton (Mohawk). The Six Nations decided to be neutral in this war, but Norton was sure that if it were necessary, they would join the British army. Which sides were involved in this conflict? They were the Americans as the attackers (the US president – Thomas Jefferson in that time). The defenders were represented by the British (lead by the popular war chief Isaaq Brock in the first year of the war), the Canadians (settlers, militia – lead by Charles de Sallabery), and the First Nations lead by Tecumseh.

Despite the Americans being convinced that they will win the war easily, the year of 1812 was marked by Canadian victories. The first battles were fought around Detroit where the Aborigines of the Northwest attacked the supply lines. Isaaq Brock and Tecumseh met for the first time in August and the positive thing was that they liked each other. Together they forced to surrender the leader of the American soldiers in this area (William Hull) and they took Detroit (Lackenbauer 78 2010). It is obvious that this success had a great influence on the people of Canada.

Of course, this was not the end of the war, and the Americans began to threaten the area around Niagara. Once again the British and the Aborigines fought side by side. This time, the Aborigines were lead by John Norton and they were the people of the Grand River who decided to defend Canada and represent the First Nations in the battles. The main

⁴ Also the Six Nations of the Grand River – six Iroquois tribes.

battle was held in Queenstown where the Americans outnumbered the British who had to wait bravely until the reinforcements arrived and an eventual victory could be reached, one that nobody celebrated because the popular leader of the British forces was killed (Lackenbauer 79 2010).

What about the following year of this conflict? Were the defenders as successful as in the year before? Some important victories were reached but some battles were also lost. The negative thing is that the cooperation between the British and the Aboriginals was harmed. One of the victories must be mentioned. This victory was reached by the Aboriginals and it is considered as one of the biggest Aboriginal victories in the War of 1812 (Moses 22 2004). The battle was fought by the Beaver Dams and the Aboriginal soldiers attacked the Americans who were on their way to a British supply depot which they wanted to attack. The Americans forces surrendered. This victory „*blunted the American campaign in the Niagara peninsula*“⁵.

The following event did not prove to be so positive because it seriously disrupted the relationship between the British and the Aboriginals. It happened in the time, when the Americans began to take control over the Lake Erie. When the new leader of the British, Henry Procter, heard about this fact in the town of Amherstburg, he began to retreat and left the Aboriginal soldiers and families to their fate. Evidently, this behaviour made the Aboriginals angry. Tecumseh described Procter as „*a fat animal that carries its tail upon its back; but when frightened, it drops it between its legs and runs off.*“⁶ Therefore, the presence of the Aboriginal soldiers in the battle near the Moraviantown was slighter. Tecumseh was killed and the majority

⁵ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 83.

⁶ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 84.

of the Aboriginals (northwest people) either made peace with the Americans or run to the lands controlled by the British (Moses 24 2004).

The war was ended with the Treaty of Ghent which was signed in 1814. The British did not want to make the same mistake again as they did in the Treaty of Paris and wanted to establish an Indian Territory. This demand was totally unacceptable for the Americans and after many discussions both sides finally agreed that all rights and lands should be „restored“ to 1811 (Lackenbauer 87 2010). My opinion is that the tradition of joining up the army by the Aboriginals can be found in this war because from that time on the native population continued in serving in the army on the British side in the future.

Between the years 1814 and 1902 the relationship changed dramatically. The Aboriginals were no longer needed as an economical or military partner. Sadly, they became an obstacle in the expansion of the British. The Crown began to control the Aboriginals by administrative means and established reservations for them. They also tried to assimilate them in the field of religion and education. Simply said, the Canadians tried to turn them into Euro-Canadians with crucial disrespect for them.

An important Indian Act was introduced in 1876. It „*treated First Nations legally as minors and attempted to oversee and control both their political and economic behaviour.*“⁷ Anyway, the Aboriginals continued to support the Crown in the military efforts despite these incursions on their dignity.

⁷ MILLER, J. R. *A Passion for Identity*. Ontario:Nelson Thomson Learning, 2001. ISBN 0-17-616828-1. s. 45.

1.5 The Great War

The First World War, for the people of that time known as the Great War, erupted in July 1914. Britain declared war on Germany in August and Canada automatically became an ally. The Aboriginals fought again side by side the Canadians. For the first time, it can be distinguished between compulsory and voluntary enlisting. Because of the lack of manpower on the Western Front, the compulsory enlisting was introduced in 1917 and it was valid for the Aboriginals as well. They did not agree with this decision and many protest letters were delivered to Ottawa which led to cancelling of the compulsory conscription in 1918 (Summerby 6 2005). On the other hand, the number of volunteers was huge and at the beginning they had the another problem because the army was not allowed to accept them. What was the reason for that? The government allegedly feared that the Germans will consider the Aboriginal as savages and according to this the Aboriginals will be treated badly when captured. Because more troops were eventually needed, this ban was cancelled in the end of 1915 (Summerby 7 2005).

The exact number of the Aboriginal soldiers in this conflict is hard to estimate. There are two reasons for that. Firstly, there were no purely Aboriginal units and the evidence was not kept according to their ethnic origins (this is valid for the Second World War too). Secondly, Métis, Inuit and Aboriginals on “non-Indian” status were excluded from this count.⁸ „It is

⁸ Métis – A native people who are descendants of the original Métis community (of the children of Indian and French parents) of Western Canada or persons of mixed Native and Non-native (particularly European) descent.

Inuit – A native people indigenous to the Arctic and sub-Arctic regions of Canada.

Indian – A native who is registered with an Indian band.

*safe to say that more than 4,000 Natives enlisted.*⁹ This number means approximately 35% of Indians of military age (Lackenbauer 125 2010).

The Aboriginals had many problems in the army. Many of them encountered city life for the first time or they had difficulties with communication. Another problem were also diseases because the Natives who came from distant locations had no immunity against European germs.

There were many reasons for joining up the army: the Aboriginals wanted to gain some experience with adventures, to earn money or they were influenced by their family or friends. Some men also reported, that they wanted to feel more like real men because their life in reservations did not allow it (Summerby 8 2005). My opinion is that very important reason was the family tradition which has continued up to our time. The good example for this is Joseph Brant whose great-great grandfather fought in the Seven Years War. The reasons for joining up the army will be dealt with in more details in the third chapter of this thesis (from the view of WW2).

As it will be stated later, many Aboriginal women fought in WW2 in women's divisions as well. Women also took part in the First World War but in a different kind of way. They served only as nurses on the Western Front, but this does not mean that their role was negligible. The Native women experienced the horrors of this war in the same way the men did. A veteran nurse stated: *„We would walk right over where there had been fighting. It was an awful sight - buildings in rubble, trees burnt, spent shells all over the place, whole towns blown up.“*¹⁰

⁹ SUMMERBY, J. *Native soldiers, foreign battlefields*. Ottawa, Ont.: Veterans Affairs Canada, 2005. ISBN 06-626-8750-7. s. 5.

¹⁰ SUMMERBY, J. *Native soldiers, foreign battlefields*. Ottawa, Ont.: Veterans Affairs Canada, 2005. ISBN 06-626-8750-7. s. 19.

About 300 Native soldiers lost their lives on the battlefields far away from their homes and the rest of them hoped, that their position in Canada would get better, but it did not. They could not vote as they were allowed in 1917 and could not even get reestablishment loans to purchase land for farming. Because of this fact, many of the war heroes became active in politics (Lackenbauer 134 2010).

1.6. Summary of the Relationship

My suggestion is to divide the development of the relationship between the Aborigines and the Europeans into four stages.

The first period could be described as **cooperation** (16th to 17 century). There were some conflicts between the First Nations and the newcomers but, in generally speaking, I will highlight the cooperation in the field of fur trade and exploration. It seems that the Europeans needed the help of the Aborigines to survive in the new continent and the trade was also very useful for both sides.

I would define the second period as a time of **military alliances** (over the 18th and 19th centuries). It is important to mention the Seven Year's War (the Aborigines were on the French side), the American Revolutionary War (the Aborigines were on both the British and American sides) and the most important for me, the War of 1812. The sad thing is that the Aborigines expected their territorial rights to be respected. As already observed, this did not realize. On the other hand, the First Nations suffered losses of their lands. The great example of this fact is the American Revolutionary War, „after

which both those First Nations who had opposed the Americans and those who had supported them ended up losing their lands...“¹¹

The third period is marked by **the attempts to assimilate** the Aboriginals. It is obvious that these efforts did a lot of harm. It seems that the First Nations qualities were no more needed. This point can be very good explained on residential (boarding) schools whose era began in the 19th century. They were funded by the Canadian government and ran by Catholic and Anglican churches. Unfortunately, they were compulsory for the Natives. The children were forcibly taken from their families by special agents, priests or police officers. About 130 schools were opened since the 19th century to 1996 when the last school was closed. During the time of their existence about 150 000 Aboriginal, Métis and Inuit children were part of this system (CBC News 2011 [online]).

The main idea of these schools was to assimilate the Native population (children) in the field of language and religion. This was achieved by cruel methods which sporadically included mental, physical and sexual abuse. Children did not see their parents for ten months and some of them for ten years because there were not allowed to go home for Christmas and summer holidays. If brothers and sisters were together at this school they had to speak English only. These schools had terrible impact on the children. When coming back to the families they were completely alienated which I see as the biggest problem. School did not give them useful education and they could not learn from their parents either. They lost their culture and self-identity but it is worth to say, that there were notable exceptions. Although the system was cruel, it gave rise to literacy which was crucial for the Aboriginal struggle for their rights in future. Anyway, Dr. Peter Bryce reported in his book (1922)

¹¹ MILLER, J. R. *A Passion for Identity*. Ontario:Nelson Thomson Learning, 2001. ISBN 0-17-616828-1. s. 42.

that between 25 – 50% of children died in the residential schools because of appalling conditions. Nowadays, reparations are paid to the victims of this system and many apologies were given f. e. by the Pope. (Youtube – Indian Residential Schools in Canada 2008 [online]) My opinion is that this was the cruelest act committed on the Native people of Canada.

The last period are the years between the world wars and after the WW2 to our time. This period can be called the beginning of **activism and confrontation**. The First Nations began to be active in politics and the Canadians tried to understand them. The situation of the Aboriginals has been slowly but definitely improving. This will be dealt in the fourth chapter of this thesis.

