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MMIWG Report says the crisis is a genocide that demands action

(June 3, 2019) - The National Inquiry into Missing and Murdered Indigenous Women’s Final Report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root cause behind Canada’s staggering rates of violence against Indigenous women, girls and 2SLGBTQQIA people. The two volume report, presented on June 3, 2019 to Prime Minister Justin Trudeau at a Closing Ceremony at the Canadian Museum of History, calls for transformative legal and social changes to resolve the crisis that has devastated Indigenous communities across the country.

Entitled *Reclaiming Power and Place*, the National Inquiry’s Final Report is comprised of the truths of more than 2,380 family members, survivors of violence, experts and Knowledge Keepers shared over two years of cross-country public hearings and evidence gathering. It delivers 231 individual Calls for Justice directed at governments, institutions, social service providers, industries and all Canadians.

“Despite their different circumstances and backgrounds, all of the missing and murdered are connected by economic, social and political marginalization, racism, and misogyny woven into the fabric of Canadian society,” explained Chief Commissioner Marion Buller. “The hard truth is that we live in a country whose laws and institutions perpetuate violations of fundamental rights, amounting to a genocide against Indigenous women, girls and 2SLGBTQQIA people.”

As documented in the Final Report, testimony from family members and survivors of violence spoke about a surrounding context marked by multigenerational and intergenerational trauma and marginalization in the form of poverty, insecure housing or homelessness and barriers to education, employment, health care and cultural support. Experts and Knowledge Keepers spoke to specific colonial and patriarchal policies that displaced women from their traditional roles in communities and governance and diminished their status in society, leaving them vulnerable to violence.

“To put an end to this tragedy, the rightful power and place of women, girls and 2SLGBTQQIA people must be reinstated, which requires dismantling the structures of colonialism within Canadian society,” said Commissioner Michèle Audette. “This is not just a job for governments and politicians. It is incumbent on all Canadians to hold our leaders to account.”

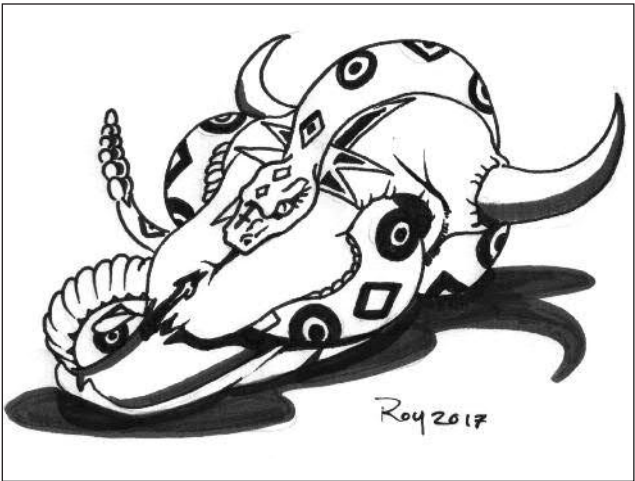
Violence against Indigenous women, girls, and 2SLGBTQQIA people is not only an issue for certain communities or specific individuals, added Commissioner Qajaq Robinson. “Ending this genocide and rebuilding Canada into a decolonized nation requires a new relationship and an equal partnership between all Canadians and Indigenous Peoples.”

The National Inquiry’s Calls for Justice, presented as legal imperatives rather than optional recommendations, outline transformative actions in the areas of health, security, justice and culture including: Establishing a National Indigenous and Human Rights Ombudsperson and a National Indigenous and Human Rights Tribunal; Developing and implementing a National Action Plan to ensure equitable access to employment, housing, education, safety, and health care; Providing long-term funding for education programs and awareness campaigns related to violence prevention and combatting lateral violence; and Prohibiting the apprehension of children on the basis of poverty and cultural bias.

“The powerful historic record created through the National Inquiry would not have been possible if not for the immeasurable courage and strength of the families and survivors who came forward to share their sacred truths,” said Commissioner Brian Eyolfson. “For too long, Canada failed to listen to their stories of loss, anguish and injustice. As we build a new way forward, their voices must continue to guide us.”

Prime Minister Justin Trudeau received the final report and said that his government accepts the report conclusion that the murders and disappearances of Indigenous women and girls across Canada in recent decades amount to an act of "genocide."

He said, "There are many debates ongoing around words and use of words. Our focus as a country, as leaders, as



citizens must be on the steps we take to put an end to this situation."

He reiterated that the purpose of the Inquiry was to “recommend concrete actions to address the systemic causes of violence against Indigenous women, girls, LGBTQ and two-spirit people and end this national tragedy.”

He thanked everyone who was involved in the Commission. He said, “I especially wish to acknowledge and thank First Nations, Inuit, and Métis families and survivors, as well as knowledge keepers and experts, who participated in the Inquiry hearings and courageously told their stories. The Inquiry is a result of the work of many individuals and organizations who advocated tirelessly for Indigenous women and girls, and Indigenous LGBTQ and two-spirit people – and continue to do so today.

“Facing the hardest of truths is a necessary step to addressing them – and moving forward together.

“We will conduct a thorough review of this report, and we will develop and implement a National Action Plan to address violence against Indigenous women, girls, and LGBTQ and two-spirit people. We will work with Indigenous partners to determine next steps, and we will include the perspectives and full participation of Indigenous women and girls. We will also include the voices of LGBTQ and two-spirit people with lived experience, as well as the family members of victims, and survivors of violence. We will also continue to work with provinces, territories, and municipalities to encourage cooperation across all orders of government in responding to the report. Reducing the rates of violence against Indigenous women and girls, and Indigenous LGBTQ and two-spirit people, is a priority for the Government of Canada. Our government will turn the Inquiry’s Calls for

Continued on page 18

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Peoples Day, from
Edmonton Councillors

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Amiskwaciy Academy celebrates 14 new grads

by John Copley

On Thursday June 6, 2019 graduating students at Amiskwaciy Academy in Edmonton gathered in the Edmonton Inn’s Wild Rose Ballroom with their peers, teachers, parents and community supporters to celebrate the successful conclusion of 12 years of academic study. The 14 graduates, who will either continue with post-secondary education, join the ranks of the gainfully employed or move ahead with plans to pursue a number of trades training and apprenticeship programs, were commended by their teachers, applauded by their peers and families and congratulated by community partners and Edmonton Public Schools administrators for “a job well done.”

The graduation ceremonies got underway just after 4 p.m. when emcee Simon Vandervinne, a former teacher at the academy, called for the Grand Entry, led by Amiskwaciy Elder Francis Whiskeyjack and Alexis Nakota Sioux First Nation Chief Tony Alexis. As the procession made its way around the spacious ballroom an Honour Song was performed by the Kipohtakaw Singers, a drum group from the Alexander First Nation.

Elder Whiskeyjack offered an Opening Prayer before introducing guest speaker Chief Tony Alexis, who greeted the students, thanked the teachers for their dedication and lauded the Elders for “the instrumental work they do to make Amiskwaciy the school that it is today.”

Chief Alexis also thanked the many community sponsors and partners who help make the school a successful place to gain an education. He also spoke about the growing number of Indigenous graduates succeeding in communities across the province, noting that “because of you our communities are growing stronger and stronger” with each passing year.

Edmonton Police Chief Dale McFee took to the podium to congratulate the graduates and the school for the work it has “done in preparing these young graduates for their next step in life.” He also spoke about his own Métis heritage and the importance of achieving one’s goals, noting that “education is a great equalizer and with it is the ability to make positives changes - and with that I think

your futures are going be bright. There is work to do and much yet to accomplish but by graduating today it shows that you are going in the right direction.”

When Principal Fred Hines was introduced, he called the school’s Elders to the podium and together they presented an Honour Blanket to Police Chief McFee for the work he and the Edmonton Police Service accomplish in the city and the support they give to the school and its student body. A second blanket was presented to Sage Arcand, a former student who was hired this year by the Academy.

“It’s not very often that as a principal you get to hire a former student, but that is the case with Sage Arcand, a powerful role model doing a phenomenal job here with our students at Amiskwaciy.”

Following the blanket presentation, the popular Nuf Sed Choir performed two songs for an appreciative audience. The choir, which is comprised of eleven singers, focusses on contemporary music. This ensemble sings a wide range of music from gospel to jazz to pop. They are equally comfortable with a rhythm section or performing a cappella. In recent years the group has traveled across Canada and Europe and have been featured at many festivals and conferences.

EPSB School Trustee Shelagh Dunn greeted the students and their well-wishers noting that “since becoming a Trustee with Edmonton Public Schools, it’s become very clear to me that Amiskwaciy Academy is an amazing school - not just because of the wonderful building and the important and unique focus on Aboriginal culture and learning, but also because of the people in the building, the people doing the teaching and people like you who are graduating here today. You make this school



Top: Elders Don Langford and Francis Whiskeyjack led the grand entry with Alexis Nakota Sioux Nation Chief Tony Alexis. Bottom: EPSB Superintendent Darrel Robertson honoured Edmonton Police Chief Dale McFee with a blanket ceremony.

what it is by being a part of it and I know that you will always be a part of it no matter where your journey takes you. Today is a chance to look behind you and reflect on all the things and all of the people who have helped to bring you to this moment.

“My guess is that you will be walking into the future on a path filled with integrity and success; you will be doing some truly wonderful things. My hope is that whatever the future holds for you, you can feel the love of the people in your life, the people here in this room and the people who

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What is happening at Red Deer Museum + Art Gallery

The beautiful image on the cover of this month's *Alberta Native News* is *Reflections #112* by the amazing Daphne Odjig, one of the most respected and uniquely individualistic New Woodland artists.

The painting is part of a very special exhibit currently featured at the *Red Deer Museum + Art Gallery* entitled *Kinship: Images of Family and Community* from the MAG's Indigenous and Inuit Art Collection. The exhibit will be on display at MAG until July 8, 2019.

Kinship is part of an impressive collection of Indigenous and Inuit art that was very generously bequeathed to MAG by donor Dr. Kathleen Swallow in the 1980s. Works from this bequest as well as works from the museum's broader art collection are on display, celebrating the kinship of family and community relationships. They include paintings, prints and sculpture that tell stories of parenthood, childhood and friendship.

Artist Daphne Odjig was born in 1919 on the Wikwemikong Reserve on Manitoulin Island, a member of the Ojibwa tribe. Over the years, she has developed a distinct style based on the beautifully abstracted human form. The visual motif central to her work is the circle, which to the Ojibwa signifies completion and perfection and is symbolic to women. This motif is characterized by undulating, rhythmic lines, often heavily outlined, enclosing local colour in soft harmonious shades. Her subject matter deals with human relationships in the context of Indigenous culture, the importance of grandparents, the function of the family unit, and the universal theme of mother and child.

Odjig has received numerous accolades for her art. These include an appointment to the Order of Canada, an election to the Royal Canadian Academy of Art, Honourary Doctor degrees from the University of Toronto, Laurentian University and Nipissing University of North Bay, and the National Aboriginal Achievement Award.

Since 1964, Daphne Odjig has exhibited her work in solo and group exhibitions in Canada and abroad. Her works have been collected by many public and private collectors including the Canadian Museum of Civilization, McMichael Canadian Collection, the Department of Indian Affairs, and the Canada Council Art Bank.

In addition to the Kinship exhibit, the Red Deer MAG is also featuring a touring reproduction of *The Witness Blanket* until June 23, 2019, based on the art of master carver Carey Newman, and circulated by the Canadian Museum for Human Rights (Winnipeg).

The Witness Blanket is a reproduction of a large-scale art installation, made out of hundreds of items reclaimed from Residential Schools, churches, government buildings and traditional and cultural structures including Friendship Centres, band offices, treatment centres and universities, from across Canada. *The Witness Blanket* stands as a national monument to recognize the atrocities of the Indian Residential School era, honour the children, and symbolize ongoing reconciliation.

The original Witness Blanket is currently undergoing conservation at the Canadian Museum for Human Rights (CMHR) in Winnipeg, after touring Canada for three years. Newman and the CMHR have partnered to create this reproduction of the Blanket, allowing its stories and messages to continue to be shared with Canadians from coast to coast to coast.

The Red Deer Museum also houses local reminders of the Indian Residential School era. The wooden headstone of Ellen Hart is preserved and displayed there. It is reported that she was 16 years old when government agents took her and her sister Matilda and six other children from the Nelson House First Nation in Northern Manitoba. The children crossed 1,600 km of forest and Prairie to arrive at the Red Deer Indian Industrial Institute for "cultural assimilation."

Four out of the eight children from Nelson House died within several years from causes such as "decline" and "consumption" - including Ellen, whose 1903 death was attributed to "heart disease."

Other objects from the Red Deer residential school - including a desk and a metal headboard still scrawled with some children's names - help make this horrific history more tangible.

According to an article in the *Red Deer Advocate*, an historic study "found that Red Deer's Indian Industrial Institute, which was largely made up of First Nations students from the



Detail from *Reflections #112* (c. 1977) by Daphne Odjig - on exhibit at Red Deer MAG until July 8.

Maskwacis area, had deplorable food and sanitation - and one of the highest mortality rates of all such schools in Canada. The facility, once located across the river from Fort Normandeau, was closed in 1919 and since demolished."

Together with the local remnants, *The Witness Blanket* recognizes and honours victims and survivors of Canada's now defunct Indian Residential Schools (IRS). The large 12-metre-long by 2.5-metre-high display, shaped like and reminiscent of a quilted blanket, includes more than 860 objects gathered from 77 communities across Canada. The objects themselves bear witness to the harsh realities and consequences of an archaic and brutal school system that saw children taken from their homes and forced in one of the more than six dozen government-orchestrated, church-run institutions that dotted the Canadian countryside for the better part of two centuries.

"This era in Canada's history has caused more shame and indignity to the Indigenous peoples of this land than most people can imagine," said Newman. He said that he grew up not realizing the depth to which he was personally affected by a residential school system designed to assimilate Aboriginal children by denying them access to their families, their culture, their languages and their way of life.

"The true history of the Indian residential school system and the impact that it has had on Indigenous Canadians, is difficult and often emotional," he remarked, "but it is a history that needs to be told. The social consequences of those schools, and the multi-generational impact that is still felt today, need to be recognized and understood by all Canadians."

For more information visit reddeermuseum.com.

Honouring community, heritage, diversity and achievement as we celebrate National Indigenous Peoples Day.

Canadian Native Flag (Standing together in support of each other) by Mulidzas-Curtis Wilson - curtiswilson.ca



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Wishing everyone a Happy National Indigenous Peoples Day

David Hanson, MLA

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KINSHIP:

IMAGES OF FAMILY AND COMMUNITY FROM THE MAG'S
INDIGENOUS AND INUIT ART COLLECTION

MAY 11 TO JULY 8, 2019

The MAG holds an impressive collection of Indigenous and Inuit art thanks to a generous bequest by donor Dr. Kathleen Swallow in the 1980s. Works from this bequest as well as works from the museum's broader art collection celebrate the kinship of family and community relationships. Paintings, prints and sculpture tell stories of parenthood, childhood and friendship.

Red Deer Museum
mag
+ Art Gallery

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Daphne Odjig, *Reflections #112* c. 1977, acrylic on paper, Gift of the estate of Dr. Kathleen Swallow, 1984-87-32

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UAlberta course teaches about Treaties

A unique three-month writing course, A Poetics of Treaty, Creative Writing 494, will be held again at the University of Alberta this coming September.

The initiative, explained Creative Writing teacher and Associate (Arts) Professor Christine Stewart (English and Film Studies) “was developed in response to the Truth and Reconciliation Commission’s 94 Calls to Action. In this class, students will study treaty through nêhiyawêwin (the Cree language), and from the perspective of Indigenous lawyers, scholars, and Elders. We will also study the nêhiyaw writing system, the spirit markers, and learn how the concept of good relations is embedded in and intrinsic to nêhiyawewin.”

This year, a unique opportunity arose and students will now have the opportunity to visit some actual sights where the treaties were negotiated and signed - Fort Pitt for example.

“We were successful in our application for a Killam Cornerstone Grant to take the students on field trips to important sites of land negotiation,” explained Stewart.

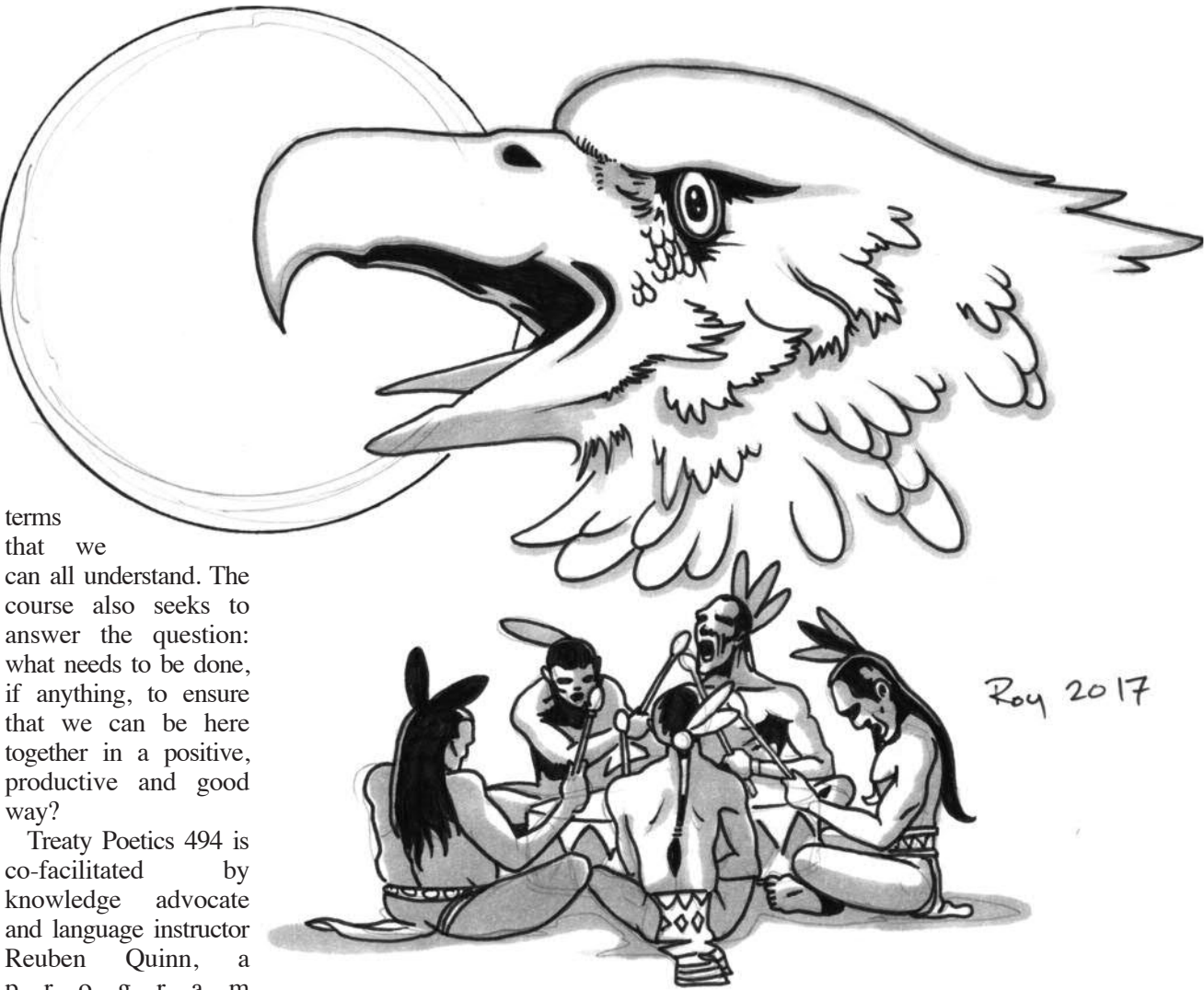
“This year we are also considering how going out onto the land might help us better understand our relationship with and obligations to the land, and we are interested in learning about Métis land agreements and their historical relationship to treaty.”