2 Canada in the Second World War

The cruelest conflict of human history broke out on 1 September 1939 in Europe when Germany attacked Poland. Canada declared war on Germany 10 days later on 10 September 1939. It is pretty understandable that the enthusiasm for war was on a very low level. *“Canadians increasingly saw Hitler as a menace, but memories of the terrible casualties of the Great War, World War I, remained strong and Europe was far away.”*¹²

Unfortunately, the year 1940 was critical for Europe. Germany defeated Denmark, Norway, Holland, Belgium, France and the Battle of Britain was in progress. Canada became frightened and was forced to introduce conscription for home defence. The conscription for overseas service was introduced in 1942. At the end of the Second World War it was obvious that Canadians fought on many battlefields in Europe, its navy was doing a great job in the North Atlantic and the Royal Canadian Air Force was fighting by Britain’s side.

The first battle on the European battlefield in which the Aboriginals took part was the unsuccessful Dieppe Raid in August 1942 where many Canadians were killed, wounded or captured. The Canadian army also fought in Italy where they took part in the attack on Sicily in 1943 and helped to break the Gothic Line in 1944. The Canadians played an important role in the Normandy Invasion in June 1944 and participated in the liberation of the Netherlands in 1945 (Second World War 2012[online]).

How many Canadians took part in WW2? Interestingly, Canada had about 11 million inhabitants in that time (end of WW2) and about 1 million wore uniforms which indicates that 10% of the entire population served.

¹² GRANATSTEIN, J, Dean F OLIVER. *The Oxford companion to Canadian military history*. New York: Oxford University Press, 2011. ISBN 01-954-3088-3. s. 482.

In the end of the war 47 200 soldiers were killed in action and 54 414 were wounded (Granatstein, Oliver 483 2011).

The chart below shows the total number of inhabitants compared to the number of soldiers in Britain, Canada and USA in 1945 (the data are rounded to whole numbers).

1. The number of inhabitants compared to the number of soldiers

Nation	Inhabitants	Soldiers	Percentage
Canada	11mil.	1 mil.	9%
USA	140 mil. ¹³	16 mil. ¹⁴	11%
Britain	49 mil. ¹⁵	6 mil. ¹⁶	12%

2.1 Aboriginals in the Second World War

The service in the Second World War was compulsory for the Aboriginals. The conscription for home defence was introduced in June 1940 and the overseas service in 1942. Of course, this led to protest marches and many letters were delivered to Ottawa. Some Indians were excluded in 1944 (Summerby 21 2005).

On the other hand, many Aboriginals joined up the army voluntarily. This is really remarkable if we consider the fact that Europe is far away from their homes. The reasons for the volunteering will be dealt later.

¹³ US Population from 1900. [online]. [cit. 2013-1019]. Dostupné z: <http://www.demographia.com/db-uspop1900.htm>

¹⁴ World War II Statistics. [online]. [cit. 2013-1019]. Dostupné z: <http://www.shmoop.com/wwii/statistics.html>

¹⁵ Historical Population of United Kingdom. [online]. [cit. 2013-1019]. Dostupné z: <http://chartsbin.com/view/28k>

¹⁶ World War II Statistics. [online]. [cit. 2013-1019]. Dostupné z: <http://www.shmoop.com/wwii/statistics.html>

In which part of the army did the Aboriginals serve? The conscripts had three options of where they could appear. It could be the Royal Canadian Navy (RCN), the Royal Canadian Air Force (RCAF) or the Canadian Army (RCA). Apart from that, each of these parts had its women sections, namely: the Women's Royal Canadian Naval Service (WRCNS), the Royal Canadian Air Force Women's Division (RCAF-WD) and the Canadian Women's Army Corps (CWAC) (Moses 69 2004).

The general requirements for joining up the army were good health and minimum educational standard and on the contrary it could be a problem for many Aboriginals. It is understandable that their educational standard was lower than the Canadian average and they also had big problems with diseases: for example, in the case of tuberculosis, which was reported to be „*more than ten times as high as among the white population.*”¹⁷ Because of the inadequate education level, the majority of the Aboriginals were trained for the infantry. But did any Aboriginals serve by RCAF or RCN? To find out it is important to know the requirements. As for the RCN, I would say that the requirements were discriminatory. At the beginning of the WWII, the RCN wanted to accept only conscripts of „*pure European descent and of the white race.*”¹⁸ It is no wonder that this regulation totally influenced the number of Aboriginals who joined up, but it is reported that nine Aboriginals were able to join up the RCN anyway (Lackenbauer 137 2010). It is very useful to put one simple question. Why was this policy in force? I came across these reasons. If we consider the fact that ships are not very spacious, it is conceivable that the RCN did not want to mix the Aboriginals with the White people. The second reason is very interesting. The RCN gave

¹⁷LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 137.

¹⁸LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 137.

its conscripts grog rations, yet the Aboriginals were legally restricted to access to liquor. This policy was in force until 12 March 1943 (Lackenbauer 137 2010).

The RCAF also wanted enlistees of white origin but the North American Indians were an exception. The second requirement was a high educational standard, which of course turned out to be a problem for many Aboriginals. Despite these two facts, it is reported that twenty-nine Aboriginals served with RCAF as servicemen but it is possible to find a few Aboriginals who flew planes, among them Willard John Buldoc who earned a Flying Cross as a gunner (Moses 69 2004).

How many Aboriginals did serve in the Second World War? This count can not be precisely defined because people of Métis, Inuit and non-Indian status are excluded from this count. What we know is that there lived 125 946 Aboriginals in Canada at that time and 3 090 served in the army during WWII (women included). The detailed numbers are shown in the table below but in my opinion the numbers are higher.

2. Table: The Participation of the Aboriginals in the WWII in Numbers

Province	Total Native Population	Native Entlistment	
Prince Edward Island	266	27	10.2%
New Brunswick	2 047	203	9.9%
Nova Scotia	2 364	117	4.9%
Ontario	32 421	1 324	4.1%
Saskatchewan	14 158	443	3.1%
Quebec	15 182	316	2.1%

British Columbia	25 515	334	1.3%
Manitoba	15 892	175	1.1%
Alberta	12 754	144	1.1%
Yukon	1 531	7	0.0%
Northwest Territories	3 816	0	-
	125 946	3 090	2.4%

Indian enlistments during the Second World War, by Province. Based on 1945-46 India Affairs Branch Annual Report. ¹⁹

2.1.1 The Participation of Aboriginal Women

As the conflict went on, the number of men sent overseas was getting higher. As a result of that, many of them were wounded or killed and the army began to feel a lack of manpower at home or on European battlefields. This led to a huge response among women in Canada who wanted to join the army immediately. It is important to have in mind, that women had never served in any war before if we do not count their participation as nurses in hospitals in some wars (Northwest Rebellion, the South African War, Great War). It is no wonder that this effort of Canadian women encountered a resistance of public opinion and the government.

The first section of the Canadian army to accept women was the RCAF on 2 July 1941 (almost 2 years after the conflict broke out) and the women “department” was called Royal Canadian Air Force Women’s Division (RCAF WD). The inspiration can be found in Britain. It was followed by the CWAC (Canadian Women’s Army Corps), which accepted women on 13 March 1941. The RCN followed a year later (McKenzie 2 2003).

Naturally, the women in RCAF did not fly planes (a few exceptions could be found) but were helping with the important services that facilitated flying

¹⁹ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 139.

planes. They learned communications or the Morse code. They packed parachutes, operated telephones, calculated targets, drove cars and took meteorological surveys. *"Their motto was: we serve that men can fly."*²⁰ Over 17 000 thousand women served in the RCAF and 30 were killed (McKenzie 3 2003).

It would be wrong to think that to become an airwoman was easy. According to McKenzie (2 2003) the suitable candidate had to be more than 21 years old, educated and in good physical state because the women had to endure long marches, etc. No children or family was another condition which had to be met to enter the army. It is also important to have in mind the fact that special type of clothes had to be made for the women. This task was accomplished successfully because the women liked their uniforms, and some of them had commented that *"they had never worn such nice clothes."*²¹ Many of them also served overseas in Britain. What about the destiny of the RCAF WD after the war? This division was discharged at the end of the WW2 but in 1951 new women recruits were accepted. The women's division was merged with the men in 1968. Nowadays, there is no limitation of the number of women who can serve in the army (McKenzie 3 2003).

The women who served in CWAC cooked, did some office work or drove cars. Their role was to support the men. The women were accepted so that the men could serve overseas. Nevertheless, it was a great chance for the women to be involved in the war, to learn new skills, to defend their country, to explore the world and to show their patriotism. Their position in the army was a little bit changed after 1942, when the CWAC merged with

²⁰ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 3.

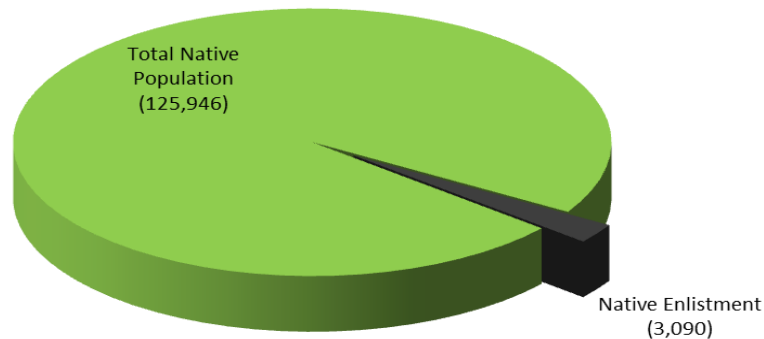
²¹ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 3.

the RCA. The requirements were a little bit different from the RCAF WD, if we speak about the age. The women had to be between the ages of 18 and 45. In the contrast to RCAF WD none of them were killed. Only four women were injured in Belgium (McKenzie 6 2003).

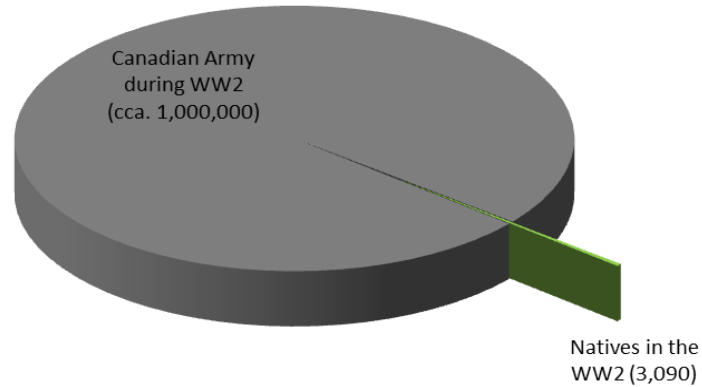
It seems that the society did not understand the women who joined the army in the beginning, but I would say that the women were happy having a chance to be part of the war efforts.

Interest for the army service could be found among the Aboriginal women too. As far as we know, from the total count of 3 090 Aboriginals serving in this conflict 72 were women. The count can not be precise, however, as Inuit and Métis were excluded. The Aboriginal women served mostly in Canada but some were also sent overseas. The motives for joining the army will be dealt with in third chapter of this thesis.

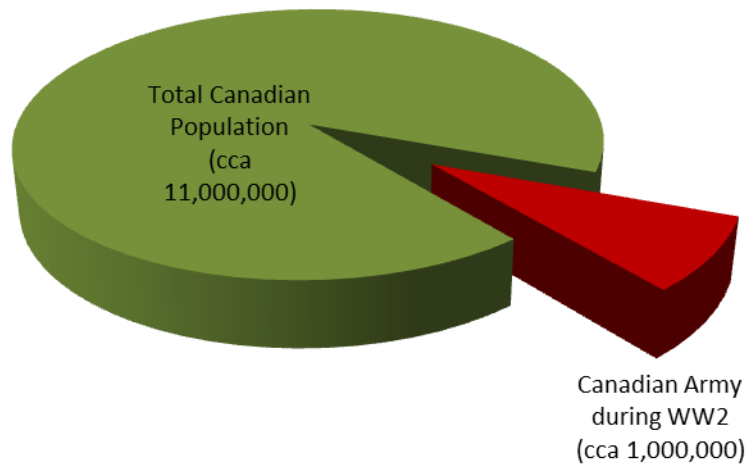
1. Graph: The Native Enlistment Compared to Native Population



2. Graph: The Native Enlistment Compared to Canadian Army



3. Graph: The Canadian Enlistment Compared to Inhabitants



The purpose of these graphs is to demonstrate better that the presence of the Aborigines was not high. If we use percentage to demonstrate this fact it will tell us that 2,5% of the Native population had joined up while around 10% of the Canadians became part of the war efforts.

2.1.2 No Discrimination

When reading the stories about the Aboriginals who took part in this conflict, one thought often came to my mind: *“How were they treated in the army? Did they encounter discrimination or racism?”* My initial presumption was that it is quite sure they did. After reading many stories telling something about the life of the Aboriginals, I found out that practically nobody had ever experienced any kind of discrimination in the army. The only discriminative thing was the difference between salary of men and women. *“...they were only paid two-thirds, and later four-fifths, of the wages of a man doing the same job at that time...”*²² I would say that this problem can be detected at the present time too.

On the other hand, it is described by many Aboriginals that they were treated equal, in a friendly manner, and with respect. They were afraid of discrimination but after the war they appeared to be satisfied because of many of them serving in the war also meant higher self-confidence. *“...everybody was treated the same, didn’t matter what colour you were.”*²³ I would say that the reason, why there was no discrimination in the army, was very simple. Nobody had time for things like that. If we can speak about discrimination, it can not be in the period of the WW2 but immediately after it. They were looking forward to coming back home and settling down with the help of the government but they encountered many administrative problems (Lackenbauer 154 2010). Which problems and what consequences did they have? These questions will be answered in the fourth chapter of this

²² McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 2.

²³ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 69.

diploma thesis. “...it was the coming back that was the hard part... We could never be the same yet we were the same in the Army.”²⁴

2.2 Aboriginals on the European Battlefields

Canadian soldiers fought on many European battlefields. The following chapter describes the best known in detail. It is the most important operation in liberation of Europe. I have chosen this battle because it was possible to trace down the participation of some Aboriginal soldiers in it. Another two important battles for the Canadian army are analysed in Appendix. These are the operations in Italy and the unsuccessful Dieppe Raid.

2.2.1 Invasion of Normandy

The Allies learnt from the previous mistakes and planned successful operation codenamed Overlord. This mission was carefully planned since 1942 and started with the so called D-Day, on 6 June 1944.

The place for the invasion was not chosen accidentally. The Germans thought that the Allies would invade near Calais, where the English Channel is very narrow. The Germans therefore defended the area around Calais heavily. The Nazi Field Marshal Erwin Rommel was sure that the Allies would invade on the beaches of Normandy but nobody listened to him, and the Allies also made a big effort to keep the right place of the invasion in secret. For example, they formed fake armies in Kent under the command of General Patton or they built fake ships or airfields to confuse the Germans, and to make them believe that they wanted to invade near Calais.

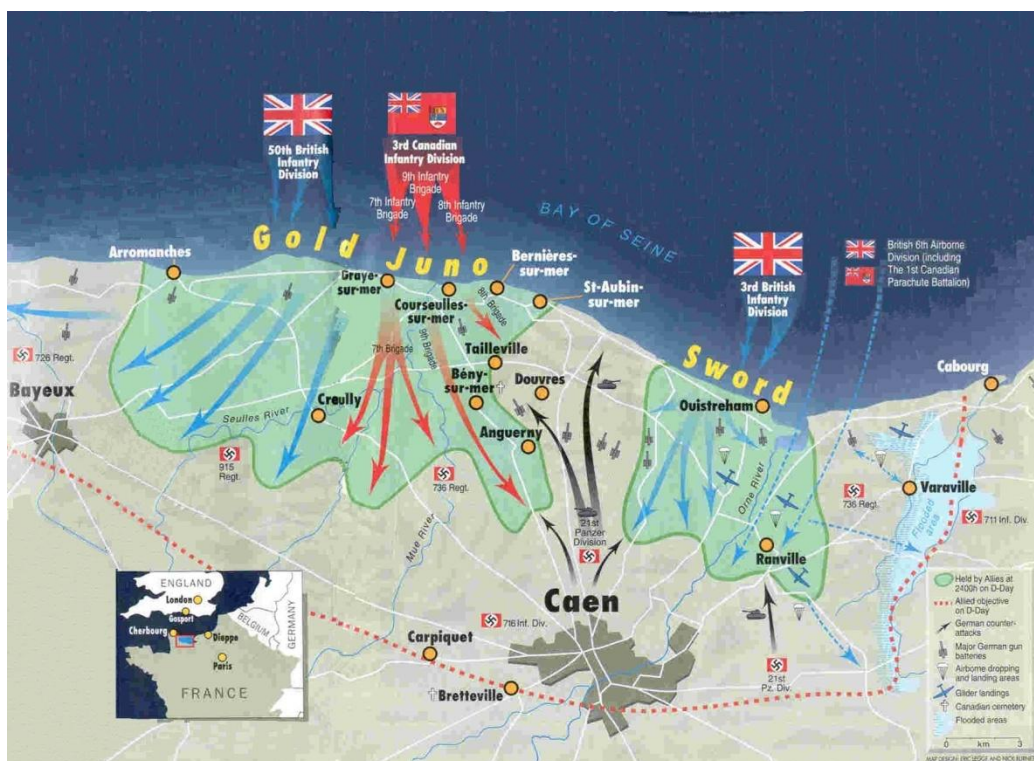
²⁴ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 154.

The invasion was planned for 5 June 1944 but because of bad weather it had to be postponed to 6 June 1944 when the weather was more suitable. The bad weather turned out to be an advantage. Although the Germans were expecting the invasion during the summer of 1944, they did not expect it during these rainy and stormy days, and Erwin Rommel for example was on holiday visiting his wife and son.

The British had wanted to come back to France since Dunkerque, but it was obvious that they would need support for this job as we know from the Dieppe Raid. The Americans were not interested in European affairs, but after Pearl Harbor the situation has changed. Eventually, the invasion was executed by the British, the Americans and the Canadians on five beaches under the command of David Dwight Eisenhower who had 3 000 000 men under his command. The five beaches were called Omaha, Utah, Sword, Gold and Juno. Omaha and Utah were seized by the Americans, Sword and Gold by the British and finally, the Juno Beach was seized by the Canadians. Despite the fact that the Americans had big problems on the Omaha beach, the mission was successful and all units accomplished their missions on 6 June. The Invasion of Normandy continued till mid July 1944.

As it has been said, the Canadians had to seize the Juno Beach which is about 6 miles wide. They had trained for this job since 1943 and 14 000 Canadians took part in the D-Day operations. They were members of the 3rd Canadian Infantry Division (consisting of 7th, 8th and 9th Infantry Brigade), 2nd Canadian Armoured Brigade, RCN and RCAF. The primary objectives of the 3rd Canadian Infantry Division supported by 2nd Canadian Armoured Brigade were to conquer Carpiquet airfield, attack the Caen – Bayeux railway line and join the British on the beach Sword. Despite the fact that some of these objectives were not successfully completed on 6 June, the Canadians

advanced furthest inland from all Allied units. They conquered three small towns called Courseulles, Bernières and St. Aubin. This area was defended by the 21st Panzer Division and 716th Infantry Division. Thanks to the problems in Italy and Russia, these divisions consisted mainly of veterans, but the Germans defended the shore heavily and managed to cut off the Juno and Sword beaches, as we can see on the map below. The RCN shelled the German's pillboxes and batteries and the RCAF bombarded the German positions.



The situation on the Juno Beach - D-Day – 6 June 1944. ²⁵

In the evening of 6 June 1944 it was self-evident that the invasion was successful. The headquarters expected that from the 14 000 Canadiens 2 000

²⁵ Juno Beach. [online]. [cit. 2012-0814].Dostupné z: <http://www.members.shaw.ca/junobeach/juno-3.htm>

could be killed in action. The truth is that 340 were killed and 574 were wounded. These numbers are terrible, but at least lower than were expected (Granatstain, Oliver 221 2011).

Did any Aboriginal soldiers take part in the D-Day? The exact number is hard to estimate but some examples can be found. One of them is Raymond Anderson who served with paratroopers. The main aim of all paratroopers was to jump off the plane behind enemy lines on 5 June 1944 and sabotage the main ways which were used to get reinforcements and material to the beaches. Raymond was chosen to do this calm job for a simple reason : *„...they thought my skills as a Métis, with an Aboriginal background, should be come very valuable.“*²⁶

Another soldier taking place in the D-Day operations was Charles Bird (died at the age of 89) who experienced the terrible hours of 6 June. He was present on one of many ships which took the soldiers to the beaches which were heavily defended by the Germans. George Myram, Manitoba, was also present on the beach that day. *„...seeing the dead, the wounded and the suffering. I think that was the longest day of my life.“*²⁷

²⁶ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 147.