The idea behind A Poetics of Treaty 494 course is to create a better understanding of what occurred during the treaty-making processes.

“In particular, we are answering the call to respect and honour treaties (10 vii) by conducting a study of our treaty, Treaty Six. Working regularly with nêhiyaw (Cree) instructor, Reuben Quinn, we are studying nêhiyaw (Cree) concepts of treaty and traditional nêhiyaw understandings of Treaty Six.”

When we look at the language used in the creation of the treaties a lot of time the words didn’t accurately described the intention because the interpretation wasn’t accurate.

Stewart said that the central aim of this class is to understand Treaty Six as a living document. This is achieved by learning how the basic principles of Treaty Six are embedded in the nêhiyaw language, and by studying the concept of treaty as it is understood by nêhiyaw scholars and Elders. The course is designed to create understanding about such things as: what it means to live on Treaty Six land; what our obligations are; how we might speak to one another with compassion and in




terms that we can all understand. The course also seeks to answer the question: what needs to be done, if anything, to ensure that we can be here together in a positive, productive and good way?

Treaty Poetics 494 is co-facilitated by knowledge advocate and language instructor Reuben Quinn, a program coordinator/instructor for the Nêhiyaw Language Lessons offered through the Centre for Race and Culture in Edmonton. A member of the Saddle Lake First Nation, Quinn is a soft-spoken individual, a seasoned veteran of Cree language studies and a fluent Cree speaker who is well known and respected by his peers and his students. He grew up in the residential school era and when the Blue Quills School (now Blue Quills First Nations College) in St. Paul was taken over by the Aboriginal community, the resurgence of

language and cultural teachings was immediate. The 60-year-old Nehiyaw credits the late: Mrs. Rosanna Houle, Mrs. Caroline Hunter, Mr. Joe McGilvery, and Joe Redcrow for reviving the Nêhiyaw (Cree) language (Cahkipeyihkanah) and teaching it to all the students who had been liberated from residential school.

To learn more about A Poetics of Treaty, send an inquiry to Christine Stewart at: castewar@ualberta.ca.

Earl Dreeshen, MP
Red Deer-Mountain View



Join the celebration and have a safe and happy National Indigenous Peoples Day!

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Happy National Indigenous Peoples Day

Happy National Indigenous Peoples Day!

June 21 is National Indigenous Peoples Day. This is a time for all Canadians to recognize and celebrate the unique heritage, diverse cultures and outstanding contributions of First Nations, Inuit and Métis peoples. The Canadian Constitution recognizes these three groups as Indigenous peoples.

Although these groups share many similarities, they each have their own distinct heritage, languages, cultural practices and spiritual beliefs.

In cooperation with Indigenous organizations, the Government of Canada chose June 21, the summer solstice, for National Indigenous Peoples Day. For generations, many Indigenous peoples and communities have celebrated their culture and heritage on or near this day due to the significance of the summer solstice as the longest day of the year.

National Aboriginal Day was announced in 1996 by then Governor General of Canada, Roméo LeBlanc, through the Proclamation Declaring June 21 of each year as National Aboriginal Day. This was the result of consultations and statements of support for such a day made by various Indigenous groups: In 1982, the National Indian Brotherhood (now the Assembly of First Nations) called for the creation of National Aboriginal Solidarity Day. In 1995, the Sacred Assembly, a national conference of Indigenous and non-Indigenous people chaired by Elijah Harper, called for a national holiday to celebrate the contributions of Indigenous Peoples. Also in 1995, the Royal Commission on Aboriginal Peoples recommended the designation of a National First Peoples Day.

On June 21, 2017, Prime Minister Justin Trudeau issued a statement announcing the intention to rename this day National Indigenous Peoples Day.

He said, “Every year, we join together on this day to recognize the fundamental contributions that First Nations, Inuit, and the Métis Nation have made to the identity and culture of all Canadians. The history, art, traditions, and cultures of Indigenous Peoples have shaped

our past, and continue to shape who we are today.

“No relationship is more important to Canada than the relationship with Indigenous Peoples. Our Government is working together with Indigenous Peoples to build a nation-to-nation, Inuit-Crown, government-to-government relationship based on respect, partnership, and recognition of rights.

“We are determined to make a real difference in the lives of Indigenous Peoples – by closing socio-economic gaps, supporting greater self-determination, and establishing opportunities to work together on shared priorities. We are also reviewing all federal laws and policies that concern Indigenous Peoples and making progress on the Calls to Action outlined in the Final Report of the Truth and Reconciliation Commission.

“On behalf of the Government of Canada, I wish everyone a happy National Indigenous Peoples Day. I invite all Canadians to take part in the activities in their community and to learn about the history, cultures and traditions of Indigenous Peoples.”

National Indigenous Peoples celebrations are taking place across Canada and throughout Alberta. Some of the notable celebrations in the Edmonton area are listed here.

On Thursday June 20, 2019 from 11:30 am to 1:15 pm, the Government of Alberta kicks off its 2019 National Indigenous Peoples Day celebration in Edmonton’s City Centre Mall (east), hosted by Indigenous Relations.

Tribal Chiefs Employment and Training Services Association, in partnership with Enoch Cree Nation, will host a Cultural Showcase at the Edmonton International Airport for National Aboriginal Day.

On June 21 from 9 am to 5 pm there will be an Indigenous Peoples Day celebration at the Enoch Park Powwow Grounds at Enoch Cree Nation. Celebrate First Nation, Metis and Inuit culture, arts and crafts, and a free BBQ lunch. This is a free event for all ages, including many activities for young children.

From 6 – 8:30 pm there will be a celebration of music, arts and culture as Indigenous and Métis performers share their gifts in a fun and festive atmosphere at the



Powwow Dancing at the 2019 Ben Calf Robe Powwow.
Photo by Terry Lusty


Leduc Cultural Village.

The Art Gallery of Alberta will have free admission and special activities from 11 am – 5 pm in celebration of National Indigenous Peoples Day.

Bent Arrow Traditional Healing Centre is hosting a free pancake breakfast from 8:30 to 10 am and fun activities for the whole family until 12 noon, at Parkdale School in Edmonton, 11648 – 85 Street.

Edmonton’s Indigenous Peoples Festival is held on June 22 at Edmonton Expo Centre, from 11 am to 9 pm. Experience a powwow, visit displays and join in on interactive activities by community partners from the Edmonton region. Live performances by local and

Continued on page 15



June 21 is National Indigenous Peoples Day

This is a day to celebrate the diversity and strength of Indigenous peoples, languages and cultures. It’s a day for all Canadians to learn more about our shared history, recognize the many contributions of Indigenous peoples, and make a commitment to respect and reconciliation.

The Assembly of First Nations is committed to promoting the political, economic, social and spiritual advancement of First Nations. By working together to revitalize our languages, take control of the education and well-being of our children, and restore our own laws and systems of governance, we build stronger nations for all of our citizens and a stronger country for all.

In strength and solidarity, the AFN wishes everyone a festive National Indigenous Peoples Day!

The Assembly of First Nations is the national organization representing First Nations in Canada.

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3 cities, 20+ acts, one great event: 2019 APTN Indigenous Day Live

On June 22, Turtle Island will rock across the nation as well-known artists and new emerging talent unite to celebrate National Indigenous Peoples Day at APTN Indigenous Day Live (IDL). Live and on location from Winnipeg, Whitehorse and, for the very first time, Calgary, IDL will showcase solo and collaborative performances on one spectacular night, demonstrating how Indigenous culture and identity is thriving.

Terri Clark, Buffy Sainte-Marie, Randy Bachman, Blue Rodeo, Crystal Shawanda, Julian Taylor Band, Diyet & the Love Soldiers, The Jerry Cans and Leela Gilday are just a few of the outstanding artists in this year’s lineup.

“Indigenous Day Live is an opportunity to bring Canadians together to recognize the diversity and talent of Indigenous Peoples through cultural activities and live music,” says Jean La Rose, APTN CEO.

“As a network dedicated to serving Indigenous Peoples across Canada, we are proud to host a national event that contributes to the nationwide movement of reconciliation and an ever-increasing understanding between Indigenous Peoples and Canadians.”

This year, Indigenous Day Live will be part of Calgary’s week-long celebration taking place during Aboriginal Awareness Week Calgary (AAWC), beginning June 17 and ending with Indigenous Day Live on June 22 at Fort Calgary (Moh’kins’tsis).

The Kwanlin Dün Cultural Centre in Whitehorse is hosting a day of festivities for National Indigenous Peoples Day on June 21, and will be providing onsite activities during Indigenous Day Live on June 22.

Winnipeg’s Indigenous Day Live will be held at The Forks, an important historical meeting place for Indigenous Peoples for over 2,000 years.

The Calgary celebration will start at 9 am with a free pancake breakfast. Craft vendors will be exhibiting their art from 9:30 am to 9 pm. A children’s corner will be up and running from 10 am until 2 pm. Registration for the powwow will be from 11 am until 11:45 and the grand entry initiation ceremony will begin at 12:30. The powwow will continue until 5 pm.

A pre-show will take place from 4:45 until 6 pm with emerging artists Armond Duck Chief taking the stage first, followed by Carolina East and then Bebe Buckskin.

First Nation actress and former Mrs. Universe Ashley Callingbull and artist, actress, slam poet, activist, Natasha Kanapé Fontaine will host the concert portion of the event.

The phenomenal lineup includes the award winning countryfied rock band Blue Rodeo, Juno Award winning powerhouse vocalist Chrystal Shawanda, alternative country, folk, roots, Indigena group Diyet and the Love Soldiers, Ghostkeeper - with core vocalists Shane Ghostkeeper and Sarah Houle with drummer Eric Hamelin and bassist Ryan Bourne fusing indie rock with African pop and powwow music and closing the show will be electro rapper Jacobus.

Visit indigenousdaylive.ca for the complete roster in

Winnipeg and Whitehorse.

Generous financial support from regional and national partners, like the Government of Canada, has enabled APTN Indigenous Day Live to expand its grassroots efforts and reach more Canadians year after year.

“Every year, National Indigenous Peoples Day allows Canadians to discover and appreciate the cultural diversity of First Nation, Inuit and Métis Peoples,” says Pablo Rodriguez, minister of Canadian Heritage and Multiculturalism. “It is also an opportunity for these communities to proudly display their own identities. That is why we are pleased to continue to support organizations like APTN that put on spectacular shows and host family-friendly activities for all Canadians.”

IDL 2019 will feature contributions from the Indigenous arts and culture community across Canada. Witness a fusion of music, dance, languages and interdisciplinary arts from First Nation, Inuit and Métis Peoples in an on-stage cele-bration of contemporary Indigenous expression.

The four-and-a-half hour IDL concert will be broadcast live on June 22 from 8 p.m. to 12:30 a.m. ET on APTN. Watch online ahead indigenousdaylive.ca or listen via the partnering Indigenous radio stations.

A special IDL emerg-ing artist pre-show from each host city will also be live-streamed online at ahead of the live broadcast.

Be sure to visit indigenousdaylive.ca for more information on daytime activities or to find out who is playing in your city. Join the conversation anytime on Twitter or Instagram using #IDL2019. The best posts will be shared with APTN’s social and TV audiences.

APTN is proud to present the thirteenth edition of APTN Indigenous Day Live and would like to acknowledge its partners, funders and grant providers: The Government of Canada, the Province of Alberta, the Government of Yukon, TD Bank Group, the City of Calgary, Lotteries Yukon, NCI FM, The Professional Institute of the Public Service of Canada and



At Ben Calf Robe Powwow. Photo: Terry Lusty

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About APTN Indigenous Day Live (IDL)
IDL has been held annually since 2007 and is the largest celebration of National Indigenous Peoples Day and the summer solstice in Canada. APTN presents a free daytime program of activities and an evening concert in Winnipeg, Man. Over the years, IDL has grown in size and been hosted in multiple cities across Canada. The live multi-platform concert broadcast is available to all Canadians and beyond via APTN, radio and online. Use #IDL2019 to join the conversation.

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A National call for action

The National Inquiry into Missing and Murdered Indigenous Women and Girls released their final report on June 3, 2019, entitled *Reclaiming Power and Place*.

The mandate of the Commission was to investigate all forms of violence against Inuit, Metis and First Nations women and girls including two-spirit, lesbian, gay, bi-sexual, Trans, Queer, Questioning, Intersex and Asexual (2SLGBTQQIA) people. The Commission heard from families and survivors of violence from across the country and makes concrete recommendations for the safety of individuals, families and communities.

“Today, many Canadians will be shocked by the reports finding as the report contains hard truths about genocide, colonization, murder and rape,” stated Regional Chief Marlene Poitras, for the Assembly of First Nations Alberta region.

“The Chief Commissioner, Marion Buller stated that the report is about ‘deliberate race, identity, and gender-based genocide and is a national tragedy of epic proportions, (and) the truth is that we live in a country whose laws and institutions perpetuate violations of basic human and Indigenous rights.’ That is a national wake-up call.”

The Regional Chief added, “The Final Report highlights the need to deal with the pathways to violence, those root causes such as marginalization, systematic failures and lack of will of governments and institutions to address these failures.”

Regional Chief Poitras added this message to the families, “I met with government officials last week and advised that they need to work together with Indigenous People to ensure the Report does not sit on a shelf. I will continue this advocacy. All levels of government, Indigenous leadership and all Canadians must work together to address the recommendations within the report immediately. This is our solemn responsibility. We must also ensure that the thousands upon thousands of missing and murdered Indigenous woman and girls are not forgotten.”

“The Treaties that laid the foundation for Canada were meant to provide for peaceful co-existence between Indigenous Peoples and settlers. It’s time, as stated in the

Report for all orders of government to work together to create a safe, healthy country for all, to provide opportunities for Indigenous Peoples to rebuild their lives and for all Canadians to rethink commonly held stereotypes and confront racism in every context. That is a start to giving life to the sacred Treaty Principles,” concluded Regional Chief Poitras.

The Native Women’s Association of Canada (NWAC) called the report a significant milestone and an important step towards identifying the causes of all forms of violence faced by Indigenous women, girls and 2SLGBTQQIA people in Canada.

“Their strength and resiliency reveal a truth we have known for far too long. The truths shared at the hearing tell thousands of stories of acts of genocide against Indigenous women, girls and 2SLGBTQQIA people that persists to this day.”

“We have the right to safety and security. Our women must be treated with respect and dignity. Recognition must go out to the families and survivors who spoke up to make sure this is possible,” said Roseann Martin, Elder at NWAC.

The process of colonization created the crisis of missing and murdered Indigenous women, girls and 2SLGBTQQIA people. The report exposes this crisis that is centuries in the making. It also

highlights that discrimination is deeply rooted in policies, practices and laws, denying Indigenous women their basic human rights.

“The 231 Calls for Justice must be implemented. We must end all forms of violence against our women, girls, gender diverse people and communities,” said Lynne Groulx, CEO at NWAC. “Our families, women, girls and gender diverse people must have their human and Indigenous rights respected.”

AFN National Chief Perry Bellegarde says immediate and sustained action in coordination with First Nations is essential to fully implement the recommendations and Calls to Justice in the final report of the National Inquiry into MMIWG.

“The final report of the National Inquiry reaffirms what First Nations and families have been saying for many years – we need immediate, sustained and coordinated action to address the long-standing and systemic causes of

Continued on page 26



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Supreme Court: Cindy Gladue deserves justice

The Supreme Court of Canada has ordered a new trial for the man accused of brutally killing Cindy Gladue, an Indigenous woman from Northern Alberta, at an Edmonton hotel in 2011. Bradley Barton, an Ontario truck driver was charged with first-degree murder and manslaughter at the time. He was acquitted on both counts after a month long trial in 2015. The Supreme Court ruled last month that the original trial had major issues, including the decision to allow details of Gladue's sexual past as evidence, and repeated references that dehumanized her.

The ruling came one week before the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls was released. The report reveals that persistent and deliberate human and Indigenous rights violations and abuses are the root causes behind Canada's staggering rates of violence against Indigenous women. The trial against Bradley Barton blatantly illustrates the harsh conclusions of the National Inquiry.

Cindy Gladue bled to death in the bathtub of Mr. Barton's hotel room. She died from internal bleeding as a result of a fatal injury that Mr. Barton's defense claimed she consented to. The Crown argued that Barton intentionally wounded Gladue and was guilty of first-degree murder or, at the very least, manslaughter, because the 36-year-old woman did not consent to the activity.