²⁷ LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 148.

PRACTICAL PART

3 The Motives for Joining the Army

There were two main motives for joining the army. The first possibility was the compulsory enlisting, which is not under study in this thesis. The second possibility of joining up the army was the volunteering. Here appears the biggest question. Why did the Aboriginals join up if they did not need to do it? The following chapters will summarize the main reasons for voluntary enlisting.

3.1 The Way of Life

This reason appears to be the most common. What do I mean by this title? It is important to imagine the typical lifestyle of Aboriginal families in those days. It was normal to have among 10 – 14 children and the families stayed on farms or reservations situated far from bigger towns. The houses of these families were surrounded by forests, lakes and rivers which were full of animals. Naturally, these surroundings had a deep effect on the childhood of future soldiers living there. The children were used to hard work on the farms and after their work they played in the forests or tracked and trapped many kinds of animals. As we can see they spent the whole day outdoors gaining new pieces of experience from nature. One of the Aboriginals, Bertha Houle, said: „*I now know that my family and the land I grew up in helped to shape my character, in turn, mapped out my destiny.*“²⁸ It seems that by the time the possibility to join up appeared, these Aboriginals did not hesitate to enlist. I would say they wanted to use their skills and experience in the army.

²⁸ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 12.

Another impulse coming from the typical way of life was the desire to see and explore the world or cities at least. For some of these people the possibility of joining up brought a big opportunity to have a look further than they had ever been in their lives. They were young, and they wanted to leave their homes and find experience in some adventures. The biggest dream of many Aboriginal conscripts was to go overseas. „...*I wanted passionately to go overseas to see what the war was really like.*“²⁹

Everything was new to them. They were growing up surrounded by their friends and family only. Once in the army they encountered many people in everyday conversations. The only mean of transport for many of them was using the horse. They had never used another: „...*I remember being a little bit afraid because I had never been on a train before in my life...*“³⁰

The lines above clearly demonstrate that these people did not ask themselves such questions as: „Is it a good idea to enlist? Is there any danger waiting for me in the distant world? Will they treat me equal in the army as Aboriginal?“ The most important thing was that they were young and eagerly wanted to gain experience of something new. Their decision was a good one in many cases. They gained new skills in the army and saw the world. This would have never happened in the remote regions they had come from. „*Enlisting turned out to be one of the greatest things I have ever done. It gave me the chance to get out of Northern Alberta, see some of the world, go on a great adventure to who knows where and have the experience of a lifetime.*“³¹

²⁹ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 77.

³⁰ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 14.

³¹ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 48.

3.2 The Influence of Family and Friends

It was quite common that the Aboriginal applicants decided to join up because they were influenced by their friends, parents or other family members. We can speak about family tradition in some cases.

As it is outlined in the previous chapter, the young Aboriginals grew up in rather remote regions of Canada. They were surrounded by a small number of friends. As it is common in every social group, the younger members want to be equal to their older friends. In this case it means that they followed them to the army as soon as they reached the age of 18. It is also reported that they tried to join up even before reaching the limit age of 18. „*Many of the young people were leaving Grande Prairie; I sure didn't want to be the only one left behind.*“³² Sometimes the young Aboriginals were pushed to enlist by their friends. They were young and did not understand the dangers of war. It was great fun and a challenge for them. One of the Aboriginal women, Marjorie Irish, told a story about visiting a restaurant with some friends. They noticed recruiting officers and the friends began to dare Marjorie to go and sign up. „*I remember feeling excited and a little nervous at the idea but being one who never turned down a dare, I took them up on it.*“³³

Seemingly, the Aboriginals were also influenced by their family. The stimulus could be father, grandfather, brothers or sisters or even uncle. A nice example of one father followed by his son to European trenches is Henry Byce who fought in the Great War. His child, Charles Henry Byce, joined up during WW2 in Europe (Summerby 24 2005). This model can be found in other families but sometimes the children joined up in high numbers. Good example is Joe Dreaver, who had already fought in the Great War in France,

³² McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 23.

³³ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 31.

and his sons and daughters. „Dreaver left his farm and drove 17 men from his reserve north of Leask, Saskatchewan, to Saskatoon to enlist. Three of the men were his own sons. Two of his daughters also served...”³⁴ Another example of children following their father in the Second World War is the McLeod’s family. The father, who had served in the Great War enlisted again, and he was followed by his six sons and two daughters (Summerby 23 2005).

Interestingly, some enlistees were influenced by their brothers or sisters. Great example for this kind of enlisting is the Houles’ family. For example, Bertha Houle was influenced by the surroundings where she was growing up in. Her sister, Betsy Houle, was influenced not only by her friends who were leaving Grande Prairie but the letters from her sister also convinced her that enlisting is a good thing to do in her life. „ ...her letters home indicated her life in the force was incredibly interesting. I wanted to experience the same.”³⁵

There can be found many examples of this model of joining up but these families are able to show us that this kind was very common. These young Aboriginals understood it to be a natural step.

3.3 Serving in the Great War

Many older Aboriginal people joined up the army because they had served in another big conflict of the 20th century: the Great War and so did not hesitate to join up the army once again. We can find many examples of this kind. Joe Dreaver and John McLeod have been mentioned. If another man has to be mentioned an interesting example would be Tom Longboat

³⁴ SUMMERBY, J. *Native soldiers, foreign battlefields*. Ottawa, Ont.: Veterans Affairs Canada, 2005. ISBN 06-626-8750-7. s. 23.

³⁵ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 23.

who was very popular in the outset of the 20th century. He was a famous runner who was considered as the fastest man in the world during his youth. Longboat joined up the army in 1916 and served in France during the Great War. It is not a big surprise that he continued his athletic career in the army by delivering messages among posts. When the next world war has come, he was a member of the Veterans Guard. It means that he did not serve overseas this time but he was active in Canada (Summerby 25 2003).

Oliver Milton Martin, teacher by profession, is another notable hero of both wars who earned his fame for reaching the highest rank as Aboriginal soldier. Martin served in France and Belgium during the Great War: He was in Canada and trained new recruits during the WW2. „*His first inspection of the unit, and his words to the men, won him at the outset our strong friendship and loyalty.*“³⁶ It is not by accident that his nephews and nieces also joined up.

Despite the fact that he has never seen a battlefield, Gilbert Monture also made a great war effort in both world wars. He was sent to Europe during the Great War but an illness kept him away from the battlefields. After the outbreak of the Second World War he did not hesitate and tried to join up once again. He was not accepted to fight on battlefields because of his injury but, because of his education, he helped in finding minerals which were important for the war (Summerby 29 2003).

I would say that these Aboriginals who served in the Great War, did not think about joining up being good or bad for them. It was natural for them to take part once again and continue their army career. Their primary reasons for joining up the army during the First World War are described in the 1.5 chapter of this thesis.

³⁶ SUMMERBY, J. *Native soldiers, foreign battlefields*. Ottawa, Ont.: Veterans Affairs Canada, 2005. ISBN 06-626-8750-7. s. 29.

3.4 The Economic Hardship

The simplest motive for joining is to realize it for money, but surprisingly, this way was relatively rare. If an Aboriginal decided to join up the army for this reason, it is important to understand that it is dealt with the times after the Great Depression. Many people had problems finding well-paid jobs. Situation among Aboriginals was even worse. We must consider the fact that they were mostly uneducated and the only jobs they could do was farming. It is self-evident that this kind of job was not very well paid. On the other hand, it was possible to earn more in the army which can be well demonstrated with the words of a Métis veteran: „*Men couldn't get a job ... In the army they paid a dollar-and-a-half [per day]. The most you could get around here for farming or whatever, was a dollar. A dollar-and-a-half sounded awfully good.*“³⁷

The soldiers did not get money only. They got food and clothes too, which could help them a lot. Many of them supported their families by sending them some of the money. Despite the fact that women earned less in the army (0,65 cents a day) than men, some were able to send money back home. „*I am proud to say that I was able to send five dollars a month home to my parents...*“³⁸

After reading many stories about Aboriginal people I can say that this reason was not very common and very often was combined with another one. Of course, it was very pleasant for them to earn some money in these „hungry“ years, but it was not a very important motive for enlisting.

³⁷SUMMERBY, J. *Native soldiers, foreign battlefields*. Ottawa, Ont.: Veterans Affairs Canada, 2005. ISBN 06-626-8750-7. s. 22.

³⁸McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 18.

3.5 The General Motives of People to Enlist

What attracts young, non-native people to join the army? I believe that this can be best demonstrated at the present time due to serving in the armies of Canada, Britain and the USA is voluntary. The following lines summarize the reasons for enlisting in the USA and Britain.

Why do the American youth enter the army and take the possible risk of being killed? The majority of American people enlist for economic reasons. According to Associated Press (2007), three-fourths of American soldiers killed in Iraq came from towns where the income average is lower. The army can offer them better access to education which they could never reach from their position in society. It seems that for these people the army means better future than to be a worker and getting stuck in one place. Serving in the army also means stability and the certainty of regular income. Mariscal (2007) claims that the recruiters aim by race and convince people from the African - American community to enlist. I believe this can help these people because the army can offer them better opportunities in their lives or it can reduce criminality. It is not the aim of this thesis to judge if the intentions of the recruiters are pure. Another reasons are tradition of military service in the family or patriotism (Mariscal 2007 [online]).

Three simple words represent the motto of the British army: excitement, opportunity and travelling (BBC News 2007 [online]). It represents a good opportunity for the British youth not to spend their life in one office doing jobs they are not interested in, but instead, seeing the world, extend their experience and spend some adventures. This does not mean that they must encounter the dangers of a battle. The applicants can also serve as doctors, chefs etc.

I would summarize the attitudes of today's ordinary people to these points: money, travel, adventure, influence of close relatives and friends and education.

3.6 Summary of the Reasons for Enlisting

If we compare today's motives for enlisting with the reasons of the Aboriginal peoples of Canada we will find out that they are similar or the same in some points. The economic hardship is the same. I believe that people will always do everything to earn more money, especially when they find themselves in hard-life situations. It seems that this motive was less common for the Aboriginals than for the people of today.

The passion for travel and adventure can be found on both sides too. The people who want to experience something special and who are not afraid of adventures can be found in every society. The influence of family and friends is also a motive which stands for today's ordinary people and for the Natives.

Where is the difference? My opinion is that the crucial element is the strong historical background which is connected with the participation of the Natives. As it was shown in the first chapter of this thesis, this cooperation started as soon as the first Europeans arrived and the most important was the War of 1812 where both sides fought side by side to defend the concept of Canada. I believe this is the key to understand the motives of the Aboriginals. This historical background appears to be hidden behind all the reasons which are described in this chapter.

4 The Position of the Aboriginals after the WW 2

This chapter will answer the questions regarding the situation of the Aboriginals after the conflict. What was their position in the Canadian society? Was it worse or better compared to the time before the Second World War? This chapter also pays attention to the role of the Aboriginals in the army. Did the tradition of joining up the army continue? Which conflicts was Canada involved in? The answers can be found in the following passages.

4.1 The Position of the Aboriginals in General

As it was sketched in the first chapter, the situation of the Aboriginals in the 1920's was not very positive. They were treated like wards and their population had been declining to the historical minimum because of poverty and diseases. In fact, their population counted around 100 000 people by the early 20th century. It is necessary to mention that their population was 2 million at the time of first contact with European cultures in the 15th century (Miller 46 2001).

Their population began to grow in the 1930's and during the 1940's the situation of the Natives began to get better. The primary reasons can be very surprisingly found in the WW2. The first reason was the fact that some of their territories were situated in strategic places for Canada because of minerals. The government needed access to those territories so the Natives became an economic partner again as it had been at the beginning of the first contact with the Europeans. The second reason is that many Canadian people had realized by that time racism to be wrong. „*It was*

difficult to fight racism abroad and carry on ignoring its poisonous effects in Canada."³⁹

Other reasons not connected with the war are also very important. Science did a great job in helping the Aboriginals to get them back to the center, because sociology and anthropology were developed during those times. The educational system was changed in the 1950's and the 1960's and the children (Native and non-Native) were educated together (Miller 47 2001).

Big influence on the position of the Natives had been their participation in political life. Several organizations were founded to represent the Natives. It were the National Indian Brotherhood (NIB) in 1968 and the Assembly of First Nations in 1982 (Miller 48 2001). It was possible to hear about the NIB one year after the establishment. This organisation is connected with a revolt against a document called „White Paper“ which was „*a proposal for legislated abolition of First Nations.*“⁴⁰ The NIB won the fight and the government changed its opinion about releasing the document. It was a great victory on the political scene and the NIB began to get money from the government in 1970.

There was a big discussion about the Canadian Constitution from the 1970's to the 1990's. This process consisted of a few parts. The first part ended with a revised Constitution which also included the Aboriginal rights. The path to this success was not easy. It all began with the threat of separation of Quebec in 1977. The government of Pierre Elliott Trudeau wanted to hinder it with „*a new charter of rights that would protect*

³⁹ MILLER, J. R. *A Passion for Identity*. Ontario:Nelson Thomson Learning, 2001. ISBN 0-17-616828-1. s. 47.

⁴⁰ MILLER, J. R. *A Passion for Identity*. Ontario:Nelson Thomson Learning, 2001. ISBN 0-17-616828-1. s. 48.

*bilingualism.*⁴¹ Their rights were exempted from this draft in 1981 but the Aboriginals were able to join the women who were also angry and the renewed Constitution appeared in 1982 including the Aboriginal rights. The next amendments to the Constitution came with the Meech Lake Accord and the Aboriginal rights were once again forgotten. Fortunately, this accord was not supported by all the provinces and the efforts failed. The last constitutional amendments came with the Charlottetown Accord in 1992. This time the First Nations were included in the negotiations of the amendment, but this accord was defeated in public referendum. As we can see from the previous lines, the constitutional fights were long and sometimes useless. I would say that they helped the First Nations a lot because it brought them to the centre of public consciousness. These constitutional changes described above led to the fact that the Aboriginals began to use courts as a mean for reaching and improving their standards of living.

Without a doubt the situation of the Aboriginals improved during the 20th century but it will be wrong to think that the change was immediate. For example the Aboriginal soldiers who returned from the war encountered many administrative problems dealing with the land benefits. The problem was, that when they wanted to settle down on reserve lands and sell their products they needed many permissions for everything. This is only one example of all which shows that many steps had to be taken to improve the situation of the First Nations in the Canadian society. I see the WW2 as a turning point.

⁴¹ MILLER, J. R. *A Passion for Identity*. Ontario:Nelson Thomson Learning, 2001. ISBN 0-17-616828-1. s. 49.

4.2 The Position of the Aboriginals in the Army

The tradition of joining up the army by the Aboriginals continued also after the WW2. Seemingly, they became a respected part of the Canadian army. Where did they serve and how many of them? What were their reasons for that decision? These questions will be answered in the following chapters.

4.2.1. From Korean War to the End of Cold War

The Korean conflict started in 1950 and has not officially ended although there has been ceasefire in force since 1953. Canada, member of the United Nations, was the part of this war along with many Aboriginals. The tradition of the Aboriginals in the army continued and they were respected. This can be demonstrated on the fact that many Canadian ships were named after Indian tribes (Iroquois, Huron, Sioux etc.). How many Aboriginals served in this war? The exact number can not be stated because no evidence was kept but it can be estimated as several hundreds soldiers (Summerby 34 2005).

Who and what were they reasons? The well-known Tommy Prince joined this war as a veteran from the previous one. The family tradition and influence can be seen by Clement and Patrick Arcand whose father served in the Great War. Ted Jamieson who served in the WW2 served by RCN in Korea. Ronald Lowry served in the previous war too and his wife was also part of the army, as their children were (Lackenbauer 159 2010). Many more examples could be found to demonstrate the fact that the Aboriginals became a natural and respected part of the army. They were veterans or members of families which served in the previous wars.

The Aboriginal military efforts continued in the time of the Cold War too. Official records did not distinguish between Native and non-Native

but it is supposed that the the interest in the army was the same as in the previous wars. One Indian publication (published between the 1960's and the 1970's) „highlighted Aboriginal involvement in various aspect of Canada's national life, including military service.“⁴² The reasons were the same as in the Korean War (tradition, influence of family and friends). For illustration some examples follow: Mary Wuttunee followed her brothers and sister in the army, Harvey Horlock whose family tradition goes back to the War of 1812, Ernest Nadjiwan also followed his family model etc. As they and many others reported, they enjoyed the life in the army and were also needed by the army because of their unique skills (Lackenbauer 169 2010).

4.2.2 The Present Times

It is obvious that the tradition of the Aboriginal participation in the military continued after the Cold War (for example in Afghanistan), goes on now, and will predictably continue in the future. According to the 2002 statistics, it is estimated that about 1 300 Aboriginal soldiers were serving in the military but the final count will be higher because the Natives who served in Canadian Rangers⁴³ are excluded from that count (Lackenbauer 174 2005).

Because of the fact that the Aboriginals became required part of the army, the government started to convince them to join up with the use of many programmes. As an example can be mentioned the Bold Eagle programme which started in 1990. Its goal was to increase the self-confidence of the Aboriginal youth. Another programme was called after the famous

⁴² LACKENBAUER, P. W. *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence, 2010. ISBN 9781100126524. s. 168.

⁴³ A part of the Canadian army which performs the military tasks in isolated areas (coasts, northern parts). Approximately 60% of this unit were the Natives.

Tommy Prince and its aim was to increase the count of the Natives serving in the infantry. The newest programme is called the Aboriginal Leadership Opportunity Year (ALLOY) and it will be offered to 30 Aboriginal candidates (Lackenbauer 182 2005).

Apart from these programmes, the army tries to make the world of the army more pleasant for the Aboriginals. A good example which represents all is the fact that the Natives can wear long hair. I think the late 20th and the beginning of the 21st century can be seen as very positive. The relationship has been slowly healing and the Aboriginals are required and representative part of the whole Canadian army.

5 Biographies of Aboriginal Soldiers

This part shows the biographies of Aboriginal soldiers who served in the WW2. I want to examine their reasons for joining up the army and their military life. Did they encounter discrimination in the army and after the war? Did they have some problems when joining up? What achievements did they reach? These questions will be answered in the following chapters.

5.1 Thomas George Prince

Without a doubt, the best known native soldier is Tommy Prince. He earned many medals during his duty. The most valued Silver Cross can be found among them. I would say that Tommy was awarded because of his heroism, discipline and devotion. These qualities can be shown on following examples. The best known story which tells about his heroism is that one from Italy when his task was to spy on the German positions from an observation post



Thomas George Prince⁴⁴

which was only 200 meters away from the enemy. He reported their activity by phone to the Allies. Unfortunately, the phone wire was cut by a shell. Tommy dressed up as a farmer decided to repair it in the field. When he reached the damaged place, he pretended tying his shoe and repaired it. The fact is that he did not have shoelaces because he always wore his moccasins which made him even more silent. The next remarkable story is his 70 - kilometre long walk in the mountains of France when he was spying

⁴⁴ The Manitoba Historical Society. [online]. [cit. 2013-1211].Dostupné z: http://www.mhs.mb.ca/docs/people/prince_t.shtml

on the enemy posts (Historica Canada 1999 [online]). These heroic achievements had a terrible impact on Tommy's health because he had big problems with his knees in his old ages but do not diminish the interesting life of this man.

He was born to an Ojibwa family as one of eleven children in 1915 in Manitoba. He joined the army when he was 24 years old. Why did he decide to join? He was very poor and wanted to earn some money. He also encountered problems when trying to enlist in the army which did not want to accept him. They were afraid of health risks. Luckily for the Canadian army, he was accepted as a sapper and later joined the paratroopers in the 1st Canadian Special Service Battalion which was later trained with the Americans. This unique unit became later known as the Devil's Brigade to the Germans who were afraid of them on the European battlefields (Italy, France) (Tommy Prince 2005 [online]).

Sadly, he encountered discrimination and racism when coming back from the war in which he fought against these bad things. Like many other Aboriginal soldiers, he was active in politics and tried to improve the life of the Natives. It seems that this desire stayed with him for his whole life. On the other hand, he was respected in the army and I would say that he never encountered any kind of discrimination there.