In a 4-3 decision, the high court ruled that evidence about sexual history was mishandled at the original trial that led to Barton's acquittal. Writing on behalf of the majority, Justice Michael Moldaver said the criminal justice system did not deliver on its promise to provide Gladue with the law's full protection and "as a result, it let her down — indeed, it let us all down."

Cindy Gladue was a mother of three children. She was a daughter, a sister, a cousin. "Her life mattered. She was valued," wrote Justice Moldaver. "She was important. She was loved. Her status as an Indigenous woman who performed sex work did not change any of that in the slightest."

The brutal details of her death and the horrific transcript of the trial exemplifies the systemic disregard that the justice system has for the lives of vulnerable Indigenous

women.

The commissioners of the National Inquiry into Missing and Murdered Indigenous Women and Girls are heartened by the ruling. They stated, "Today is a step forward in restoring the dignity of Indigenous women within the justice system. As interveners in the case, we welcome the Supreme Court decision as it relates to instructions to jury members addressing prejudice against Indigenous women and girls."

"This case stands out not only for the brutality of her murder, but also for the way she was treated after her death. The court's dehumanization of Gladue is an example of how Indigenous women are treated as 'less than' and how their rights are often denied by the criminal justice system."

The Supreme Court of Canada's decision notes that trial judges are the "gatekeepers with respect to the admissibility of evidence, and therefore must provide express instructions aimed at countering prejudice against Indigenous women and girls. This is essential to better ensure they receive the full protection and benefit of the law. In the Barton case, the trial court failed to do this and it had ripple effects throughout the trial."

The Supreme Court's decision affirms that there must be no room for false assumptions, racism and discrimination within the judicial system, explained the commissioners. It upholds safeguards and protection and creates new obligations on judges to actively prevent bias and prejudice against indigenous women and girls. This comes at a critical time when they face high numbers of deaths, disappearances and violence.

"We are concerned however, that the new trial ordered is only for manslaughter, instead of for both murder and manslaughter," they added. "We believe the only remedy for the unfairness of the first trial is for a new trial on all original charges."

"Cindy Gladue's experience with the criminal justice system is not unique; we heard stories of violence and survival where justice did not seem to prevail, in every community over the course of our mandate. Many cases remain unsolved, and



in cases that did go to trial, we often heard that family members and survivors felt unsupported, marginalized and reduced to stereotypes. We must preserve the rights and dignity of these women."

The timeliness of this decision is important, concluded the commissioners, "because Canada's laws have to become awake to the systematic causes and failures to respond to the crisis of missing and murdered Indigenous women, girls, 2SLGBTQIA people. Canadians need to know that Indigenous women, families and communities along with advocates and allies...will no longer tolerate injustice towards Indigenous peoples."

Melanie Omeniho, president of Women of the Metis Nation was at the court for the decision. She told media, "When Indigenous women are brought in as victims to many of these kinds of incidents ... they're often perceived almost like they're the criminal and that they have to defend themselves; Cindy, in her death, couldn't defend herself."

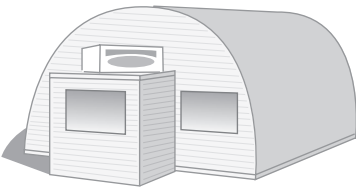
"So we're grateful that there's going to be some seeking

Continued on page 19

National Indigenous Peoples Day is a time for Canadians to recognize the diverse cultures and outstanding contributions of First Nations, Inuit and Metis people.

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As such, for safe railway operations, the annual vegetation control program will be carried out on CN rail lines in the province of Saskatchewan. A certified applicator will be applying herbicides on and around the railway tracks (mainly the graveled area/ballast). All product requirements for setbacks in the vicinity of dwellings, aquatic environments and municipal water supplies will be met.

At this time, we expect that the program will take place from June 10, 2019 to July 31, 2019.

Visit www.cn.ca/vegetation to see the list of cities as well as the updated schedule.

For more information, you may contact the CN Public Inquiry Line at 1-888-888-5909.

Métis Spring Festival gets bigger & better each year

by John Copley

The annual Métis Spring Festival took place May 17-19 this year when thousands of spectators joined the hundreds of competitive dancers, jiggers and other talented performers participating at Servus Place in St. Albert, which was first utilized by the event host, Métis Child and Family Services (MCFS), in 2010. This year the Métis Nation of Alberta (MNA) joined the celebration in partnership with MCFS and sponsored both the Fiddling Competitions and the Square Dance performers that joined the celebration from out of province.

In an earlier interview festival organizer Florence Gaucher noted that MCFS was “very grateful to the Métis Nation of Alberta for their support,” noting that the MNA’s participation enabled MCFS to eliminate all admission fees this year. Everyone was welcome to attend, and they came out in droves.

“It was a very successful event and our biggest as far as attendance goes,” noted Gaucher. “We are very pleased to say the event was an outstanding success and we are very grateful for the support of our community and our sponsors.”

Welcoming and keynote speakers included Don Langford, Executive Director of Metis Child & Family Services and the Métis Nation of Alberta’s Provincial Vice President, Dan Cardinal.

An open Talent Show got the event underway on Friday evening, May 17 and was followed on both May 18 and 19 with Fiddling and Jigging Competitions; concessions and crafters were available onsite for those looking for great food and/or a unique item or gift to take home.

Square dance performers participated throughout the two-day event with participants.

As with most large-crowd events, volunteers played a big role in helping to ensure smooth transitions throughout the two-day competition. Most volunteers were MCFS staff; other volunteers included Talent Show emcee Luc Gauthier, Day 1 Competitions and Performances emcee Nolan Crouse and Day 2 Competitions and Performances emcee, Dan Cardinal.

Event musicians Calvin Vollrath, Alfie Myhre and Riel Aubichon, did an outstanding job as they fiddled and strummed dozens of different tunes, their music lighting up the stage for the large number of jigging competitors who strutted-their-stuff in front of judges Ben Chartrand, Jenny Troock, Luc Gauthier and Sonia Desjarlais. As well as providing music for jigging competitions the three well known and talented performers also judged the fiddling competitions.

Back-up musicians at the 2019 Métis Spring Festival included Byron Myhre, Clint Pelletier and Darryl Campbell; Sound technician Mike Gilmore kept the sounds in sync and

on-track with a great ear and practiced expertise. The 2019 Festival got underway on Friday evening with the Festival’s annual Talent Show that featured a growing number of talented vocalists from around the province.

Julianna Houle won the (Male/Female) Junior Vocals (7-12) portion of the program with Joey Desjarlais, Ezra MacDonald and Kylie Hutscal finishing second, third and fourth respectively. The (Male/Female) Youth Vocals (13-19) category was won by Colton Bear; Jessie Inkpen, Danette Crouter and Jaeyln Brule finish second, third and fourth. Adult Female Vocals was won by Kaeley Wiebe, with Marilyn Lee, Kristen Singer and Lisa Quintal finishing second through fourth. The Adult Male category winner was Corey Poitras; Travis White, Alfred Mitchell and Michael Ferguson finished second, third and fourth.

The Senior Vocal Competition saw Marvin Tompkins finish in first place while competitors Barbara Ann, Rollic Poitras and Ronnie Guitar finished second through fourth respectively.

During the two-day gathering a medley of entertainment attractions were introduced to the large audiences whenever there was a break in the competition. Outstanding entertainment was delivered by performers that included Dauphin, Manitoba’s D-Town Steppers, Ft. Qu’appelle Valley Métis Dancers, Saskatchewan’s Pine House Junior Dancers, the Ivan Flett Memorial Dancers and Edmonton’s Métis Child and Family Jiggers.

The D-Town Steppers are a female dance group, the majority of whom have danced together since 2013; their wish is to bring pride to Métis communities and a hope for the future.

The Qu’Appelle Valley square dancers are a captivating,

Continued on page 29



One of the event emcees, Nolan Crouse introducing a new dancer to the crowd at the Metis Spring Festival held last month in St. Albert.



Festival organizer Florence Gaucher and MNA Provincial VP Dan Cardinal

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Kuby Renewable Energy working for a better future

by John Copley

They say good things come in small packages and that may be true when you're talking about a birthday or anniversary gift for your loved one, but good things also come in large packages and Solar Power provides an ideal example. In fact, installing solar panels on your home, business or community infrastructure is one of the most beneficial means of generating electricity, both financially and environmentally.

Today there are numerous businesses across the nation that have answered the call of Canadians who want to produce their own clean energy while cutting back on carbon intensive fuels. Kuby Renewable Energy Ltd (KRE) is one of these companies. Owned and operated by partners Jake Kubiski and Adam Yereniuk, Kuby Energy is based out of Edmonton, Alberta and services all of Western and Northern Canada, including Alberta, Saskatchewan, British Columbia, Yukon Territory, Northwest Territories, and Nunavut.

"Both Jake and I are former heavy industry employees and as such we recognize the important role that oil & gas/mining has played here in Alberta and throughout Canada and will continue to play for decades to come," explained Yereniuk. "It is paramount that the transition towards a wind and solar power based society not only provides environmental benefits, but creates jobs, positive social change, and is economically beneficial for homeowners, business owners, and everyone involved."

One of the first projects completed by Kuby Energy took place on the Beaver Lake Cree Nation when the company, working with and training 15 high school students, mounted 30 solar panels on the flat roof of the Amisk Community School and then added an additional 64 panels on the metal roof of the same building.

"This solar array," note Yereniuk, "will offset more than 15 tons of carbon emissions every year. This groundbreaking First Nation solar project, which received assistance from Keepers of the Athabasca and the Alberta Indigenous Solar Program (AISP), was one of the first to

receive funding from the Alberta Indigenous Solar Program."

The company is currently in the process of completing the sixth building (community hall) in the community. When completed, the Beaver Lake Cree Nation will have a total of 165 kilowatts of solar powered energy. Other buildings in the community to have solar panels installed include the administration building, the daycare, the health centre and the treatment centre dormitory.

Other solar power projects on the company's repertoire of work include Red Deer College, the Barrhead Regional Aquatics Centre, the Edwin Parr High School in Athabasca, the Fort McKay First Nation Arena, the Ft. Simpson Education Complex, the Lubicon Cree First Nation and various other farm and residential job sites.

Members of the Solar Energy Society of Alberta, Kuby Energy guarantees that every job they take on will be completed by certified electricians who go beyond the standards set by the Canadian Electrical Code.

Yereniuk noted that "solar panels provide a means of producing your own clean energy from a renewable source" rather than relying on carbon intensive fuels. Photovoltaic (PV) modules "not only eliminate tons of carbon every year, they earn you money by reducing your monthly power bill. What you don't use is sold back to the grid (for grid-tied applications) and credited to you accordingly."

Over a 25-plus year lifespan, the cost of generating electricity from home solar panels is significantly less than continually leasing your electricity from a retailer.

Kuby's mission is "to advance the energy industry and economy in Canada while reducing society's environmental impact through the implementation of solar power and renewable technology.



Solar panels on the school at Beaver Lake First Nation.

There is no cookie-cutter model when it comes to solar power projects; every community, company and individual homeowner has his or her own preferences and Kuby Energy experts will work with you to ensure that your plan is viable and that your needs are met.

"We take pride in our work and in knowing that we provide the highest quality products and experienced personnel committed to continued improvement and client satisfaction," assured Yereniuk. "We create innovative solar energy solutions that are efficient, economic, and environmentally friendly. Our team of experienced electricians and solar experts will work with you, so you can reduce your carbon footprint and start earning money from your home or business. Our vision is to provide you with the knowledge and means to a cleaner world, built around sustainable solar energy. By utilizing the unlimited resource of the sun, you can reduce your carbon footprint, add value to your home, and save your hard-earned money."

Yereniuk noted that when it comes to solar power and solar energy, which are relatively new topics for power generation, there is a great deal of misunderstanding and thus many myths to dispel.

"There is no shortage of information on the internet these days," he explained. "With the endless supply of news comes a proportionate amount of misinformation as well. Some of the misconceptions are based on belief ("there's too much snow for solar in Canada") and some are based on truth which has been misinterpreted by

Continued on page 26

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Sky legend comes alive at Telus World of Science

by Regan Treewater

Since 1984, Edmonton’s Telus World of Science (formerly the Edmonton Space and Science Center), has been opening young minds to the existence of the unknown. Beginning in early April 2019, the Zeidler Dome (the Telus World of Science planetarium) has been screening a 25-minute captivating journey through folklore, legend, and astronomy titled: *Legends of the Northern Sky*. This show marks Telus World of Science’s production debut.

“We are so incredibly proud of this show,” remarked Alan Nursall, Telus World of Science President and CEO. “It was one of our goals when we opened the new Zeidler Dome, to create a stunning full-dome show that would not only showcase the ability of the Zeidler Dome, but also pay tribute to Canada, Indigenous peoples, and the North.”

Narrated by Julian Black Antelope, the film blends animation and technical expertise to share the tale of Ocek, the fisher, who’s joined by a band of animal friends on a dangerous expedition south to retrieve summer and return it to the frozen north. To the Plains Cree, Ocek was forever running across the night sky, ensuring the arrival of summer after the cold, perilous winter. Their adventure is mapped in the stars as each night they have to chase away a great bully, the bear Mista Maskwa.

Wilfred Buck, a First Nations astronomer from Opaskwayak Cree Nation in Manitoba and Maskwacis Cree Elder Betty Simon served as content experts on the film.

This stunning spectacle of explosive light and color is not just a cosmic expedition through the landscape of the northern sky, but a resource specially designed to supplement the Alberta educational curriculum. The film covers social themes like friendship, teamwork, perseverance and dealing with bullies as well as many science themes at varying levels of study.

First grade students can relate their classroom learning to *Legends of the Northern Sky*’s discussions of season changes and the needs of plants and animals for the

sustaining of life. For grade two students, who learn about diverse communities within Canada, they can identify the valuable connection between Indigenous cultural belief systems and the natural environment.

Grade three students are able to understand natural life cycles and see through the presentation, real-world examples of their studies. It is the historical discussion of Alberta’s Indigenous peoples that parallels the grade four curriculum, and grade fives see how cultural identities are shaped. Grade six students are able to see a marvelous manifestations of sky science – a core component of their education for the year – while grade nines can relate to discussions of space travel.

Legends of the Northern Sky is an ideal excursion for children of all ages and appeals to both youngsters and adults. Upon entering the Zeidler Dome, patrons can seat themselves in one of the planetarium’s cushy recliners, while little ones rush to snuggle up on the raised circular stage in the middle of the space. Amidst a pile of big pillows, children lay back beneath the domed projector gazing upward as if there were nothing but sky above them. The presentation itself mixes science and storytelling into a lovely harmony of family entertainment.

A simulated campfire setting helps to transport audience members into a state of relaxed learning as the voice of one man seated near the fire (Julian Black Antelope) begins to narrate the sky’s endless twinkling lights. The




The powerful Mista Maskwa from 'Legends of the Northern Sky'.
Photo supplied by Telus World of Science

science of astronomy comes alive as the narrator tells the tale of the pictures he sees in the sky – the legends handed down to him by his ancestors. He explains that as the seasons naturally transition, so too do the images above.

Although there is so much more to say about Indigenous wisdoms and teachings related to astronomy and the northern sky, this 25-minute sneak peak is an exceptionally rich introduction to the topic. Following the experience, little ones will almost certainly ask to venture out of the glare of urban light pollution for the opportunity to turn their attention to stories of the velvet celestial canvas above them in *Legends of the Northern Sky*.

General admission to the Telus World of Science includes a trip to the Zeidler Dome, so anyone interested in this must-see experience should make a day of it and experience all the eye-opening exhibits offered.



For more information visit twose.ca.



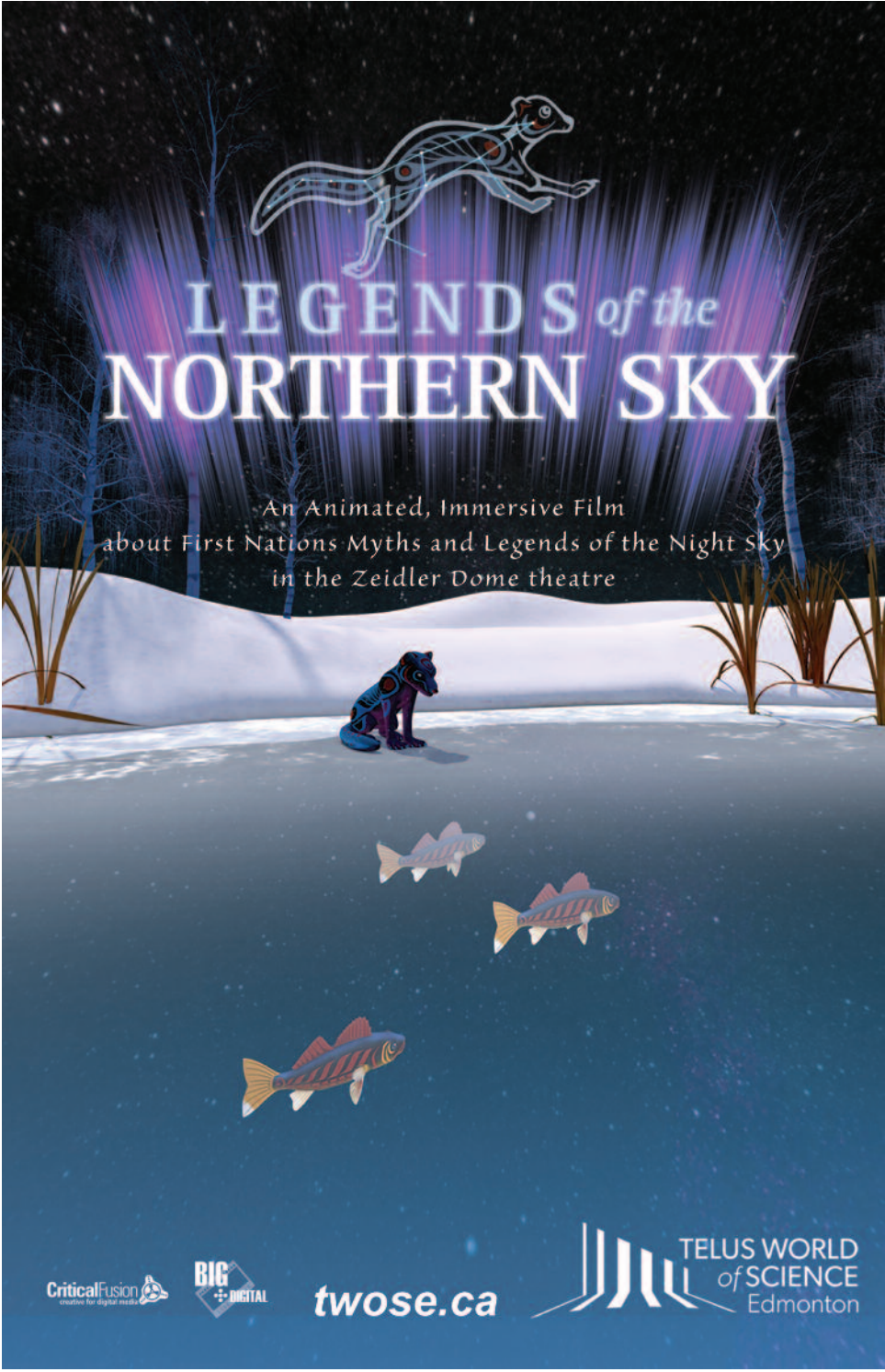
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Calgary Public Library celebrates Indigenous History Month

Calgary, AB - Calgary Public Library is excited to offer a variety of free Indigenous programs and events throughout June at libraries across the city, to mark National Indigenous History Month, Aboriginal Awareness Week Calgary, and the International Year of Indigenous Languages.