The Korean War saw him back in an action and he earned his eleventh medal in this conflict. During his service in Korea his big problems with his knees continued which can be seen as one of the reasons why he became addicted to drinking alcohol. This remarkable man who fought for the freedom of all of us died in 1977 in loneliness but he is a good example for all young Natives in these days and a street, a school and a barracks are named after him (Lackenbauer 161 2010).

5.2 Teresa Dion and Marguerite St. Germaine

As it was written in the theoretical part, the WW2 saw Aboriginal women in action. Therefore, it is convenient to have a closer look at two of them. Of course, women did not reach any high ranks but I think their presence in the army is admirable and that is why they should be mentioned.

I chose Teresa Dion as an example showing that women had the same reasons for enlisting as men, and that they had similar opinion on the life in the army and after it. According to her own words, Teresa never regreted entering the army and it was a great opportunity for her to gain new types of experience. The reasons of her joining up had more sources. She wanted to do her patriotic duty according to her words, and she was also



Teresa Dion⁴⁵

influenced by friends around her who described the war, and she wanted to experience the same excitement (McKenzie 77 2003).

I believe that a crucial impact on her decision had the place where she had spent her youth and the way of her life. She was born in Northern Alberta in the twenties and was surrounded by nature and snow every day, for example on her way to school. It appears to be her primary motive which influenced her desire for adventures that a war could offer.

Teresa's biggest dream was to go overseas but this dream never came true. The reason for that was simple. She was only eighteen years old by the time she joined the army. Teresa did not mention any difficulties when she was applying but I would say the reason for that is that she was relatively well-educated (grade 11).

⁴⁵ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 18.

Another motivation to enlist can be demonstrated on this woman. She was not the only one from her family who served in the army. Her two brothers were also a part of the WW2. Eddy spent it in Canada but George fought in Africa and Europe. Once again, family members followed their relatives to the war (McKenzie 79 2003).

Her stay in the army also testifies to the fact that the Aboriginals did not encounter any kind of discrimination. It seems that there was simply no time for silly things like that. Problems came after coming home when she tried to reach the benefits of the Veteran's Land Act, something that turned out to be difficult for the Natives.

A short announcement can be found on the web page of a Métis community: „*Beloved, well respected Elder, Métis activist and Metis veteran, Teresa (Ewachewski) Dion, passed over and began her final journey this morning, June 28, 2012.*“⁴⁶ It is obvious that serving in the army changed her life in a positive way. She met her husband and got married, gained self-confidence and the contact with other Canadians broadened her views. When discharged from the army, Teresa became involved in public life. She was a member of the Aboriginal Veteran's Committee and the Métis Children's Society. She taught Métis children how to dance too (McKenzie 80 2003).

The motives and fate of Marguerite St. Germaine are similar. She was born in Northern Alberta (1922) too. The motives for enlisting in 1942 (RCAF WD) were diverse. Marguerite understood the situation in Europe as a threat for Canada too and she also felt to be a patriot. But I would once again say that the biggest influence on her decision had been

46 Metis Memorial. [online]. [cit. 2013-1025]. Dostupné z: <http://www.michifmetismuseum.org/MetisMemorial.html>

her way of life. According to her words, she „*had been born with the spirit of an explorer.*“⁴⁷

Her brother also served in the army which seems as another reason for her to enlist. She also wanted to go overseas but her brother convinced her not to go to Europe. Unfortunately, her brother was killed during the Italian Campaign (McKenzie 51 2003).

Her military career reached its peak in 1943 when she was stationed in the capital city of Canada. The fact that she visited Ottawa was surely remarkable for her but more remarkable is the fact that she subsequently worked in the buildings of Parliament and met up with, for example, the Prime Minister of Canada (Mackenzie King). During this work in Parliament, Marguerite also met visiting girls from New Zealand and Australia, which was a great experience for her. Before this job, she used to work as flight-time keeper which meant that she counted the hours of pilots in order to establish when they can graduate (McKenzie 50 2003).



St. Germaine⁴⁸

Lives of these two women show that women were an important part of the army and that for them the service in the army meant a great opportunity to see the world (or at least Canada) and to increase their education and experience.

⁴⁷ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 73.

⁴⁸ McKENZIE, P. G. *Our Women in Uniform*, Calgary: Institute for the Advancement of Aboriginal Women, 2003. ISBN 1-894255-28-3, s. 47.

5.3 Charles Henry Byce

It will be wrong to think that Tommy Prince was the only Aboriginal to be decorated in the WW2. Another important soldier of that time is a holder of the two important decorations and he was the only one to reach them both in his regiment. His name is Charles Henry Byce and he joined the army at the age of 23. Which decorations did he get and what had he done to deserve them? He obtained the MM (Military Medal) for his heroic performance during an action



Charles Henry Byce⁴⁹

in the Netherlands in 1945. Accompanied by his colleagues, his task was to cross the Maas river and take some German as prisoners. The reason for that was to gain some pieces of information but the operation did not go well and the Canadians were under heavy fire from the Germans positions. This was the time when Byce acted heroically and threw grenades into the German ditches. He also managed to gather some information from a German prisoner. The interesting fact is that the MM was given to 1 200 Canadian soldiers only (Summerby 2005 25).

He earned the DCM (Distinguished Conduct Medal for extreme bravery) in Hochwald Forest just a few months before the end of the war. The Germans tried to stop the Allies in the Rhineland Campaign and they were occasionally successful. Such was the case of the company of Charles Byce which came under heavy fire from Germans positions. Unfortunately, all allied officers were killed and Charles became a leader of the company and successfully defended their positions against tanks. They had to withdraw when the dangerous Tiger tanks arrived. Byce showed his heroism in this

⁴⁹ ReoCities. [online]. [cit. 2013-1212]. Dostupné z: <http://www.reocities.com/chapleaucree/history/Charlesbyce1.html>

situation too. He kept on sniping the Germans and this acting enabled his wounded friends to retreat into safety. The DCM was earned by 162 Canadians only (Summerby 2005 25).

What was his motive to join up? It seems that he followed the history of his family because his father (Henry Byce) fought in the WW1 and also reached noticable results. My opinion is that the presence of Byce's father in the military had an impact on him and his achievements in the army. When mentioning his family, it is necessary to say that his father was from a non-native origin and his mother was a Cree.⁵⁰

The life of this remarkable soldier ended in 1994 when he was 74 years old.

5.4 Oliver Milton Martin

Teacher in the civilian life and a Native soldier who reached the highest rank in the Canadian army. This is a short but fitting characteristic of Oliver Milton Martin, Mohawk⁵¹ who was born in 1893 and enlisted in the army at the age of 22. It is evident from these two numbers that he served in the Great War. During this conflict he was stationed in France and Belgium. Fortunately, he managed to survive a gas attack (Summerby 28 2005).

After this first big human conflict, he ended his military career and returned to his original job. After the outbreak of the WW2 he did not hesitate to join the war efforts again, and this war did not see him abroad but he was present in Canada where he trained new recruits.

⁵⁰ Nowadays it is a tribe which resides in North America and which can be found around Quebec and Saskatchewan in Canada.

⁵¹ An Iroquian tribe.

What motive did he have to enlist voluntarily in the army? The question for this answer is evident in the case of WW2. My opinion is that he was simply influenced by his presence in the WW1 and it seems that he did not think to join up once again and help to defend his country. Can some reasons be found for enlisting in the WW1? I suppose that he was influenced by his family because his brothers were also part of the army. My next important question is if he had



Oliver Milton Martin⁵²

encountered any problems when joining up? My opinion is that he did not because as a teacher he was well-educated. As far as we know, he returned to his teacher's profession after the WW1, but what did he do after the WW2? As many other Natives returning from the war, he became active in public life because he worked as a magistrate for Ontario District, being the first Native to do it (Summerby 29 2005).

Without a doubt, this soldier is an important person for the history of the Native participation in the army. During his life he was invited to the coronation of the British Queen Elisabeth II in 1953 and he is also a holder of the Colonial Auxiliary Forces Officer's Decoration.⁵³ He reached very high rank lieutenant during his military career. Oliver Milton Martin died in the very beginning of the year 1957 (Lieutenant Oliver Milton Martin 2004 [online]).

⁵² Notable Native Veterans. [online]. [cit. 2013-1212].Dostupné z: http://gregq.tripod.com/Discovery4_index.html

⁵³ A British decoration awarded for serving more than twenty years in the British Colonial Auxiliary Forces.

5.5 David Georges Greyeyes

It seems that the reason for this man to enlist has its origin in his family because members of his family also served in the army. Why is this soldier worth mentioning? As one of 14 Canadians he got the Greek Military Cross for his war efforts during the Italian Campaign (described more detailed in the Appendix). Greyeyes was also very popular among the Aboriginals because he was a famous athlete which brought him to the Saskatchewan's Hall of Fame in 1977 (Summerby 2005 32).

In the civilian life he was a farmer. This brings a question what attitude he encountered when coming back home from war. Answering this question turned out to be difficult, but I think he encountered the same problems as the other Natives returning from war and he could not reach the benefits offered by the government. What we know is that instead of hiding in solitude he became active in public life while working for the Indian Affairs as a Regional Director. This example again shows that many



of the Aboriginal soldiers did the same thing which David Georges Greyeyes⁵⁴ means for me an important piece of evidence that the life of the Natives was slowly improving. There is one more interesting thing to be mentioned about his personal life. David married an Indian woman who also served in the WW2 and was the first woman to join the RCAF (Women's Division).

Anyway, it will also be interesting to explore his military career in more details. He was born in 1914 and enlisted in 1940. It was evident soon that David would be a good soldier. He served in many European

⁵⁴ GREYES, David Lt. [online]. [cit. 2013-1212].Dostupné z: <http://www.saskli.com/greyeyes,davidlt>.

countries (Great Britain, Italy, Belgium, Netherlands, France) and travelled across the Atlantic Ocean to Britain twice. He trained the reinforcements coming from Canada to Britain for the first time and attended an officer school when he came back to Canada. Then he returned to Europe again and was a part of the Canadian efforts in Italy. As a commander, he earned the Greek Military Cross during the Italian Campaign which was very rough. The end of the war in Europe did not stop his war effort and he fought against the Japanese too. Finally, he was part of the occupation units in Germany (Summerby 32 2005). His long life came to an end in 1996.

6 Contribution of this Topic to Czech Students and Readers

It is no wonder that this topic can appear a little bit obscure to the Czech readers and especially to Czech students. „Why have you chosen such a obscure topic? I thought that you study at the Faculty of Education?“ I have heard these sentences many times and it took some explanation to show that I do not think this topic can not have positive impact on the Czech students. I want to show the reasons for my conviction in the following lines.

The main reason is that the people should learn from history and form a better future without wars. Today's children (between 10 – 15) must know why the WW1 and the WW2 started because it will help them recognize these threats when they become adults. They must also be aware of the people who fought for our freedom to value the present times. This can also help them not to be attached to material things and enjoy their life. If we have a closer look around us we will notice that Czech people are complaining about the current situation without seeing the fact that their ancestors always had to fight for their dreams, freedom and it was often hard to reach the desired point in their life. The saddest thing is that the majority of Czech people seemed to have forgotten the horrors of German dominance and the Communist regime. It seems that it is necessary to remind people over and over again about the cruelties of the WW2 and the times that followed. This education must start in the school years.

It is not important that the children will not remember some vocabulary or grammar. However, they should leave the secondary school as self-confident human beings who know how to use their democratic rights and how to defend them. My opinion is that this ability can be taught through history.

The Czech schools are visited not only by children of pure Czech origin but also by children from Vietnam or Roma children who are very often discriminated. Therefore, it is necessary to teach the children that everyone can be unique and the colour of skin is not important. How to teach it? My suggestion is to show it by means of stories from history.

This thesis can be also interesting for an ordinary Czech reader. When talking with my relatives or friends about this topic, I realized that it is interesting almost for everybody, and everyone wants to read it. Why? Because Czech people know very little about the history of Canada and even less about the Aborigines. This thesis can help to understand the distant country better and it can also answer an interesting question of motives for joining up the army by the Aborigines.

Conclusion

At the outset I want to state that writing this thesis was pleasant for me. Most important is the fact that that my main questions were largely answered. What was the hypothesis and has it been proved or disproved? I had asked myself the question of why the Aboriginal soldiers enlisted in the Canadian army during the WW2. As we know, the only answer was that they had economic reasons for it. As it turned out, this hypothesis was confirmed. It seems that some Aboriginals did not have any other option than join the army to avoid living in poverty. But now I understand that the problem is more complex and many other reasons were found while collecting the data for this work. I have discovered that many of them were influenced by their families or friends. Many of them found the inspiration in their way of living or in the surroundings they had lived in. Some were veterans from the previous world war and so joined naturally again. When doing the research, I came across the fact that a few Aboriginal women also served in the army.

If a friend of mine asked me a question: „What have you found out?“ or „What is the main reason for you?“ I would definitely answer in a more complex fashion, avoiding plainly naming these reasons. Where is the core in understanding their motives? If we want to comprehend this problem it is necessary to study the history of the development between these two opposing cultures. This is the reason why I have dedicated one chapter in this thesis to this topic. We can see from it that both sides had sometimes cooperated in the field of war efforts. This cooperation reached its peak in the War of 1812 when the Native soldiers helped to defend Canada as a state. I would like to state again that I comprehend the cooperation in this war as a key to understanding the motives of the Aboriginals

to enlist voluntarily in the world wars and after them. The Natives were not always treated nicely, but this tradition of joining up was kept among them and continued during the Korean War and has continued until now.

The next big question of this thesis deals with the question of how the Aboriginals were treated in the army during the WW2 and after that. No authors or any Aboriginals report any kind of racism or discrimination in the army. On the contrary, after reading stories about the Aboriginal soldiers, I would confirm that the service in the army had a positive effect on them because they could reach better education and see the world. The return home was the harder part for them. Because of bureaucracy, they could not reach the veteran benefits offered by the government. The Native soldiers encountered racism which they had been fighting against in the war. Importantly, I can see another turn in the history of the relationship between the First Nations and the Canadians. The reason for that is that many of the soldiers had become active in public life and politics, and by doing so they brought attention to the problem. It seems that from that time onwards the situation was getting better and the relationship has been slowly healing. My opinion is that the WW2 also helped to show the Canadian society that the Aboriginals have many useful qualities and the society can benefit from them. Further research showed that the Natives have become a desired part of the army today because of their unique skills.

The next task was to present the biographies of Aboriginals who served in the WW2 and establish which accomplishments the Native soldiers reached. The hardest part was to find any relevant sources. I managed to obtain some useful books in a U.S.A. book shop, my supervisor's library, and the internet. Therefore, I had a satisfying depth of sources for my work. I believe that this struggle for information determines the fact that the relationship needs plenty of time to become optimal and hope

that in the future more useful literature will be issued and more research will be done on this topic.

The work completely fulfilled my expectations and answered most of my questions. I believe that it broadened my views but the biggest success for me will be if it broadens the views of a potential reader.

Resumé

Tato práce se zabývá účastí domorodých obyvatel Kanady v armádě ve druhé světové válce. Jejím hlavním úkolem je zmapovat motivy těchto vojáků ke službě a také zhodnotit celkový vývoj vztahů mezi původními obyvateli a Evropany.

Už při plánování postupu práce mi bylo jasné, že bude potřeba věnovat jednu kapitolu vztahu mezi původními a příchozími obyvateli od jeho začátku až po začátek 2. sv. války. Od této kapitoly jsem očekával, že mi pomůže se zodpovězením hlavní otázky této práce, což se nakonec ukázalo jako pravdivé a nebojím se říci, že klíčové. Z této kapitoly totiž vyplynulo, že přítomnost domorodých obyvatel v armádě má své historické opodstatnění a svým způsobem se jedná v mnoha případech o tradici. Dále tato kapitola odhalila, že vrchol společného válečného úsilí je nutno hledat ve válce roku 1812. Tato část práce zahrnuje i účast domorodých obyvatel v 1. sv. válce a dále jsem se rozhodl shrnout vývoj tohoto vztahu do několika bodů, které tuto problematiku činí přehlednější.

Druhou kapitolu jsem se rozhodl věnovat 2. sv. válce z kanadského pohledu a snažil jsem se najít co nejvíce o účasti domorodých obyvatel. Popsal jsem jednu bitvu detailněji, což mi vzhledem k mé zálibě v historii této války nečinilo žádné potíže. Další dvě důležité bitvy, v kterých bojovali kanadští vojáci, jsem se rozhodl umístit do přílohy této práce. V průběhu této kapitoly jsem zjistil, že v této válce byly přítomné i domorodé ženy, a tak jsem se rozhodl věnovat jim jednu podkapitolu. Dále jsem se zabýval i otázkou diskriminace.

V první kapitole praktické části jsem se na základě prostudované literatury rozhodl rozdělit motivy do několika podkapitol, které vedly původní obyvatele k rozhodnutí být součástí kanadské armády. Tyto důvody

jsem dále srovnal se současnými. Domnívám se, že tato kapitola má, vzhledem k hlavnímu úkolu této práce, nejvyšší hodnotu.

Další kapitolou praktické části jsem v podstatě pokračoval ve výzkumu vývoje vztahu mezi původními obyvateli a Evropany. Chtěl jsem především zjistit, jak bylo k domorodým veteránům druhé světové války přistupováno a jak se dále tento vztah vyvíjel. Na základě výstupů této kapitoly se domnívám, že účast původních obyvatel v této válce měla důležitý dopad na celkový vývoj tohoto vztahu, jelikož se někteří veteráni začali účastnit veřejného kanadského života a mohlo tak docházet k celkovému zlepšování a napravování. V průběhu této kapitoly jsem dále zjistil, že původní obyvatelé pokračovali i po 2. sv. válce ve svém válečném úsilí po boku Kanady.

V další části jsem se rozhodl přiblížit osudy několika domorodých vojáků, kdy jsem se vždy snažil zjistit, za jakých okolností nastoupili svou službu v armádě, čeho se jim podařilo dosáhnout, na jakých bojištích bojovali, jak se jim dařilo po návratu z armády a především jsem se za každých okolností snažil definovat důvod, proč se rozhodli přidat ke kanadské armádě. Dále jsem do této části zařadil svůj osobní názor na přínos práce pro studenty a veřejnost.

Jak se mi v průběhu tvorby této práce pracovalo? Musím říci, že jsem především narážel na nedostatek materiálů k tomuto tématu, což jsem i při zadávání tématu očekával. Tento fakt značí, že bude ještě potřeba hodně času, než bude mít kanadská společnost o své původní obyvatele širší zájem. Jinak se ukázalo, že téma pro mne bylo zvoleno velmi vhodně, jelikož mne práce velmi bavila a sám jsem byl mnohokrát zvědav, na jaká fakta se mi ještě podaří přijít. Hlavní otázkou práce jsou však důvody účasti domorodých obyvatel v kanadské armádě. Často se mne blízcí ptali, na co jsem přišel. Vždy je těžké odpovědět v rámci jedné věty. Tento problém je daleko rozsáhlejší a hlavní důvod vidím v silném historickém základu. Domnívám se, že bez

předchozího vývoje tohoto vztahu a především bez účasti domorodých obyvatel ve válce roku 1812 by rozhodně účast původních obyvatel ve 2. sv. válce byla nižší, což by bylo samozřejmě nežádoucí pro kanadskou armádu, ale především pro nás všechny a naši svobodu, kterou se tito lidé rozhodli hájit.

References

- Dickason, O. P. (1992): *Canada's First Nations*. Toronto: University of Oklahoma Press.
- Granatstein, J. L. (2011): *The Oxford Companion to Canadian Military History*. New York: Oxford University Press
- Lackenbauer, P. W. (2010): *A Commemorative History of Aboriginal People in the Canadian Military*. Ottawa: National Defence.
- McKenzie, P. G. (2003): *Our Women in Uniform*. Calgary: Institute for the Advancement of Aboriginal Women.
- Miller, J. R. *A Passion for Identity*. Ontario: Nelson Thomson Learning, 2001.
- Moses, J, D Graves a W Sinclair (2004): *A Sketch Account of Aboriginal Peoples in the Canadian Military* [online].
- Sommerville, D. (1995): *Druhá světová válka den za dnem*. Plzeň: Mustang.
- Summerby, J. (2005): *Native soldiers, foreign battlefields*. Ottawa: Veterans Affairs Canada, 2005.

On-line sources

Second World War (WWII)

<http://www.thecanadianencyclopedia.com/articles/second-world-war-wwii>
Accessed on March 25, 2012.