The festivities launched with a kickoff event on June 3 at Central Library and the month is showcasing partnerships that have led to new programs across the library system.

Highlights of the activities include: Indigenous art exhibits at select locations, Rozsa Arts at the Library, a new program welcoming Chantal Chagnon as the inaugural artist and Indigenous Drumming Circle with Cree8 at Memorial Park Library.

Other noteworthy activities include *Innaihtsiyi* (Treaty) documentary and discussion, in partnership with The Making Treaty 7 Cultural Society; Blackfoot Family Storytime, a new family program led by a Blackfoot language speaker and Elder, at Forest Lawn Library; a photographic exhibition at Central Library on the traditional extreme sport of Indian Relay; and *Ahomapéní: Relations And Rez Dogs*, a screening of the first full-length documentary created by the Nakoda Audio Visual Club, as well as *Queering Indigeneity*, a celebration of the inspiration and creativity of Two-Spirit peoples, in partnership with Calgary Queer Arts Society.

Find detailed event listings at calgarylibrary.ca/Indigenous-month. All programs are free

with a free Calgary Public Library card, available to all residents of Calgary and surrounding Indigenous communities.

Indigenous program-ming is a year-round priority at Calgary Public Library, as part of the Library’s commitment to forging a path of truth and reconciliation with local Indigenous communities.

“I’m proud that the Library continues to grow its Indigenous Programs and Services year-round, but the month of June is a great time to celebrate the powerful culture and traditions of our Indigenous communities and we’re excited to host a wide range of programs that will appeal to all Library lovers,” says Alayna Many Guns, Indigenous Services Design Lead.

The Library thanks Suncor Energy Foundation for their support of Indigenous programming and cross-cultural learning opportunities at library locations across the city.

The Suncor Energy Foundation supports ongoing Indigenous initiatives at the Library, including Indigenous Placemaking, which is expanding to new spaces at more libraries; the Elders’ Guidance Circle space at Central Library; and development of an online Indigenous languages platform among other resources.

Construction of a new Indigenous Languages Resources Centre, funded by the Province of Alberta in 2018, at Central Library is currently underway.

In addition to introducing programs and services, Calgary Public Library is also acknowledging its past. A private name ceremony was held May 2 at Crowfoot



Inaugural artist Chantal Chagnon

Library, in which the Library formally received permission from the Crowfoot family for the use of the Crowfoot name.

About Calgary Public Library

Calgary Public Library, with 705,000+ members and 21 locations, has been inspiring the life stories of Calgarians for more than 100 years. It is currently the second largest library system in Canada and the sixth largest municipal library system in North America, with Calgarians borrowing more than 14.4 million physical and digital items and with 6.9 million in-person visits last year. The awe-inspiring 240,000 sq. ft. new Central Library - the newest gathering place for our city - opened on November 1, 2018.

BGCBigs is recruiting mentors

by John Copley

Today we live in a complex world where permanent employment isn’t always available, where single parent families struggle to make ends meet, where children sometimes fall through the cracks and suffer consequences that we can’t always attach blame to. If you are a single mom or dad or even a couple with a family, you’ll have instances when a helping hand could come in very handy, even life changing. But there is an organization that can make a positive difference in your life and in the lives of your children; it’s the Boys and Girls Clubs Big Brothers Big Sisters (BGCBigs) and if you live in Canada chances are there’s a chapter close by.

“We have many youths who come through our doors who need additional guidance, mentoring and positive, reinforcing support,” noted Amy Jeske, Mentoring Manager at the BGCBigs, Edmonton and Area. “We work hard to meet these challenges by providing solutions for

young people today that are proven, effective, and life-changing.”

How do they do this?

“We realize that when children are matched to a caring mentor, our community changes for the better and so do the lives of the children and youth who utilize our programming,” noted Jeske.

BCGBigs has a vision and a mission. The organization would like to see that every child who needs a mentor, has a mentor, thus the mission: Empowering Youth Through Mentorship. BCGBigs is committed to the healthy development of all children and to help ensure that this mission is met, the organization provides a diverse array of mentoring and after school programs that have the tools and supports children and youth need to be successful both

in school and in life.

“Young people can find themselves in vulnerable situations and facing adversities such as mental health issues, family violence, identity issues or poor living conditions,” explained Jeske, who said that these and other issues put youth at risk of not being able to reach their full potential.

“With the guidance and support of a mentor,” she added, “these risks can be avoided, and our young people can gain the confidence they need to achieve their goals.”

This is accomplished with the support of the organization’s funders and volunteers who donate their money, time and energy to make positive differences in the lives of children and youth. Through life-changing programs, community-based services and relationships with peers and caring adults, BGCBigs helps children and youth develop the skills they need to succeed.

BCGBigs has been making this positive difference in

Continued on page 20

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AU student taking Indigenous research project to Yellowknife

Shelley Wiart has seen first-hand how Athabasca University can transform lives and transform communities. The fourth-year bachelor of arts student knew an Athabasca University degree would help give her the opportunity to do health research, but she didn't necessarily know it would happen as quickly as it did - or that she could be paid for it.

"This is amazing to be an undergrad student researcher and already get paid to do health research. This has been my longtime dream," she said.

Earlier this year Wiart was awarded a \$6,000 undergraduate student summer stipend from the Alberta Indigenous Mentorship in Health Innovation network for a project focused on digital storytelling, allowing Indigenous women to frame their own stories about their experiences with their health.

"The purpose is to try to bridge the gap between Western biomedical models and Indigenous healing. It's an important way for them to frame their own narratives," she said.

This summer Wiart, who is a member of the North Slave Métis Alliance from Yellowknife, will conduct research with Indigenous women in Yellowknife, to help women

tell their stories. And perhaps more importantly, she hopes her work will help to build capacity within those communities to continue telling their important stories through digital media.

"Indigenous people naturally gravitate to storytelling; that's how we learn," she said. "That's how elders teach, it's through stories and this is going to be a great opportunity for them to put their storytelling to use."

Wiart is not exactly a health-research newbie, either. While earning her bachelor of arts in sociology, with a minor in women and gender studies, she has also co-founded Women Warriors with University of Calgary professor Dr. Sonja Wicklum. The 8-12 Weeks to Healthy Living program is dedicated to removing barriers for Indigenous women to be physically active and eat well—and creating an environment of support so participants can learn to manage those barriers.

With two locations in Alberta, one on Onion Lake Cree Nation and another in Calgary, she has also been able to explore some of the differences in women's experiences with their health, as well as the different challenges in different contexts.

"I can tell women in Indigenous communities they need to eat 4.5 cups of fruits and vegetables a day, but that doesn't do them any good unless they have access to those things," she said.

Wiart also sees her work with Women Warriors as a smaller piece of a bigger picture of reconciliation in her own community. In Onion Lake, for example, she runs many of the health and fitness programs with support from an instructor from Lloydminster, helping to bridge the gap between settler and Indigenous culture.

The connection between personal health and community or cultural health isn't lost on her. It's a topic she explores quite extensively in her blog entries on the Women Warriors website.

"Indigenous women's bodies and health are political," she said. "It has a lot to do with the social



Athabasca U student Shelley Wiart

determinants of health."

When Wiart decided to pursue a university education—in the midst of raising three young children and all her community development work—she said Athabasca University was the natural choice.

"AU has been an amazing experience for me," she said. "I live in kind of a rural community where there's no university. I'm in my last year of my BA, and this was one of the only ways I could do it, through Athabasca."

What's more, Athabasca University's flexibility opened up lots of options for who would supervise Wiart's summer research project. It was important to her to have an Indigenous supervisor for her project, which focuses on the Indigenous experience, but there weren't any Indigenous professors in the department of women and gender studies, so she looked further afield.

"They actually allowed me to use a professor from anthropology, Dr. Janelle Baker," she said. "She is Métis and has worked a lot with First Nations, even at Onion Lake."

Another way AU has helped Wiart achieve her goals and excel in her work is via the Writer in Residence program. After a difficult time in her personal life she wrote a great deal of poetry, and was encouraged to submit it for the Kemosa Scholarship for Indigenous writers through the Alberta Writer's Guild.

"When I saw that the writer in residence was Katherena Vermette I immediately pulled everything together into a document for her, to get her to look at my poetry for me," she said. "She did, and it was a wonderful experience. She was really encouraging and she had a lot of great insights—obviously, since she's a professional poet."

Having the opportunity to connect with Indigenous resources and work with Indigenous scholars is something Wiart said is very important to her, especially as she turns her attentions to the health research, she hopes can help transform her own home community in the Northwest Territories.

"As a Métis woman, it's so important for me to be able to conduct research on my traditional homelands of the North Slave Métis people," she said. "And I might not have this opportunity if not for Athabasca University."

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Dances of the Powwow

(ANNNews) - Powwow fever has set in for the summer of 2019. The costumes are vivid and colourful with ribbons and fringes swaying with the wind and to the beat of the drums.

The modern day powwow serves to unify First Nation peoples. It is used as a tool to rebuild First Nation cultures and to reinforce Aboriginal identities. It also acts as a bridge to give non-Natives a glimpse of the traditions and culture of their First Nation neighbours.

Today’s powwows maintain traditions and help define the First Nation peoples as distinct. They combine the old ways with a new vitality that helps keep hope for the future alive.

The term “powwow” comes from the Algonquin word “pauau” which translates roughly as “he dreams.” The term is now used to describe any communal celebration held by North American Indigenous Peoples, but originally referred to ceremonies of a religious/spiritual nature. Each powwow is a little different but central to all are the dance celebrations and competitions.

Competitive powwow dancing is split into four categories for men and three for women. Very often categories also exist for youth and tots.

• **Fancy Dance:** The Fancy Dance is an energetic, creative dance where the dancer has the freedom to create new moves to interpret the music of the drum beat and chants. For men this can include high kicks and gymnastic moves.

For women it generally includes graceful movements with a shawl and also spinning, kicking and fancy footwork.

• **Traditional Dance:** For women the traditional dances are graceful and slow. They involve very little movement,

usually on the spot turns or side to sideweight shifts.

Mens’ traditional dances are more active, generally depicting the movements of warriors.

- **Jingle Dance:** The Jingle Dance is a womens’ dance where the costume includes shiny cones or some kind of jingling beads. The noise adds a percussion element to the music and the movements are sliding, shuffling and quick side steps.
- **Grass Dance:** The mens’ Grass Dance is a very spiritual dance which honours the relationship of the dancer and the earth. The dancers depict the grass blowing in the wind with their movements and costumes.
- **Buckskin Dance:** The Buckskin Dance is regarded as the most prestigious of all. It is reserved for Elders, Leaders and men of high prestige and profile in the community. Costumes generally include sacred eagle feathers and headdresses.



Dancing at Ben Calf Robe Powwow.
Photo by Terry Lusty.

Happy NIPD *cont. from p 6*

national Indigenous talent will take place at the outdoor North Plaza main stage throughout the afternoon and into the evening. Shop the artisan marketplace for original Indigenous products and satisfy your appetite with delicious offerings by local food trucks.

The St. Albert NIPD celebration will be held on June 23 at Lions Park in St. Albert. There will be Inuit, First Nation and Metis performers. The Grand Entry is at 12 noon. Prior to the festivities, a walk in support of MMIW will be held at 11 am.

On June 17, in Calgary, Aboriginal Awareness Week kicks off with Opening Ceremonies at the South Entrance of Stampede Park (650 25 Ave. SE) from 11:30 to 2 pm.


On June 20, at the Arts Common an NIPD event starts at 10:30 am and includes Indigenous Drumming, a mini Pow Wow featuring world class championship drum group Eye-Hey Nakoda and dancers from across Treaty 7 Nations; and Indigenous Dancing and Storytelling by Fancy Shawl Dancer Shirley Hill (Anatsipi’kssaaikii – Pretty Sound Bird Woman).

On June 22, in Calgary NIPD begin at Fort Calgary with a free pancake breakfast, a powwow at 10 am and an afternoon powwow with a grand entry at 12:30. Activities continue throughout the day, culminating in the APTN Indigenous Live Celebration. See story on page 7.

In addition to these activities NIPD celebrations will be held at Metis Crossing in Smoky Lake AB, at Head Smashed In Buffalo Park, at the Galt Museum in Lethbridge, at Jasper National Park, in Bonnyville, Whitecourt, Fort, Fort McKay and many other communities.

For other events taking place in the province and beyond, visit your local listings or indigenoukalberta.ca.

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1 ST \$300	1 ST \$500	1 ST \$1,000	1 ST \$1,000	1 ST \$1,000
2 ND \$200	2 ND \$300	2 ND \$800	2 ND \$800	2 ND \$800
3 RD \$100	3 RD \$200	3 RD \$600	3 RD \$600	3 RD \$600
4 TH \$75	4 TH \$100	4 TH \$400	4 TH \$400	4 TH \$400

FEMALE DANCE CATEGORY
(TRADITIONAL, FANCY SHAWL, JINGLE)


JUNIORS (AGES 6-12)	TEEN (AGES 13-17)	JR. ADULT (AGES 18-34)	SR. ADULT (AGES 35-54)	GOLDEN AGE MIXED (55+)
1 ST \$300	1 ST \$500	1 ST \$1,000	1 ST \$1,000	1 ST \$1,000
2 ND \$200	2 ND \$300	2 ND \$800	2 ND \$800	2 ND \$800
3 RD \$100	3 RD \$200	3 RD \$600	3 RD \$600	3 RD \$600
4 TH \$75	4 TH \$100	4 TH \$400	4 TH \$400	4 TH \$400

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Best wishes to everyone
on the Powwow Trail!

Powwows and Gatherings

Join the Powwow Trail

It's Powwow Season again!

At *Alberta Native News* we have put together a schedule of some of the upcoming powwow events and other happenings.

Our list will be updated as the season progresses and we hope it gives you an idea of what to expect in the weeks to come. Good luck to all the summer festival participants.

Have a great time!

June 17 – 22

- Calgary Aboriginal Awareness Week culminating in APTN Indigenous Day Live on location in Calgary, Whitehorse and Winnipeg on June 22 at Fort Calgary, Calgary AB. See ad page 7

June 21

- Indigenous Peoples Day Cultural Celebration, Enoch Cree Nation, AB.
- Traditional Powwow, Shatford Centre, Penticton BC.
- National Indigenous Peoples Day with the K'omoks First Nation, 4 – 8 pm K'omoks Band Hall, Courtenay BC

June 21 – 22

- Kwanlin Dun Cultural Centre NIPD Celebrations including APTN Indigenous Day Live on location in Whitehorse, Calgary and Winnipeg on June 22 at Shipyards Park, Whitehorse YT. See ad page 7

June 21 – 23

- Fort McKay Treaty Days, Fort McKay First Nation AB.

- Victoria Indigenous Cultural Festival, Victoria BC.

June 22

- Banff Iniskim Cross-Cultural Powwow, Banff AB.
- Family Day and Powwow, Aboriginal Awareness Week, Fort Calgary, Calgary AB. Visit aawc.ca
- Celebrate NIPD at Metis Crossing, Smoky Lake AB. metiscrossing.org

June 23

- St. Albert National Aboriginal Day Celebration, Lions Park, St. Albert AB. See ad page 10

June 28

- Muskeg Lake Cree Nation, Treaty Day Celebration, honouring our veterans. Muskeg Lake Cree Nation SK. 306-466-4959

June 28 – 30

- O'Chiese Powwow, Rocky Mountain House AB. Contact: Cleon Strawberry 403 846 3414 or 403 4290234
- Beaver Lake Cree Nation Annual Competition Powwow, Beaver Lake Cree Nation AB.

June 28 – July 1

- Alianait Arts Festival, Nakashuk School, Iqaluit Nunavut.

June 28 – July 4

- Adaka Cultural Festival, Whitehorse YT. Visit adakafestival.ca
- Annual Veteran's Traditional Powwow, Muskeg Lake Cree Nation SK. 306-715-2730.

June 30 – July 1

- Blackfoot Cultural Show and Indian Relay Races, Strathmore Stampede Grounds, Strathmore AB.
- First Nations Talent Contest, Strathmore Stampede Grounds, Strathmore AB. Visit fnmp.ca. See ad page 18

June 29 – 30

- Annual Veteran's Traditional Powwow, Muskeg Lake Cree Nation SK. 306-715-2730.

July 1

- Bow Valley College Showcase and Powwow, Prince's Island Park, Calgary AB. 403-410-1786
- Alexis Nakota Sioux Nation Arbour BBQ, Alexis • Nakota Sioux Nation AB.

Bow Valley College - See ad on page 21

July 2 – 4

- Mistawasis Traditional Powwow, Mistawasis Nehiyawak, SK.

July 4

- Goodfish Lake One Day Competition Powwow, Goodfish Lake, SK.

July 5 – 7

- Honouring our Elders Traditional Powwow, Beady's and Okemasis Cree Nation, SK.

July 6 – 7

- Okanagan Indigenous Music and Arts Festival, West Kelowna, BC.

July 6

- Louis Riel Relay and Kidfest, Batoche SK. LouisRielDay.com

July 5 – 14

- Calgary Stampede, Calgary AB.

July 5 – 7

- Ermineskin Cree Nation Traditional Powwow, Maskwacis Bear Park, Maskwacis AB. Carla Listener: 780-312-6099
- Whitebear Powwow, Whitebear First Nation SK. whitebearpowwow.ca

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July 6 – 7

- 2 Rivers Remix, BC’s Festival of Contemporary Indigenous Music and Culture, Lytton BC.

July 5 – 9

- Alexis Nakota Sioux Powwow, Alexis First Nation AB. 780-983-7395. See ad page 15

July 6

- Louis Riel Relay and Kidfest, Batoche SK. LouisRielDay.com

July 8

- Young Indigenous Women’s Circle of Leadership, Education Centre South, University of Alberta, Edmonton AB.

July 10

- Confederacy of Treaty 6 First Nations Annual Golf Tournament

July 11 – 14

- Lac La Biche Powwow and Fish Derby, Lac La Biche AB.

July 11 - 13

- Elbow River Camp Arbour Competition Powwow, Calgary AB

July 12 – 14

- 2019 Treaty Days, English Bay Treaty Grounds, Cold Lake First Nations AB.
- Traditional Powwow, Yellow Quill First Nation SK.

July 12 – 14

- Enoch Cree Nation Powwow Celebration, Enoch Park, Powwow Grounds, Enoch Cree Nation AB.
- 31st Squamish Nation Youth Powwow, North Vancouver BC.

July 12 – 14

- 2019 Treaty Days, English Bay Treaty Grounds, Cold Lake First Nations AB.

www.timothymohan.com

- Traditional Powwow, Yellow Quill First Nation SK.

July 18 – 21

- Back to Batoche, hosted by Metis Nation SK.

July 19 – 21

- Kainai Powwow, Red Crow Park, Standoff AB. 403-737-3774
- Onion Lake Cree Nation Annual Powwow, Heritage Park, Onion Lake SK. 306-344-7541

July 21 – 23

- Saddle Lake First Nation Powwow, AB.

July 20 – 21

- Annual Traditional Powwow, Honouring our Elders and Youth, One Arrow First Nation SK.

July 25

- 40th Annual Calgary Folk Music Festival, Calgary AB.

July 26 – 28

- Thunderchild First Nation Powwow Celebration and Handgame Championship, Thunderchild First Nation SK. 306-845-4300
- Tsuut’ina Nation Powwow, Redwood Meadows Campground, Redwood Meadows AB.

August 2 – 4

- 40th Annual Kamloopa Powwow, Tk’emlups te Secwepemc Powwow Grounds in Kamloops BC.

August 3 – 4

- Poundmakers Lodge Powwow, 25108 Poundmaker Road, Sturgeon County AB. Visit poundmakerslodge.ca. See ad page 16

August 7

- Cardston Kainai Powwow, In honour of Missing and Murdered Indigenous Women and Girls, Lions

Park, Cardston AB.

August 8 – 10

- John Arcand Fiddle Fest, SW of Saskatoon SK at Windy Acres on Pike Lake Hwy #60. 306-382-0111. See ad page 16

August 9 – 11

- Samson Cree Nation Powwow Celebration, Bear Hills Park, Maskwacis AB. Contact Tanya Saddleback 780-312-6191

August 15 – 17

- 2019 Alberta Indigenous Games, Rundle Park, Edmonton AB. albertaindigenousgames.ca

August 16 – 18

- Piapot Traditional Powwow, Piapot First Nation, SK.

August 17 – 18

- Metis Nation of Alberta, Annual General Assembly, St. Paul AB.

August 23 – 25

- Ochawapowace Cree Nation Powwow, Whitewood SK.

August 24

- Pine Lake Powwow, Pine Lake Camp, AB. Shari_Russell@can.salvationarmy.org 16

September 9 - 12

- National Gathering of Elders, Winnipeg MB. ngekanata.com

November 1 – 3

- Spirit of Our Nations Cultural Celebration and Powwow, Saskatoon SK

GREETINGS ON

National Indigenous People’s Day

Wood Buffalo is home to distinct Indigenous communities that make up our unique and diverse region. First Nation, Métis, and Inuit people share their stories and traditions giving us the opportunity to experience their vibrant culture.

It’s important to recognize and celebrate the invaluable contributions of Indigenous people as we move forward towards the process of reconciliation. We are committed to building respectful relationships and celebrating future achievements with Indigenous communities.

On behalf of Regional Council and the residents of Wood Buffalo, I would like to wish you the very best on National Indigenous Peoples Day.

Enjoy the celebrations!

Mayor Don Scott

www.rmwb.ca



New initiative showcases Siksika and area musicians

While Siksika and other First Nations are home to many gifted musicians, artists, and performers, it is not always easy to know where to tap into these talented people. On June 30 and July 1, a talent showcase for Indigenous musicians with cash prizes will be hosted by the First Nations Music Program at the Strathmore Rodeo Grounds. All Indigenous musicians are encouraged to register.

The program is a new initiative aimed at inspiring, equipping and showcasing Siksika and other Indigenous musicians from the surrounding area.

In March 2019, a Calgary based organization called Franciscans and Friends received a grant from the government of Alberta to undertake a First Nations Music Program. The pilot area for the program is Siksika Nation.

Some key aspects of the program are to gather and compile a directory of Siksika musicians and performers, to channel resources, to provide technical and logistical support to artists, and to develop a mentorship program that will remain after the program ends. One of the long-term goals is to make such a program available to First Nations across Alberta and eventually across the country. This program is open to all styles and genres of music from traditional, to alternative, to mainstream.

Franciscan and Friends founder, Denis Grady, explained that, “the program will allow for local artists to make themselves known and showcase their talents while working with other artists in constructive mentoring

relationships.” He added that, “by getting this database in order, local performers will be connecting themselves into a growing network and will allow for Indigenous musicians to access opportunities to ply their trade and to make an income from their work.”

Siksika Nation members, Joey Big Tobacco, Candace Twigg, Rocky Crowchief and Leita Sun Walk have been hired to develop the database and to begin the outreach stage of the program and the Music Project continues to look for others to join the staff.

Siksika Councillor, Carlin Black Rabbit has endorsed the Music Project for its potential impact on the community, saying, “The Music project will be a great benefit to musicians from Siksika Nation and will create a channel for all of our musically gifted members to showcase their talents and abilities both in our community and for a larger public audience. This will allow for a sharing of our traditional ways with others as well as put our artists in a position to develop their musical skills.”

Secondary benefits of the program will include opportunities for marketing, sound recording and



Siksika Councilor Carlin Black Rabbit and Denis Grady

engineering, grant writing workshops to access funding for artists, and promotion among local and regional organizations such as the Calgary school boards and groups that want to learn more about Blackfoot culture and music.

The program will host the First Nation Talent showcase at the Strathmore Rodeo Grounds on Canada Day weekend. The talent contest and artist database are open to any Indigenous talent including bands with one Indigenous member. First place is \$1000 for both individual and group performances. There will also be a Youth category. Anyone interested in working with the project, local artists or musicians wanting to be added to the registry are encouraged to put their names forward to denisgrady@gmail.com or call 403-397-1947.

MMIWG *cont. from p 2*

Justice into real, meaningful, Indigenous-led action.

“Since the Inquiry’s launch, we have taken steps to address early recommendations, honour missing and murdered Indigenous women and girls, their families, and survivors, and take action on issues reflected in the Calls to Justice. We are working with Indigenous communities

to improve health and wellness by investing in essential infrastructure, including housing, and eliminating boil water advisories. We are also working together to better support inherent jurisdiction of Indigenous peoples in areas like education, governance, and child and family services.

“We also recently introduced legislation to protect, promote, and revitalize Indigenous languages, and we are working to reform the criminal justice system to make

sure Indigenous women, girls and LGBTQ and two-spirit people receive the full benefit and protection of the law. Measures like these help tackle the systemic causes of violence that put Indigenous women and girls at risk, close the unacceptable gaps that exist between Indigenous and non-Indigenous peoples, and move us closer toward a Canada that is safer and more just for all.”

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National Gathering of Elders: September 9 - 12

This year marks the second National Gathering of Elders (NGE) which will be held in Winnipeg, MB following the huge success of NGE in Edmonton in 2017. The gathering has been greatly anticipated by many people across Canada. NGE Kanata, Peguis First Nation, and an advisory committee have spent the past two years planning the gathering which is set to take place on September 9 - 12, 2019 at the RBC Convention Centre in Winnipeg, Manitoba. The gathering will begin at 7am with a fire lighting and pipe ceremony. Grand Entry will take place at 10 am, led by the Aboriginal Veterans Association. Event organizers are encouraging all nations in attendance to bring their flags to participate in the entry.

The National Gathering of Elders has multiple elements to the gathering; there will be discussions on reconciliation, revitalization of language and culture, murdered and missing Indigenous women & men, honouring family, and protecting the turtle Island (climate change) led by facilitators from various First Nation, Inuit and Metis backgrounds.

An intertribal showcase, social dance, talent show, and tradeshow will take place over the 4 days.

The concept behind the National Gathering of Elders is to honour, celebrate and acknowledge Elders but anyone over 16 years and up, both Indigenous and non-Indigenous is welcome to attend. Participation by the younger generations is very important. Although all aspects of this gathering will be geared towards the Elders, event organizers feel that the younger generations in attendance are vital to carry on the stories, traditions and knowledge that will be delivered at the gathering.

"The Indigenous elders are full of traditions, stories and knowledge that we need to learn from to provide a better future for the next generation," states the NGE committee. "Elders spend their lives raising their families and sometimes their grandchildren only to be pushed aside at a certain age. The vision is to bring Elders to the forefront to teach and guide us with their wisdom to a better future; if we do not make the changes now and learn all we can then vital knowledge will be lost."

Event organizers are excited to see the many faces of people who attended in 2017 and all the new ones that will be participating in 2019. The Elders are eager to share their knowledge and excited to meet you all!



Powwow Dancing at the 2019 Ben Calf Robe Powwow.
Photo by Terry Lusty

For registration information visit ngekanata.com.

Cindy Gladue *cont. from p 9*

justice for Cindy and her family."

AFN National Chief Perry Bellegarde said the SC decision reinforces the need for fundamental changes to Canada's legal system to ensure fairness and dignity for Indigenous women and girls, and respect for First Nations approaches to justice.

"I agree with the statement in today's decision that 'we can – and must – do better' to address the failings of the justice system when it comes to Indigenous women and girls," said the National Chief.

"The decision includes some important changes to the law, notably instructions that judges must provide to juries in cases of sexual assault involving Indigenous women. Canada's highest court is acknowledging the prejudices and biases against Indigenous women and girls, and the need for reform. I am disappointed that the case is being sent back for re-trial on the reduced charge of manslaughter. We will continue to push for fundamental change in the justice system to embrace First Nations approaches like restorative justice and respect for our peoples and rights."

The AFN was an intervenor in R v. Barton, in support of justice for missing and murdered Indigenous women and girls, and for more respectful treatment of Indigenous

women in the justice system. In its submissions, the AFN argued the importance of the mandatory requirements of s. 276 of the Criminal Code to protect the equality and privacy rights of a victim, and the necessity for fair and balanced instructions to the juries regarding racial biases. The AFN also argued that the characterizations of Cindy Gladue during the trial perpetuated myths and stereotypes about Indigenous women that should not form any part of Canadian law.

"The lives of Indigenous peoples must be valued and we

need to fix the broken systems that consistently suggest our lives are worth less than others," said AFN BC Regional Chief Terry Teegee who holds the justice portfolio with the AFN.

"First Nations are underrepresented on juries and overrepresented in jails. This is why we continue to push for the support and implementation of restorative justice and to increase the representation of Indigenous people on juries and in the judiciary. We want all Canadians to stand with us in this work."



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BGCBigs *cont. from p 13*

the lives of youth for more than a century; in fact the roots of the organization date back to the turn of the 20th Century when the “Every Day Club” was established in New Brunswick with a mission to “give youth a chance to have some recreation and to see beyond the confines of their immediate situation.” There have been many adaptations to the club over the decades. The Boys and Girls Club of Edmonton changed its name to: Big Brothers Big Sisters Society of Edmonton and Area in 2003 to match other Big Brother Big Sister agencies across Canada. The organization offers numerous programs and initiatives geared toward ensuring that children have someone in their lives that can help them participate in activities that might otherwise be out of their reach.

One of the biggest needs of BCGCBigs today is additional support, not only from possible funders, but also through the training and development of additional mentors, adults with the skills needed to make a positive difference in the lives of others.

“At the moment,” explained Jeske, “we have about 1000 kids waiting for a mentor with our agency; about 650 are boys. Volunteers coming through our doors at the moment are mostly female, so we are currently seeing more male volunteers. About 200 families currently seeking mentors are identified as Indigenous families.”

Many of the Indigenous families who need support are requesting a mentor from their own communities. The biggest reason for this is cultural identity; these parents want their children to maintain and learn more about their own culture, traditions and lifestyle.

“At the moment,” noted Jeske, “we are not seeing the numbers of Indigenous volunteers we need for the children and youth on our waiting list. We are currently in the process of reaching out to Indigenous communities, organizations and agencies in an effort to increase the number of Indigenous volunteers needed by our families. We have been working very closely with the Bent Arrow Society and in fact do utilize some of the events they share in their community; we are closely networked with them and they have been very supportive. We haven’t been as strong with that in the past, but we are now increasing our involvement with Bent Arrow. We’ve also worked with

some smaller agencies in the city and are in the process of doing even more.”

BCGCBigs is also in the process of working with the Indigenous mentoring program at Grant MacEwan University; they have also done several presentations in the city to inform the public about who they are and what they do.

“We also received an invitation from a community member on the Enoch First Nation to make a presentation to Council so we can share information about who we are, what we do and how their members can help play an active role with us as mentors and volunteers. We’ve also University. They also conduct many presentations year round for businesses, post-secondary institutions and organizations.

Mentors are asked to work with the youth for a couple of hours every two weeks, or more often if possible but the program is flexible. The mentors can take the youth to a movie or a ball game, go swimming, bowling or maybe even to a pow wow or Indigenous festival. The organization also has events that it holds on a monthly basis, such as a yoga night or a family picnic. “We can even help by providing tickets that have been donated to us for some events,” added Jeske.

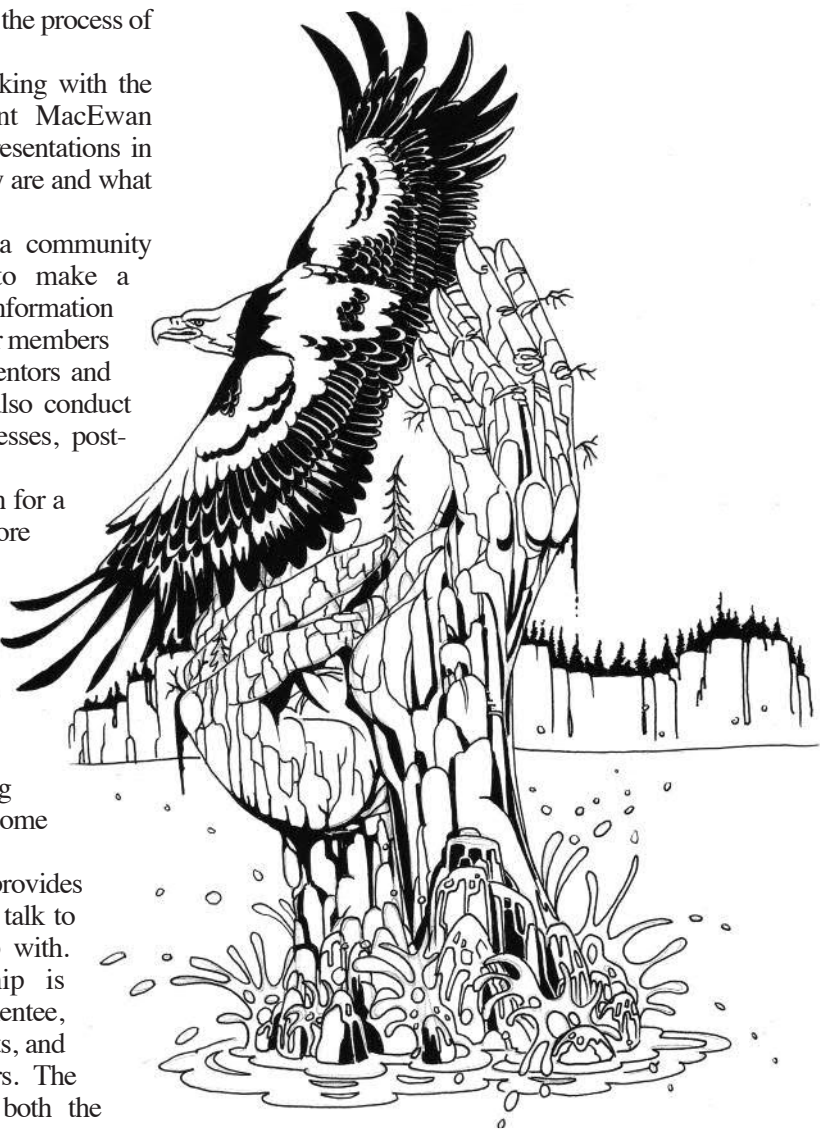
The Big Brothers mentoring program provides boys and young men with a role model to talk to and share the experiences of growing up with. Through regular outings, a relationship is developed between the mentor and the mentee, which is built on trust and common interests, and is supported by experienced case-workers. The result is a life-changing experience for both the mentor and the mentee.

The process for the Big Sisters mentoring program is similar for girls and young women.