War – Canada History

<http://www.canadahistory.com/sections/documents/war/docs-war.htm>
Accessed on March 18, 2012.

Tommy Prince, one of Canada's greatest heroes

<http://www.canada.com/national/features/remembrance2005/story.html?id=64f9ce9d-5631-4522-a44d-fb95bbc71826>
Accessed on September 17, 2013.

Tommy Prince – Historica Canada

<https://www.historica-dominion.ca/content/heritage-minutes/tommy-prince>

Accessed September 17, 2013.

Juno Beach

<http://www.members.shaw.ca/junobeach/juno-4-20.htm>

Accessed on June 27, 2012.

Metis Memorial

<http://www.michifmetismuseum.org/MetisMemorial.html>

Accessed on October 25, 2013.

A history of residential schools in Canada – Canada – CBC News

<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

Accessed on October 23, 2013.

Youtube – Indian Residential Schools in Canada

http://www.youtube.com/watch?v=_4-TYwFS-P0

Accessed on October 23, 2013.

The Making of an American Soldier: Why Young People Join the Military

http://www.alternet.org/story/52233/the_making_of_an_american_soldier%3A_why_young_people_join_the_military

Accessed on October 27, 2013.

BBC News – UK - What attracts people to army life?

http://news.bbc.co.uk/2/hi/uk_news/6525963.stm

Accessed on September 21, 2013.

Lieutenant Oliver Milton Martin

<http://www.canadiangreatwarproject.com/searches/soldierDetail.asp?Id=83374>

Accessed on October 23, 2013.

US Population from 1900

<http://www.demographia.com/db-uspop1900.htm>

Accessed on October 19, 2013.

World War II Statistics

<http://www.shmoop.com/wwii/statistics.html>

Accessed on October 19, 2013.

Historical Population of United Kingdom

<http://chartsbin.com/view/28k>

Accessed on October 19, 2013.

Indigenous Foundations – Indian Status

<http://indigenousfoundations.arts.ubc.ca/?id=1058>

Accessed on November 29, 2013.

APPENDIX

The Dieppe Raid.....	76
Italy	78
The Difference Between Native and Non-native Indian Status.....	80
The Italian Campaign – picture 1	82

The Dieppe Raid

This operation, also called as Jubilee, took place on 19 August 1942 and it turned out to be a huge disaster. Nearly 5 000 soldiers from 2nd Canadian Infantry Division and 1 000 British commandos took part in this battle. Dieppe is a port situated on the northern coast of France. In those days the coast was occupied by Germans.

The Allies decided to attack it for several reasons. Primarily, they wanted to know if this defended port could be seized. The connection between the D-day and this operation is not accidental. After this huge disaster the leading commanders calmed down the situation with words, that this failure can be very well used for the planned invasion and that it was a great tutorial. The next reason for the Dieppe Raid was that the Allies wanted to try their amphibious warfare. An interesting fact is that they used specially modified Churchill tanks but only 29 of them successfully landed. They had to support the infantry, but all of the tanks got stuck in the shingle beach and turned into easy targets for the Germans. The last reason was the Soviet Union, which was under heavy German pressure in those days and begged the Allies for opening the west front.

Why exactly Canadians did take part in this battle? We know that if we do not count the British commandos, there were about 5 000 Canadians. The reason for them to take part can be derived from the fact that most of them had been in Britain for two years without seeing an enemy soldier. *„...some Canadian senior officers knew their restless soldiers needed action, and the troops themselves, tired of being asked by English friends if they would ever*

*fight, largely shared that opinion.*⁵⁵ It is obvious, that the soldiers wanted to show, that they were brave and that they did not come to Britain for anything.

The next question that has to be answered, is: why was this invasion such a big disaster? What was wrong? This question can be answered very easily. Everything was wrong. The Allies made a lot of fatal mistakes which led to this disaster. The worst mistake was the fact, that this operation was twice postponed, because of bad weather. At the beginning, the operation should have been launched in July 1942 but finally started in August 1942. The participants knew about the plan and of course talked about it a lot. It is likely that the German intelligence service gained some pieces of information about this operation. The Germans bombarded the transport ships situated on the Isle of Wight and it was reported that on 17 August 1942 the German soldiers in Dieppe did a lot of firing exercises towards the English Channel. The only advantage the Allies relied on was the surprise which turned out to be not a surprise at all. The last mistake was that the Allies did not bombard the Germans positions in Dieppe because they were afraid of civilian losses. This meant that no batteries or pillboxes were destroyed. To the total disaster helped also the fact that the Luftwaffe was prepared for the action and totally swept the RAF out of the sky. It is valid in all battles of the Second World War that who has no predominance in the sky, can not win the battle.

The result was horrific. From the Canadians (about 5 000) only 2 200 returned back to Britain. Among them were many of them wounded. They lost 56 officers and 851 Canadian soldiers were killed in action. 1 946 were taken as prisoners. The RAF and RCAF lost 106 planes and 67 pilots were killed in action.

⁵⁵ GRANATSTEIN, J, Dean F OLIVER. *The Oxford companion to Canadian military history*. New York: Oxford University Press, 2011. ISBN 01-954-3088-3. s. 148.

According to these numbers, the losses on the German side were negligible. They lost under 600 soldiers and 48 planes (Granatstein 151 2011).

It is very sad, that the first action of the Canadian army in Europe ended in blood. It was a result of bad planning. General John Hamilton Roberts, who was responsible for the Canadian attack, never commanded another operation again.

Italy

The next important period for the Canadian army were the operations in Italy. It all began with the invasion of Sicily (codename „Husky“) in the summer of 1943 (from July to August). The reasons for this Allied operation were simple. They wanted to reduce the German's units on the Eastern Front and once again, operation Husky was the warm-up for the planned invasion of Normandy. The Canadians were by Britain's and America's side but their presence by this operation was not matter-of-course. The Canadian government had to fight for taking part because the original plans did not count with the presence of Canadian soldiers. Why did Ottawa insist on participating in next cruel battle? This operation should raise the morale of the army. It does not matter, if it is spoken about home or overseas service but it was necessary that once again the Canadians took part in an important fight.

The Canadian ships started their journey in Britain and were often attacked by enemy U-boats. They lost three ships, 58 men, 500 vehicles, guns and ammunition (Granatstein 402 2011). Because of heavy wind the Axis did not count with invasion when the Canadian soldiers landed near Pachino and quickly moved ahead. It seemed that the final victory on Sicily will be reached in no time but soon it turned out that the commander of this operation (Guy Simonds) was wrong. What made the invasion complicated?

Simply said it was Sicily. The heat was very exhausting for the marching soldiers and the Germans took the advantage of the mountainous island because they heavily defended the winding, mountainous roads. The heaviest battles were fought in the towns of Agira and Adrano.

Despite the fact that the Canadians did not take part in the final battles of Sicily (they were put into reserve in the beginning of August) the operation was successful and the British and the Americans entered Messina. How many Canadian soldiers took part in this operation? How many were wounded or killed? From the total count of 26 000 soldiers, 562 were killed and 1 848 were injured (Granatstein 402 2011).

The operations advanced to Italy and once again the Canadians witnessed the fights on their own (namely 1st Canadian Division). As we know from the previous participation of the Canadians in the Second World War battles their presence in Italy was not without problems. The original plan was to return to Britain after Sicily in order to train the other units but the decision to take part in Italian Campaign was made in Ottawa from the political reasons. It is not the main aim of this thesis to describe many battles which started in September 1943 and led to the final victory in February 1945 but it is worth to mention some of them.

The first one is the battle connected with seizing the city of Ortona which was very strongly defended. It was also difficult to get closer to the city because Germans prepared a lot of traps and minefields in the vicinity of the city. The next obstacle was the Moro river. The Canadians managed to get across it but the number of casualties was high. The example of hell was the city on its own because the Nazis set many death traps as bombs in houses and mines for the attackers. The fights left the city in ruins.

„The 1st Division had lost 1,372 dead, many more wounded, and others with their nerves completely shattered. Little Stalingrad, the media called it...“⁵⁶

The operations continued in 1944 when the Allies attacked the Gustav and Hitler lines and made their way to Rome. They reached Rome on 4 June 1944 – two days before the Invasion of Normandy started. For this reason the media did not pay so much attention to this fact even though Rome was the first capital city held by Axis to be conquered. In August, the next Canadian steps led to the Gothic line which was situated in Appennines. This area was well defended and the Canadians had many rivers in their way but they were now good experienced soldiers and made a great progress.

The whole campaign ended in winter of 1945 when the final heavy battles were fought near Ravenna and the rest of the soldiers took part in the liberation of Netherlands. Without a doubt the operations in Italy were successful and the objectives were met. What about the numbers? 92 757 Canadian soldiers served in Italy. From that count 5 399 were killed, 19 486 wounded, 1 004 captured and 365 died for another reasons (Granatstein 216 2011). These numbers are terrible and very well demonstrate the way, in which the Germans defended this peninsula. The picture number 1 shows the situation in Italy between 1943 - 1945.

The Difference Between Native and Non-native Indian Status

It is mentioned in the 2nd chapter of this thesis that Métis, Inuit and non-Indian status were excluded from the counts. Therefore, I think it is vital to mention where lies the the difference between the Indian and non-Indian status.

⁵⁶ GRANATSTEIN, J, Dean F OLIVER. *The Oxford companion to Canadian military history*. New York: Oxford University Press, 2011. ISBN 01-954-3088-3. s. 213.

The description of an Indian status had its origin in the Indian Act (1876). The amendment to this act was made in 1985 and brought some changes. According to the original Indian Act an Indian had to be a male of Indian blood belonging to a band, child of such person and women married to a such man. It is self-evident that this policy discriminated women. For example a Native woman marrying a non-Native man lost her Native status. It is vital to state that such marriages were common. Losing the non-Native status was called „enfranchisement“. If a Native status person obtained an university degree or served in the army, he/she will automatically lose their Indian status too. The amendment changed this policy because now the children on Indian status simply become the same. Nowadays, many Aboriginals comprehend the status as a privilege because it shows their belonging to their ancestors (Indigenous Foundations, 2009 [online]).

The Italian Campaign – picture 1



GRANATSTEIN, J, Dean F OLIVER. *The Oxford companion to Canadian military history*. New York: Oxford University Press, 2011. ISBN 01-954-3088-3. s. 483