Mentors do have require-ments and responsibilities, and a few are listed below. Though there is no upper limit on age requirements, some programs do have a minimum age. Mentors have to provide a satisfactory criminal record check, several references and complete in person and online training. Applicants must be trustworthy, energetic, mature, stable, reliable, accepting, patient, caring and respectful of others and must be supportive and

non-judgmental in their interactions with children and youth.

“Our number one priority for mentors is being responsible for the safety and well-being of their mentee at all times during outings, while having fun and building a friendship,” stressed Jeske. Before matches start, all mentors as well as the children and youth and their parents/guardians must complete mandatory child safety training, which provides important information on how to respond to safety concerns.



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Big Brothers Big Sisters

Boys & Girls Clubs Big Brothers Big Sisters
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Treaty Acknowledgements are important

(ANNNews) - It's been reported that a treaty land acknowledgement was recited at the beginning of the recent meeting that newly elected Premier Jason Kenney held with the chiefs and leaders of 48 First Nation communities in Alberta.

But Indigenous Relations Minister Rick Wilson has said that since the election, treaty land acknowledgements are optional at government events. This is in direct opposition to the policy of former Indigenous Relations Minister Richard Feehan and former Premier Rachel Notley who started all meetings and government events with treaty acknowledgements. The City of Edmonton also does them, as do many corporate and non-profit entities.

Minister Wilson said in the media that he hadn't heard any concerns about the change in protocol, that people in "his area" are concerned about the economy. It is true that Albertans are concerned about the economy, but signs of respect are also important.

Wilson, who represents Maskwacis-Wetaskiwin, says that he still does land acknowledgements at his events but has not heard personally any issues with other UCP officials not doing them.

"We're kind of leaving it up to everybody on their own accord, it depends on the situation," said Wilson from the legislature.

There is no doubt that all meetings that take place in Edmonton are on Treaty 6 Territory, the traditional lands of First Nations and Metis people. There is no situation where this is not the case.

To acknowledge the traditional territory is to recognize its longer history and to show respect for the Indigenous peoples who shared their land in friendship at the time of treaty signing despite being intentionally deceived.

It's disrespectful, stated Dr. Wilton Littlechild, Grand Chief of the Confederacy of Treaty 6 First Nations, when he read the announcement of the newly elected Provincial Government of Alberta that effective from this point, "the Indigenous land acknowledgement – once symbolic openings of most government events under the NDP – are now a matter of 'personal preference' at UCP official

events according to Minister of Indigenous Relations Rick Wilson."

Dr. Littlechild, an internationally renowned expert and advocate on Indigenous issues and former Commissioner of the Truth and Reconciliation Commission of Canada, is very disheartened at the comments of the Minister of Indigenous Relations. The TRC Report states 'All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships...Together Canadians must do more than just talk about reconciliation; we must learn how to practice reconciliation in our everyday lives and within...governments.'

"I think it's a very serious mistake and sets back all the good faith efforts by many across Alberta who have advanced reconciliation by this simple gesture of acknowledging the historical fact that Treaty territories existed before Alberta became a province. Such kinds of denial whenever they were done in the past have only fueled discord and animosity. I would urge both Premier Kenney and Minister Wilson to re-think this decision and withdraw it if they are serious about wanting to work with us as partners."

Minister Wilson is the MLA for the Maskwacis-Wetaskiwin constituency that is comprised of the largest collective population of First Nation citizens at Maskwacis Cree (Samson Cree Nation, Ermineskin Cree Nation, Louis Bull Tribe and Montana Cree Nation). The announcement is not being well received by the



leadership.

Meanwhile, the government of Canada is taking steps to change Canada's Oath of Citizenship to include a clear reference to the right of Indigenous peoples.

The proposed amendment to the Oath reflects the Government of Canada's commitment to reconciliation, and a renewed relationship with Indigenous peoples based on recognition of rights, respect, cooperation and partnership. It also demonstrates the Government's commitment to responding to the Calls to Action of the Truth and Reconciliation Commission.

"The change to the Oath is an important step on our path to reconciliation with Indigenous peoples in Canada," stated Minister of Immigration Ahmed Hussen. "It will encourage new Canadians to learn about Indigenous peoples and their history, which will help them to fully appreciate and respect the significant role of Indigenous peoples in forming Canada's fabric and identity."

The new proposed language adds references to Canada's Constitution and the Aboriginal and treaty rights

Continued on page 24

Bow Valley College's Indigenous Showcase and Powwow.

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BOW VALLEY COLLEGE

AGA presents Kablusiak: akunnirun kuupak and more

On June 21, for National Indigenous Peoples Day, the Art Gallery of Alberta will be offering free admission all day long and special programming. Take in exhibitions featuring the work of First Nations and Métis artists, including *Cul-de-Sac*, *Fix your hearts or die* and a new exhibit entitled *akunnirun kuupak*.

Also on June 21, join Dakota/Lakota multimedia artist and designer Alayne Goodwill-Littlechild for a free parfleche workshop. Parfleche is painted rawhide, a durable and incredibly versatile material that was essential to many Plains tribes. The designs painted on parfleche were just as important as what was held inside, often showing special family designs, stories and important events.

Workshop participants will learn about the history of Parfleche and its significance to Plains tribes. They will construct and paint their own parfleche piece to take home.

Three 45-minute workshops will be held on June 21 beginning at 2 pm, 2:45 and 3:30. Spaces are limited for each workshop; come early as each workshop will be filled on a first come first served basis.

Also at the AGA, on June 27, a free art-focused film screening of *Skindigenous* will be held in the Ledcor Theatre at 7 pm. *Skindigenous* is a 13-part documentary series exploring Indigenous tattooing traditions around the world. Each episode dives into a unique Indigenous culture to discover the tools and techniques, the symbols and traditions that shape their tattooing art. In this series, the art of tattoo becomes a lens for exploring some of the planet's oldest cultures and their unique perspectives on life, identity, and the natural world.

The AGA is pleased to screen four episodes of *Skindigenous* in conjunction with the current exhibition *Marigold Santos: SURFACE TETHER*.

The AGA Manning Hall Commission is featuring new photographic work by Alberta-based artist Kablusiak. The exhibit, entitled *akunnirun kuupak* will be on display until October 6, 2019.

Kablusiak is an Inuvialuk artist and emerging curator

based in Alberta. *akunnirun kuupak* stems from a trip back to Inuvik, part of Kablusiak's ancestral territory, in the summer of 2018 as part of the TD North/South Exchange residency program. The residency trip marks the first time Kablusiak returned to the area as an adult. During the residency period, Kablusiak had the chance to remount their performative ghost series, which they have been working with over the past several years.

The ghost serves as a foil for understanding their identity as an urban Inuk who is part of the growing Inuit diaspora. In bringing the ghost performance to Inuvik after a long absence and presenting the culmination of this work in Edmonton, Kablusiak reconnects to an important part of their being while simultaneously creating a presence for Inuit wherever they may be.

The exhibit was organized by the Art Gallery of Alberta, curated by Jessie Ray Short and presented by Capital Powered Art, an exhibition series sponsored by Capital Power Corporation.

Kablusiak is an Inuvialuk artist and curator based in Mohkinstsis (the Cree name for Calgary) and holds a BFA in Drawing from the Alberta University of the Arts, Calgary. They recently completed the Indigenous Curatorial Research Practicum at Banff Centre for Arts and Creativity. Kablusiak uses art and humour as a coping mechanism to address cultural displacement. The lighthearted nature of their practice extends gestures of empathy and solidarity; these interests invite a reconsideration of the perceptions of contemporary Indigeneity.

Kablusiak is a board member of Stride Gallery (2016-present). Awards include the Alberta Foundation for the Arts Young Artist Prize (2017), Primary Colours Emerging Artist Award (2018) and the Alberta College of Art and Design's TD Insurance Meloche Monnex Career Award for Alumni (2018). Kablusiak, along with three other Inuit curators, will be creating the inaugural exhibition of the new Inuit Art Centre in 2020.

Exhibit curator, Jessie Ray Short is an artist,



Detail from 'akunnirun kuupak' at AGA.

filmmaker and independent curator whose cross disciplinary practice involves memory, visual culture and Métis history. In the past 10 years she has exhibited work nationally and internationally at venues including The Banff Centre for the Arts, M:ST Performative Arts Festival in Calgary, and at the Wairoa Māori Film Festival in Wairoa, Aotearoa (NZ). As a curator she has worked on various projects most notably *Jade Carpenter: Mourn* at City of Calgary Open Spaces Gallery and *Mixed Berries: Amanda Strong* and *Bracken Hanuse Corlett* at Gallery 2, Grand Forks, BC. She has worked for the Ociciwan Contemporary Art Collective, based in Edmonton, and currently works as a program coordinator for TRUCK Contemporary Art in Calgary.

Since the opening of the new AGA in January 2010, the Capital Power Corporation has been the major sponsor of exhibitions and programs at the Art Gallery of Alberta. Through the "Capital Powered Art" program, Capital Power has helped present over 30 unique exhibitions at the AGA.

In 2019, as part of their commitment to innovation and creativity, Capital Power is supporting the presentation of new works by Alberta contemporary artists in Manning Hall, in addition to major exhibitions throughout the AGA.

The Art Gallery of Alberta is a centre of excellence for the visual arts in Western Canada, connecting people, art and ideas. It is located at 2 Sir Winston Churchill Square in the heart of downtown Edmonton. For more information visit youraga.ca.

Kablusiak akunnirun kuupak

March 16 - October 6, 2019



 art gallery of alberta youraga.ca/kablusiak Capital Power  capital powered art

Organized by the Art Gallery of Alberta. Curated by Jessie Ray Short. Presented by Capital Powered Art, an exhibition series sponsored by Capital Power Corporation. Image: Kablusiak, *Boo Lake*, 2018. Photograph: Courtesy of the Artist & Jarvis Hall Gallery.

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Student Reconciliation Walk gives hope for the future

By Regan Treewater

(Edmonton) - ‘Reconciliation’ should be a word at the forefront of every Canadian’s consciousness – but nowhere is this focus on understanding more important than within elementary and secondary education. As today’s youngsters become tomorrow’s politicians, policy makers, teachers, civil servants, business-owners, professionals, laborers, tradespeople, and global citizens, the nation strives to acknowledge the overdue necessity of promoting greater awareness and understanding.

On June 7, amidst a downpour, school-aged children from the Edmonton Public and Edmonton Catholic school systems gathered at Sacred Heart Centre to participate in the 2019 Reconciliation Walk. A cooperative effort undertaken by Edmonton Public Schools, Edmonton Catholic Schools, and City of Edmonton as part of the Truth and Reconciliation Committee Call to Action, the event marked the city’s fourth annual Reconciliation in Edmonton Day.

Over 150 young people, of varying ages, were greeted by masters of ceremonies Nadya Bigstone and Skyler Gladue with warm words and traditional salutations. Student drumming group Nehiyaw Pimatisiwin seized the audience’s attention with an honoring song that reverberated within the cores of all those present, while a procession of flag-bearers marched ceremoniously down the aisle. Following a Cree prayer by Elder Betty Letendre, and a moving Treaty 6 acknowledgment by Joshua Fetter, selected students took turns approaching the microphone to elaborate upon their individual understandings of what ‘reconciliation’ really means.

As speakers addressed a blur of bright orange t-shirts sported by attendees, it was explained that 2019 has been proclaimed the year of Indigenous languages by the United Nations. This seemed to resonate with students, as they had clearly begun to reflect upon their own language based conceptualizations of ‘self.’

In their own words, students equated connotations of reconciliation with cultural identity, and in turn, Canadian

cultural identity with a need for Indigenous language learning and preservation. Others focused on their hopes for greater respect within the education system surrounding Indigenous topics, while still others found the concepts of harmony and unity to be at the core of the terms ‘reconciliation.’

Notable to onlookers was that these meaningful observations were being shared by youth representing both Indigenous and non-Indigenous communities. Also striking, as the youngsters spoke, was how articulate they were. Perhaps a bit inhibited by the prospect of large-scale public speaking, many were visibly nervous, but their ideas were expressed with such touching elegance and conviction that it was difficult not to imagine a future of respect and increased understanding – one could not help but think that perhaps society could glean greater perspective and insight about reconciliation from these kids.

The event was the inspired realization of a vision shared by many collaborators, all of whom should be recognized for their work in cultivating lasting and meaningful educational experiences. In a celebration of this cooperative effort a video montage created for the occasion was screened for those in attendance. Students modeled the ideals of unity and teamwork with a moving performance of “We Are Canada” sung by the Monsignor Fee Otterson Glee Club and the accompanying beats of Nehiyaw Pimatisiwin. The catchy tune left attendees humming as they gathered their belongings and suited up for a drenching walk to Victoria School of the Arts.

Accompanied by Elders and prominent community members, students trudged through Downtown Edmonton’s sizeable puddles, while others opted to pile into big yellow school buses to escape the rain. Upon



Edmonton area students participated in a student walk for reconciliation.

arrival at Edmonton’s Victoria School of the Arts (part of EPSB), there was yet another ceremony held to mark the occasion with the handing down of proclamations by Edmonton City Council and the Mayor.

As awareness increases, and Edmonton’s elementary and secondary students become more literate in Indigenous culture and history, there is the optimistic potential for gradual healing – and perhaps, ultimately, reconciliation. This walk signified the fourth of its kind, and will no doubt grow in attendance and public engagement next year.



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Premier Jason Kenney pitches energy plan to First Nation leaders

(ANNews) - Alberta Premier Jason Kenney hosted his first meeting with Alberta’s First Nations leaders on June 19 at Government House in Edmonton to discuss ways to increase Indigenous participation in the economy.

The premier said that partnering with Alberta First Nations in resource development is an “economic and moral imperative.”

Leaders from 48 communities attended the meeting, including the Grand Chief of the Confederacy of Treaty 6 First Nations Wilton Littlechild, Grand Chief of Treaty 8 Alberta First Nations Arthur Noskey and Grand Chief of Treaty 7 Nations Roy Fox.

Indigenous Relations Minister Rick Wilson and other cabinet members joined the June 10 government-to-government meeting in Edmonton to plan a path forward.

“It is critical that the Government of Alberta work collaboratively with First Nations in the spirit of reconciliation,” stated Premier Kenney. “We are renewing the tradition of our annual joint meeting of the provincial cabinet and Alberta’s First Nations chiefs. We discussed practical solutions to ensure opportunity and inclusion of Indigenous people in Alberta, including the vision of First Nations being partners in prosperity by participating in major resource projects.”

A significant part of the discussion explored ideas about Indigenous participation in major energy projects, including the formation of an Indigenous Opportunities Corporation (IOC), which had been presented during the election campaign as a UCP promise.

“We have to think differently about how Indigenous communities participate in the economy,” noted Minister of Indigenous Relations Rick Wilson. “The IOC would be unique in Canada, backstopping up to \$1 billion in Indigenous investment in responsible energy projects.

Ownership can grow wealth that communities can reinvest in themselves.”

The Chiefs and ministers also discussed the possibility of formalizing relationships through protocol agreements.

After the meeting Premier Kenney announced that Alberta will bring in legislation this fall to create the IOC, a Crown corporation backstopped by \$1 billion to help First Nations invest in major energy projects like pipelines.

The corporation will provide loan guarantees to Indigenous groups who want to invest in the energy sector.

“While there has been a lot of great progress to celebrate our First Nations, the truth is there are still too many Aboriginal Albertans who live in poverty who have not enjoyed the prosperity of this province,” Kenney said. “And our government is determined to work collaboratively with our First Nations to change that and to ensure that Aboriginal Albertans are full partners in prosperity.”

The chiefs came away from the meeting feeling positive. Grand Chief Wilton Littlechild said the talks were productive and that he believes energy investment can be done responsibly to the environment.

He said the discussion was about growing the economy, but not development for its own sake.

“We also heard concerns, of course, about is it possible to have sustainable development and promote respect for



Premier Jason Kenney with Treaty 6 Grand Chief Wilton Littlechild, Treaty 8 Grand Chief Arthur Noskey and Treaty 7 Grand Chief Roy Fox.

Mother Earth at the same time," Littlechild told reporters.

"From our experience the answer is yes.

"It's not no to any development or yes to all development. We need to seek a balance, and that's been the approach of those successful First Nations that have been able to capitalize on that opportunity."

The money from the IOC will go to First Nation and Metis Communities who want to invest in the energy sector. Grand Chief Roy Fox was glad to hear that eligibility would include renewable energy projects as well as pipeline projects.

"It was encouraging to hear the premier talk about continuing with that kind of approach," he noted. "We have a 200-megawatt wind farm, and we are proposing another one, another 200 megawatts."

Grand Chief Arthur Noskey was also feeling optimistic about the meeting. "Working relationships, and this billion-dollar fund to backstop investments for First Nations to have their foot in the door, and the economic benefits of Alberta – that was ideal thinking for us."

Treaty Land *cont. from p 21*

of First Nations, Inuit and Métis peoples: “I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada, including the Constitution, which recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis peoples, and fulfil my duties as a Canadian citizen”.

Taking the Oath of Citizenship is the last step before receiving Canadian citizenship. It is a public declaration

that the new citizen is joining the Canadian family and that the new citizen is committed to Canadian values and traditions.

“The Truth and Reconciliation Commission’s Calls to Action are an important roadmap for all levels of government, civil society, education and health care institutions, and the private sector to ensure Indigenous people are included as we build a stronger Canada together,” stated Minister of Crown-Indigenous Relations, Carolyn Bennett. “The change to the Oath of Citizenship responds to Call to Action No. 94 and demonstrates to all Canadians, including to our newest citizens, that

Indigenous and treaty rights are not just important to Canada - they are an essential part of our country’s character.”

“Reconciliation with First Nations, the Inuit and the Métis is not only an Indigenous issue; it’s a Canadian issue,” added Minister of Indigenous Services Seamus O’Regan. “It will take partners at all levels to move reconciliation forward. Today, we are advancing that partnership by proposing that all Canadians make a solemn promise to respect Indigenous rights when they recite the Oath of Citizenship.”

"I welcome the Government's new legislation to change the Oath of Citizenship to better reflect a more inclusive history of Canada, as recommended by the Truth and Reconciliation Commission in its final report," noted Senator Murray Sinclair.

“To understand what it means to be Canadian, it is important to know about the three founding peoples - the Indigenous people, the French and the British. Reconciliation requires that a new vision, based on a commitment to mutual respect, be developed. Part of that vision is encouraging all Canadians, including newcomers, to understand the history of First Nations, the Métis and the Inuit, including information about the treaties and the history of the residential schools, so that we all honour the truth and work together to build a more inclusive Canada."

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Federal Court Rules in favour of Blood Tribe

(June 12, 2019) – Blood Tribe Chief Roy Fox and Councillors are pleased to announce that a judgement has been received from the Federal Court on what is known as the “Big Claim” – a claim which the Blood Tribe has been pursuing for many years.

Justice Zinn of the Federal Court of Canada, in his decision of June 12, 2019 found that “Canada is in breach of the TLE formula in the Blackfoot Treaty of 1877 [Treaty 7] in regards to the size of the Blood Reserve. The Blood Tribe was entitled under the Treaty Land Entitlement formula to a reserve of 710 square miles, whereas the current reserve is 547.5 square miles. Canada is liable to the Blood Tribe for this breach of Treaty.”

The Big Claim was set out in 3 parts as follows:

The Blood Tribe claimed that Canada failed to fulfill its Blackfoot Treaty obligation to provide 1 square mile of reserve land for each 5 members of the Blood Tribe (the Treaty Land Entitlement).

The Blood Tribe claimed the lands between the Mary and Kootenay Rivers, to the mountains and to the International Boundary as its reserve; and

The Blood Tribe claimed that its reserve was established by the 1882 Nelson survey, which surveyed the southern boundary of the reserve 5 miles further south than it is currently, which would add approximately 100 square miles to the reserve.

The Federal Court’s findings agreed with the Blood Tribe’s claim that there was an outstanding Treaty obligation and that the Tribe is owed a further 162.5 square miles based on the population at the time.

Chief Fox and the Councillors are hopeful that the government will not appeal the ruling. They stated, “The Blood Tribe trusts that given the history of the Big Claim and the fact that both the ICC and the Federal Court have found that the Blood Tribe has a valid claim that Canada will not be appealing this recent judgement and that there will be finality to this long outstanding treaty obligation.”

The Big Claim was first filed in Federal Court in 1980 and was held in abeyance there while alternate processes to litigation were pursued. After all those processes were

exhausted, the Big Claim was ordered to be heard in the Federal Court in three phases.

Phase 1 was the oral history evidence of Blood Tribe Elders and was heard in May of 2016 in Standoff, Alberta. Phase 2 was a hearing on the substantive legal issues and was heard in Calgary in May and June of 2018. Historical and expert evidence was presented at that time. Phase 3 will deal with remedies or the damages that the Blood Tribe suffered.

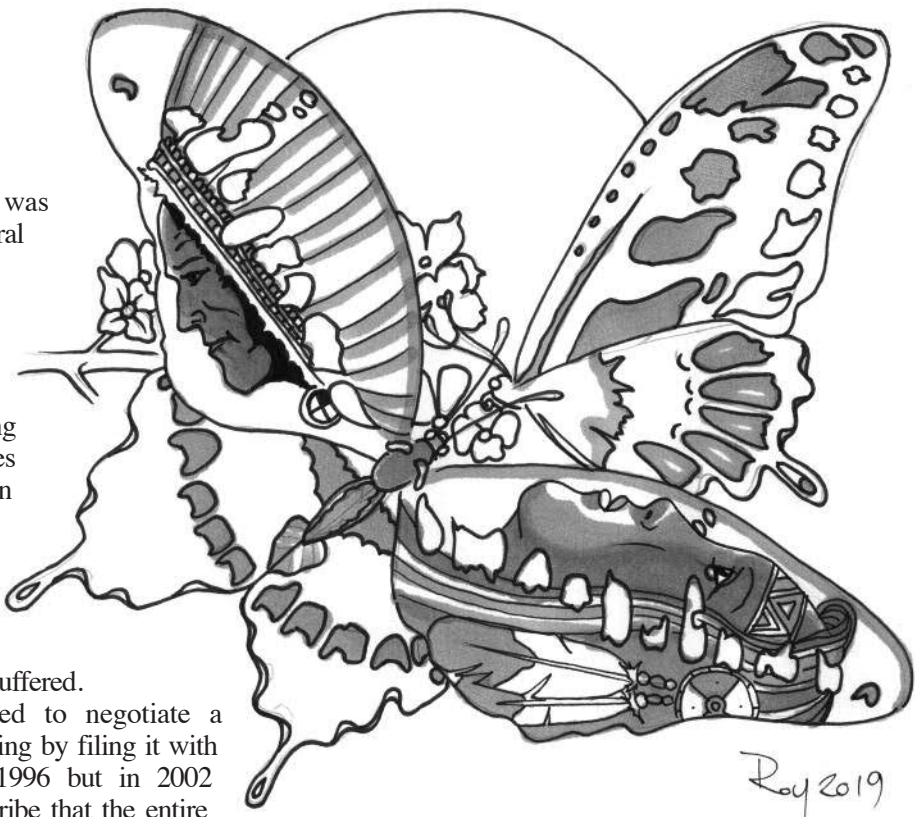
The Blood Tribe attempted to negotiate a resolution to this Claim including by filing it with Specific Claims Canada in 1996 but in 2002 Canada informed the Blood Tribe that the entire claim was rejected for negotiation through the Specific Claims process.

Following that, the Blood Tribe requested that the Indian Claims Commission (“ICC”) conduct an inquiry into the claim in 2003. After all steps in the inquiry had been taken, including hearings in the community with a number of Blood Tribe Elders, the ICC issued its report in August, 2007. The ICC found that Canada should negotiate part of the Big Claim. Specifically, the ICC found that the Blood Reserve was created in 1882 and that a surrender by the Blood Tribe was required when Canada moved the southern boundary 5 miles north to the present boundary. As no surrender occurred, Canada breached its fiduciary obligations to the Blood Tribe.

Canada took nearly two years to consider the ICC’s report and provide the response to the Blood Tribe in May of 2009 that it was the Government of Canada’s position that there was no outstanding lawful obligation on the part of the Government of Canada with regard to the Big Claim.

As a result of Canada’s position, Blood Tribe Council reviewed all the options with respect to the Big Claim, including requesting further negotiations with Canada but ultimately there was no recourse but to pursue it through the Federal Court.

Now that the Federal Court of Canada has provided its



decision Blood Tribe Council will be reviewing the options available to the Blood Tribe including the steps to bring this before the Court to have Phase 3 held and will continue to keep Blood Tribe members informed on the steps being taken in the Big Claim.

The Blood Tribe notes that Canada has set out in its litigation guidelines that decisions on judicial reviews and appeals should be subject to full consultation within government and be limited to important questions and that the Government of Canada will not judicially review or appeal every decision with which it disagrees.

They are hopeful that the government will not be appealing the ruling.

“The Blood Tribe Council thanks the many people that supported this Claim through the years,” stated Chief Roy Fox, “including the many Elders who have provided evidence at both the Indian Claims Commission hearings and the Federal Court, the Society members, the Chief and Councillors who never gave up, the Blood Tribe members who participated in the Blockade and the run to Ottawa, the technicians that worked on the claim, the legal team of Walsh LLP and the Elders who have passed on without seeing this result but continued to give us strength throughout.”

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Kuby *cont. from p 11*

emphasizing unimportant factors (“solar energy is not that efficient”).

“To combat these solar myths, it is important to look at the broad scope of a system on an annual basis and over a 30+ year lifespan since that is how long the investment will last. The day to day performance is not as much of an issue as the amount of energy generated over a year, or whether or not solar panels can supply 100% of your required energy demand.”

When evaluating the viability of solar PV, added Yereniuk, it is important to ask the right questions, and not get drawn into narrow arguments against one aspect of the industry.

“For example,” he said, “some say that solar doesn’t work in Canada because there is too much snow. It’s a little surprising that the misconception of solar panels in winter is still mentioned as frequently as it is. Winter does not hinder the performance of solar panels as much as one might think. Yes, if there is 30cm of snow covering the modules, then they will not produce energy but at the same time, the amount of hours they are covered with snow on an annual basis is minimal. Most solar irradiance comes in spring, summer, and fall months when there is no snow coverage. If most ‘sun-hours’ come when there is no snow, then the effects of snow coverage are minimized. To quantify this trend, NAIT performed an in-depth study of snow coverage on solar modules in Edmonton, Alberta and Grand Prairie, Alberta. This study determined that snow coverage will only reduce annual solar energy

output by ~5%.”

Some people say that it’s too cold for solar panels in Canada to work

“This is just not true,” he explained. “The fact is that solar panels operate more efficiently in cold weather. The cold weather actually increases the efficiency of electrical current transmission throughout all electrical devices by reducing the resistance of the wiring. According to Gordon Howell of Howell-Mayhew Engineering, a solar power system will operate at “29% better than its rating” when it is -45C. So cold weather is actually extremely beneficial for solar energy systems. Because solar panels operate so much better in cold climates, engineers must plan for cold weather generation.”

Another myth, he noted, is that solar panels do not pay for themselves.

“This myth is based on knowledge that is five to 10 years old, but a lot has changed in that time. Efficiency of solar panels continues to increase, and material cost as well as installation costs steadily decrease every year. Solar panels will pay for themselves in 8 to 16 years depending on what province you’re in. Your location will determine the key metrics when trying to assess the cost of solar panels. These factors are what solar power incentives are available to you, how much you pay for energy/transmission & distribution, and how developed the solar market is (more solar installers typically means more competitive pricing).

“Solar panels have now reached the point where they will pay for themselves. It is still a medium to long-term investment, but it makes sense especially if you plan on



being in the same house for the next 15 years.

If you’re looking to get your money back in 5 years, try private equity investment. If you are looking for a very safe long-term investment which will pay for itself over time while providing you insurance against a volatile electricity market, then look no further than solar panels.”

Solar panel installation from Kuby Renewable Energy begins with a phone call from you and a free appraisal from Yereniuk and his team of experts. If you are planning on an environmentally friendly future, there is just no better place to begin than by installing solar panels on your home, on your business and in your community. To learn more about Kuby Renewable Energy check out the website at: kubyenergy.ca or call 780-340-5829. Kuby Energy is located at 14505-114 Ave NW, Edmonton.

Call for action *cont. from p 8*

violence against Indigenous women and girls and those at risk,” said AFN National Chief Perry Bellegarde.

“Lives are at stake. We cannot wait any longer for real action and real results to ensure the respect, safety and security of all First Nations at risk, and these efforts must be in coordination with survivors and families. I lift up survivors, family members and all those who shared their experiences. I thank them for their strength and courage in this important truth-telling exercise. We continue to stand with you in your healing journey.”

The two volume final report includes 11 chapters, four overarching findings and more than 200 recommendations.

“There’s no reason we shouldn’t be acting right now and AFN is already working in many of the areas identified for action, including First Nations control of child welfare, the revitalization of Indigenous languages and a new fiscal relationship that will help build healthier and safer First Nations,” said National Chief Bellegarde.

The AFN, together with First Nations, families and other Indigenous organizations, has consistently called for immediate action prior to the Inquiry and during the Inquiry process, and has outlined specific areas where immediate action can be taken to address and end

violence.

“I support the call for a strength-based approach that recognizes the deep and abiding love and care that we have for our women and girls,” said AFN Ontario Regional Chief RoseAnne Archibald, who holds the national portfolio for women’s priorities.

“We must always remember that we are talking about people – mothers, daughters, sisters, our children and family members who are loved. These are not just numbers and statistics. I also urge governments to invest funding in Indigenous women for new and innovative programs and services that will create substantive equality for our women so they are strengthened and can live safe and secure lives.”




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Book Review

No Surrender: This land remains Indigenous

by Sheldon Krasowski
Publisher: University of Regina Press
ISBN: 978-0-88977-596

Reviewed by Regan Treewater

With a gripping title that could never be misunderstood, Dr. Sheldon Krasowski, of Athabasca University, has recently published a work that challenges longstanding paradigms once held as historical truths, and promises to redefine how the Canadian public narrates its murky past.

No Surrender: The Land Remains Indigenous, published in 2019 by the University of Regina Press, turns a sharp critical gaze toward contemporary perceptions of Treaties One through Seven which were negotiated with the government of Canada between 1869 and 1877.

“The Canadian government has always taken a narrow view of the treaties with Indigenous peoples,” commented Krasowski in an April 2019 opinion piece in *The Globe and Mail*. He elaborates that “they focused on the treaty text itself, despite an abundance of oral and written evidence from the treaty negotiation period.”

Krasowski’s book has achieved this ideal synthesis of textual and testimonial analysis. As his mentor, Dr. Winona Wheeler put it: “Krasowski is among the first generation of non-Indigenous students who did their undergraduate and graduate degrees in Indigenous Studies (Native Studies) where Indigenous perspectives and voices are given substantial attention and celebrity.”

Compelled to challenge a standard narrative, repeated so often that it has been embraced by some as unequivocal fact, Krasowski has managed to unearth pieces of an historical jigsaw puzzle and reconstruct past truths long ago buried.

“My studying treaty history began when an Indigenous student in one of my first postsecondary classes remarked that: everything that has gone wrong between Indigenous and non-Indigenous people can be traced back to the

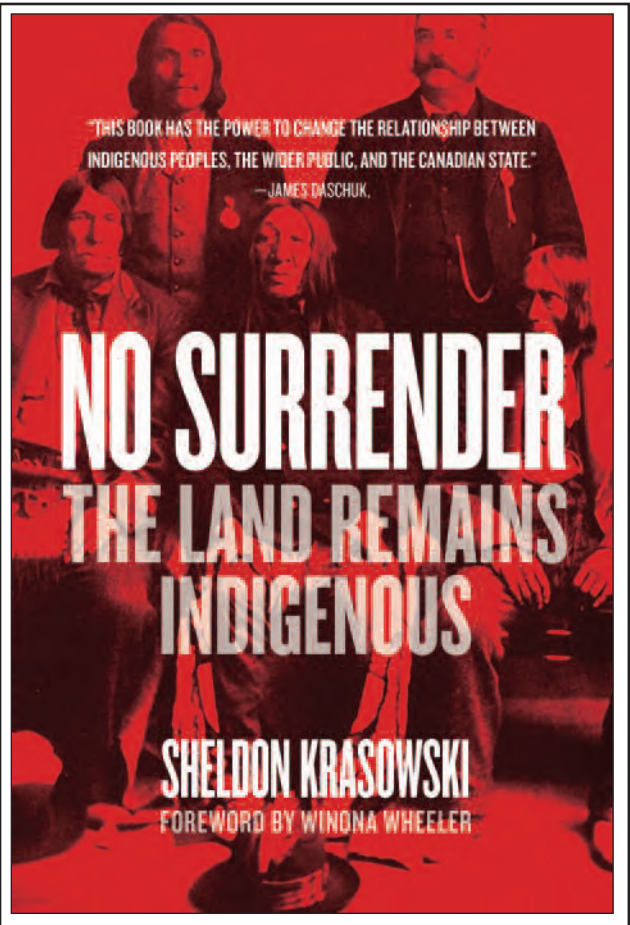
treaties.” For those well versed in the intricacies of treaty history, some of Krasowski’s discoveries might prove shocking, particularly that “the numbered treaties were not restricted by cultural misunderstanding. Both Indigenous Peoples and Euro-Canadians clearly understood the treaty relationship, as reflected in the eyewitness accounts of the numbered treaties.” The author’s categorical dismissal of “cultural misunderstanding” as the malignancy of the treaties themselves, contradicts the accepted discourse perpetuated in many academic and political circles. They reveal that the Canadian government had a strategic plan to deceive over the “surrender clause” and land sharing.

According to Krasowski’s research, Canada understood that the Cree, Anishnabeg, Saulteaux, Assiniboine, Siksika, Piikani, Kainaa, Stoney and Tsuu T’ina nations wanted to share the land with newcomers - with conditions - but were misled over governance, reserved lands, and resource sharing. Exposing the government chicanery at the heart of the negotiations, *No Surrender* demonstrates that the land remains Indigenous.

As Wheeler puts it: “Krasowski’s findings are revealed through an original approach he takes, which is grounded in oral history based in Indigenous research methodologies.” Krasowski himself states: “Indigenous oral histories comprise an important component of the formalized treaty records, but they must be treated carefully. As with the analysis of historical sources careful attention must be paid to the speaker, the recorder, and how the document compares with other written and oral sources on the subject.”

Through this meticulous lens, the author explores through memoirs, journals, and less prominently circulated materials, the dimensions of non-dominant perspective. For example: “Eyewitness accounts of the treaty negotiations by missionaries of all denominations are some of the most important sources on the numbered treaties, especially letters and diary entries.” He correctly highlights the diversity of pan-denominational perspectives, and through comparative analysis, he brings to life voices buried by time and selective historical censorship.

Like John Tobias before him, Krasowski also “rejects



the cultural misunderstanding thesis,” and in doing so has joined a cohort of well-supported trailblazers in the discipline of Indigenous Studies. Within academic communities his assertions are less controversial, while for many Canadians with varying literacy in treaty history, his primary thesis could contradict much of what they were taught in school. This is vividly evident in Krasowski’s discussion of Treaty Three: “These additional written sources and the published oral histories highlight discrepancies in the surrender clause, and the significance of agricultural provisions, which add new dimensions to our understanding of the Treaty Three negotiations. These sources show that the Treaty Three negotiations were more complex and controversial than has often been described.”

Continued on page 30

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Cree Language Program is flourishing in YEG

By Susan Oreski

Tansi! Welcome to the wonderful learning environment of Our Lady of Peace Catholic Elementary School, a Nehiyaw Pimatisiwin Cree Language and Culture Program, located in the Mayfield area of Edmonton. We believe that everyone is welcome and has a ‘place in the circle’ as we learn about who we are, where we come from, and where we are going. Cultural awareness and diversity are at the root of who we are and how we learn.

We are so proud of our students and our school. Our culturally relevant approaches provide students with a knowledge of their background as well as a platform from which to build a strong identity. Our Kindergarten to grade 6 students work with a Cree teacher on developing and preserving Cree Language skills. With this year being the International Year of Indigenous Languages and with the Calls to Action on Education and Indigenous Language revitalization, it is important to build the foundation of Cree language in our students. Last month our students shone brightly at Edmonton Catholic’s Cree Language Festival where the importance of the spoken word was emphasized. Even our kindergarten students participate in literacy by bringing home our highly



engaging Indigenous literacy back packs developed by our learning coach.

We are proud to be the only elementary school in the Edmonton Catholic School District with a Braided Journeys Program. Braided Journeys programming is intended to support First Nations, Métis and Inuit youth to become leaders of character, vision and action. Indigenous youth are provided multi-component, culturally-based programs that challenge their creativity, build on their skill set, and increase their support network. In the morning, students requiring support in literacy are provided with small group instruction. In addition, we have university tutors who come to our school to support our students by strengthening our literacy focus. In the afternoon, our students receive cultural enrichment. Just recently we helped organize Edmonton Catholic’s Ben Calf Robe Pow Wow at Clarke Stadium. We were represented by our own Tiny Tot Princess, Junior Princess and Ambassador.

Through the Braided Journeys Program our students learn to drum, sing and dance. Because of this, our students have been asked to perform at various venues such as Orange Shirt Day at City Hall, school events and we were honoured to perform an opening flag song for Senator Murray Sinclair when he was in Edmonton in April.

Through the strengthening of culture, our students are able to develop a strong identity of self. Every month, our Braided Journeys Instructor presents an Indigenous book of the month to the entire school. Through the books, various teachings and activities emerge such as bannock



Students from Our Lady of Peace Catholic Elementary School in Edmonton.

and tipi teaching and the Grandfather 7 Sacred Teachings. As well, we honour oral storytelling and invite our Elders and guests to teach, entertain and remember cultural beliefs, customs, rituals and history. We place importance on presenting our students with a variety of opportunities such as beading, making ribbon shirts and skirts, researching Indigenous War Veterans in November, learning how to make bannock, celebrating Metis week with jigging and making sashes. We also celebrate together during our annual January Round dance.

We honour what has been given to us through the pipe ceremony which the entire school attends, along with our families and community members. We value our Elders and ensure that they are visible in our school. Every year we showcase our year’s achievements at our annual Tea and Bannock where students perform, and display works for families and guests.

If you would like to learn more about Our Lady of Peace Cree Language and Culture School (Nehiyaw Pimatisiwin), please come see us or visit on Twitter: @ourladyofpeace1; Instagram ourladyofpeaceecsd; Facebook: OurLadyofpeaceschoolEdmonton; or website: ourladyofpeace.ecsd.net

Susan Oreski is Principal at Our Lady of Peace Elementary School in Edmonton.



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Metis Spring *cont. from p 10*

powerful and inspiring group with a quest to satisfy audiences near and far. Though there are some newcomers in the group most of the dancers have been performing for more than 10 years.

The Pine House square dancers have been together as a group for 2 years and have previous experience dancing with other groups. Their main focus is to promote Métis Culture as well as to inspire the youth to continue their Métis traditions.

The Ivan Flett Memorial Dancers are from Winnipeg, Manitoba. The three siblings, Michael, Jacob & Cieanna have shared a passion for dance since early childhood. They perform traditional dances of the Red River Jig mixed with modern dancing known as the hip hop jig. They hope to motivate and inspire people of all ages while bringing awareness to their strong and vibrant Métis culture.

The Junior Jigging (7-12) and Junior Youth Jigging Category (13-18) included both male and female competitors. First Place in the Junior category was awarded to Keidradyn Berland with second place going to Aalah Hamblar. Natalie Webb and Bella Parry finished third and fourth. The Youth Category was won by Paulina Kuznetsov with Kenton Allok, Breanna Ross and Kevyna Randle finishing second through fourth respectively.

The Female Adult Jigging competition was won by Lisa Quintal; Jocelyn Ladouceur, Mavis Goodswimmer and Nadine Gladue finished second, third and fourth. Raymond Gladue took home first place money in the Adult Male Jigging category while Corey Poitras finished in second, just ahead of Trevor White and fourth place finisher Andy Quintal.

The Female Performers and Male Performers Jigging competition was a new addition to the competitive program this year. The Female category was won by Jolene Langford with second through fourth place going to Cienna Harris, Delphina Highway and Amara Stranger. The Male Performers Jigging category was won by Jayde Fiddler. Jacob Harris finished in second place with Modest McKenzie and Michael Harris finishing third and fourth.

The (Male/Female) Senior Jigging competition was won by Bev Lambert; Jack Flett finished second with Eddie Poitras and Carolyn Karakonti finishing in third and fourth place.

The Fiddling contest proved to be a hard-fought battle again this year, once again a sign that the annual competition continues to attract quality competitors.

Winner in the Junior Fiddling ((Male/Female) category was Karen Hutschal; Hanna Chartand placed second while Julianna Houle and Jaxon Willier finished third and fourth respectively. The Male/Female Youth Fiddling competition saw Samuel Corry finish first; Zachary Willier, second; Rigel Borch, third and Shade Clark, fourth.

The Adult Amateur Fiddle competition was won by Amber Gordon with Corey Poitras second and Jackson Corry, third.

The Open Fiddle category saw Ethan Harty take home top prize money while Allison Granger, Colton Bear and Braden Gates finished second through fourth. Eddie Poitras took home the top prize in the Senior Fiddling category with Ronnie Guitae finishing second. There were no entries for third and fourth place.

MCFS Program Manager Florence Gaucher organized and oversaw the event and said she was pleased again this year to see so many people attend the event and express their interest in Métis dance, music, tradition and culture.

“It was another outstanding event; we had some good weather, great crowds,

outstanding entertainment and keen competition,” she said. “We are grateful for the ongoing support of the St. Albert and surrounding communities and very pleased to see that so many different ethnic groups joined us again this year. Thank you to everyone who participated and congratulations to all of the winners.”

Servus Credit Union Place is a large and well-serviced facility with lots of parking space and the popular 320,000 square foot multipurpose leisure centre that houses three NHL-sized arenas, an aquatic centre, fitness centre, indoor playground, three gymnasium courts, two field houses, a teaching kitchen, and numerous retail operations and food service outlets.

MCFS works diligently to ensure that they make a positive difference in the lives of both those they serve and in society as a whole. The organization has a proven track record and a lengthy list of objectives that work to ensure that Aboriginal children, women and families have access to services and opportunities that they may not be able to access by themselves. MCFS endeavours to improve the quality and effectiveness of social services to Aboriginal children and families in need and in doing so develops and provides programs that preserve and strengthen families. The organization also promotes the health and well-being of Aboriginal children and families by building capacity in the Métis community through the provision of culturally sensitive and appropriate services and programs.



Top: Fiddlers Calvin Volrath and Alfie Myher. Bottom: Jigging Competition Judge Luc Gauthier is joined by fellow judges Jenny Troock and Sonia Desjarlais.

MCFS programs include: Aboriginal Child and Family Support, Family Services, Choices/Choices a Partnership Stay in School and Youth Support Program, Community Support Homes (Foster Care), Kinship Care, Family Violence, Protection of Sexually Exploited Children and the Street Outreach Team Assisting community resources.

For more information about Métis Child and Family Services see the website at: www.metischild.com. To learn more about Métis Spring Festival 2019 contact Florence at 780-452-6100 or email: florencemc@metischild.com

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High School students experience innovative STEM Career Day

By Regan Treewater

In a glowing testament to collaborative innovation, inspired community-minded dedication, and inclusive engagement, nearly eighty high school students from First Nations communities surrounding Edmonton were given a unique opportunity to imagine promising futures in the fields of science, technology, engineering, and math (STEM).

Actua, an Ottawa-based outreach group that promotes STEM education, reaching an estimated 250,000 Canadian students annually, partnered with NorQuest College and Finning Canada to host a hands-on career fair for First Nations young people. The event brought together community, industry and post-secondary education institutions across Alberta.

“Indigenous communities have always asserted that Indigenous knowledge is best applied through land-based learning and the sharing of local cultural knowledge. This is particularly true when it comes to learning (STEM) from an Indigenous perspective,” said Doug Dokis, Actua’s director of InSTEM.

“Today’s event was an important opportunity for Actua to deepen the impact of our skills building programming for Indigenous youth across Northern Alberta, providing experiential learning while connecting them with educational pathways and meaningful employment opportunities.”

In the vaulted atrium of the NorQuest campus, students from grades nine through twelve congregated for a welcoming ceremony. NorQuest College’s President, Dr. Jodi Abbott greeted the sea of students reminding them that “STEM is important to Canada’s wellbeing,” and that STEM not only instills “the ability to ask questions, but also promotes confidence in learners.”

Following a prayer, led by resident elder Dolores Cardinal, students broke into groups and set off to explore the career fair. But, unlike other career fairs, the Actua / NorQuest / Finning event was designed as a completely hands-on immersive STEM experience. Industry STEM

applications were not simply demonstrated for students but performed by the students themselves.

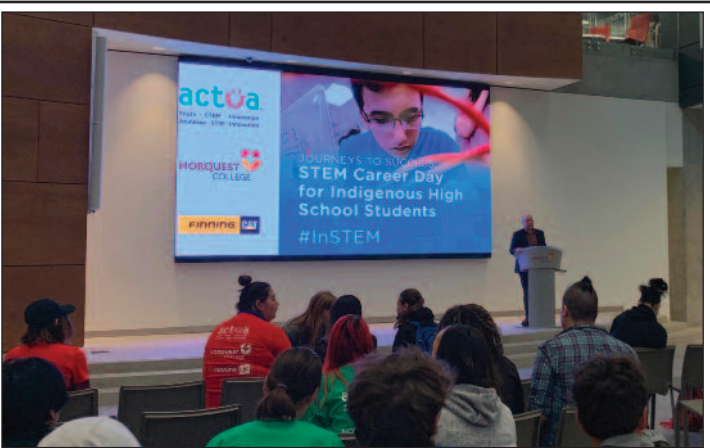
“At Finning Canada we invest in community - it’s at the core of who we are,” explained Training Service Director Shaun Bilodeau. “By taking part in these events, we are able to demonstrate in a tangible way that these career paths are viable, challenging, and rewarding.”

Finning is the world’s largest dealer of Caterpillar equipment and sells and services equipment throughout Western Canada, the United Kingdom, and South America. With support from Finning, Actua engages 35,000 youth per year, including more than 11,000 Indigenous youth in Finning key communities throughout British Columbia, Alberta, Saskatchewan, Northwest Territories and Yukon. This partnership began two years ago and has impacted diverse demographics of school aged youth.

“We want to showcase for them what is possible. We see this as an investment in our future workforce,” noted Bilodeau as he gestured to the Finning run booth where students were being introduced to drone technology. “Our people volunteer to coordinate these demonstrations; they come to us and ask to participate – that’s how important this type of engagement is to all of us.

“We focus the majority of our community investment efforts on STEM-related programs, particularly in rural areas that don’t typically have access to resources or mentoring because we believe our work can create a lasting positive impact on communities, which then in turn inspires the next generation of talent needed to support not only our company, but our industry as well.”

In addition to Finning Canada, students were greeted by representatives from: Imperial, Google Canada, and Suncor. Out of thirty-eight affiliated post-secondary



An innovative STEM career fair was held at NorQuest College this month for First Nation students from communities surrounding Edmonton.

institutions, students could visit with Actua network members: NorQuest College, Red Deer College, the University of Lethbridge, and the University of Calgary. The event also brought higher education representation from NAIT and MacEwan University. The proceedings were also attended by Robert Cardinal on behalf of the First Light Initiative.


Conor Kerr, Manager of Indigenous Relations and Supports at NorQuest College commented: “Often, when people think of Indigenous education they think of history, but it is about knowledge.”

Kerr and his colleagues hope that by planting the seeds of STEM curiosity in First Nations students, those same young people will be inspired to share new knowledge within their communities.

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To learn more, visit norquest.ca/indigenous



Amiskwaciy

cont. from p 3

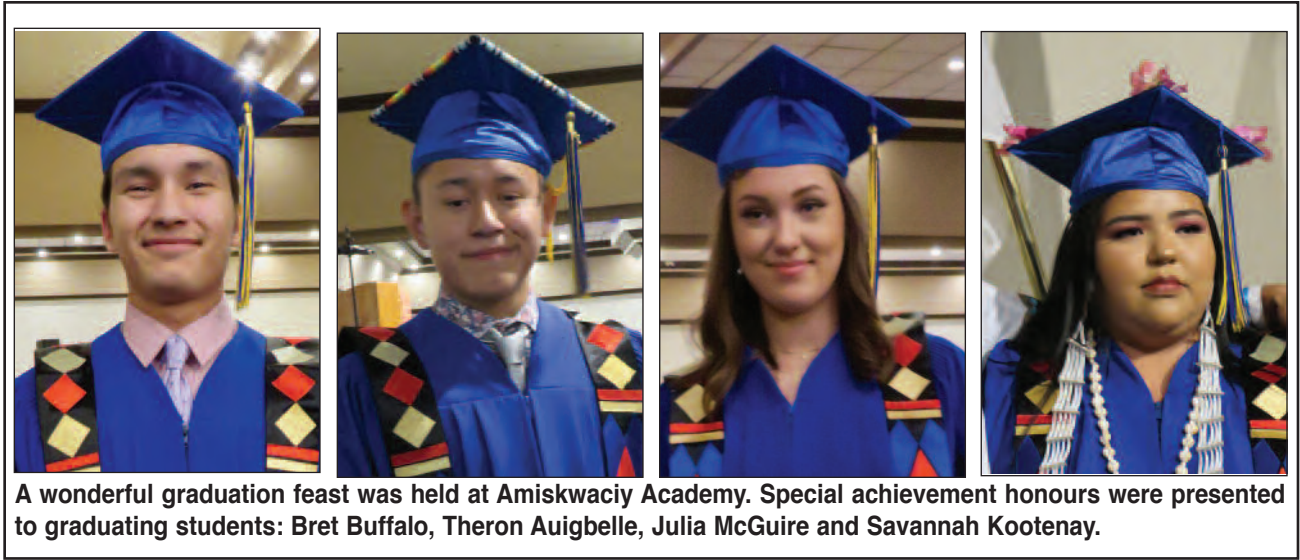
are with you in your heart. I know that because you are graduating from Amiskwaciy Academy that your intentions are good and full of spirit, determination and care and guided by cultural learning. We are all cheering for you today as you go out there to do all the wonderful things we know you will do; I can hardly wait to hear about them all.”

Edmonton Public Schools Superintendent Darrel Robertson spoke to the students about his own challenges in school, noting that he “didn’t have a clue” about what lay ahead in his future. He wanted to become an airforce fighter pilot but when he left the farm and drove the six hours to the recruiting office in Edmonton to enrol he was told: “that isn’t going to happen because you don’t have what is required to meet the criteria” of a fighter pilot.

He said he knew he had resilience and spirit and that he would find something that he liked. He ended up going to college and eventually into the teaching profession.

“I know that if I can come from a small northern farm town and eventually lead an organization with 10,000 staff and 105,000 students, you can also do it. You just have to find out where your passion lies and don’t allow anyone to stand in your way as you move forward to accomplish your goals. Edmonton Public Schools has a long-standing tradition of excellence in education and today you have become a part of this tradition and should be incredibly proud.

“I’d like to congratulate all of the graduates today; an accomplishment that will continue to bring you opportunity in the years to come. I hope you reflect on the values of hard work, commitment and perseverance that



A wonderful graduation feast was held at Amiskwaciy Academy. Special achievement honours were presented to graduating students: Bret Buffalo, Theron Auigbelle, Julia McGuire and Savannah Kootenay.

have led you to this moment (because) it is these values that will help you to achieve your goals and fulfill your dreams. You’ve acquired strength in your character, wisdom and a passion for learning. As you move forward, I hope you continue your quest for knowledge and serve as a role model in the Aboriginal community. Remember to honour your culture; each of you is capable of accomplishing extraordinary things.”

Principal Fred Hines reiterated those comments when he told the graduating students that “you represent the pride of this school and your Aboriginal community. Amiskwaciy Academy, its teachers, support staff and administration acknowledge the hard work and difficulties that you have taken on in order to become a part of our schools’ distinguished graduates. We hope that you will consider Amiskwaciy Academy as part of your family and

allow us to share in your future success.” The graduation ceremony ended with the announcement of the three students chosen to receive the year’s special awards. Elder Leith Campbell presented the Academy’s Helping Hands Award to graduate student Bret Buffalo. Elder Whiskeyjack presented the coveted pimacihowin Award to graduate student Theron Auigbelle while EPS Police Chief McFee presented the prestigious Governor General’s Award for Academic Excellence to graduating student Julia McGuire.

A scrumptious palate-pleasing roast beef dinner with all the trimmings provided everyone an excellent main course supper and the several accompanying tables filled with cakes, pastries and berries brought the successful evening to a close.

No Surrender

cont. from p 27

Such discrepancies in the perpetuated narrative are not only unfortunate, but highly misleading, as Krasowski highlights in his analysis of Treaty Four: “Much of the secondary literature on Treaty Four has focused on the perceived animosity between the Cree and Saulteaux Nations. A close look at the negotiations shows that the animosity was not between the First Nations, but between

the Hudson’s Bay Company and the Cree and Saulteaux and was inadvertently intensified by the treaty commissioner.”

As the author demonstrates through his analysis, “Canada’s treaty commissioners had a common negotiation strategy to discuss only the benefits of the treaty and to ignore its liabilities. This strategy originated with the Treaty One negotiations in 1871, but also applied to the remaining numbered treaties.”

Sheldon Krasowski’s *No Surrender: The Land*

Remains Indigenous marks a trend toward historical transparency. It makes a valuable contribution to ongoing scholarship and targets this demographic almost exclusively. Krasowski’s comprehensive, and detailed chronicling of treaty history should be at the top of every Canadian educator’s reading list, and is an exceptional resource for anyone looking to better understand Canada’s early relationships with the First Nations peoples.

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Best wishes to everyone for a Happy Indigenous Peoples Day!



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