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Get fully protected - get immunized against influenza and COVID-19

Alberta’s 2021/22 influenza immunization program has started, offering influenza vaccine to all Albertan six months of age and older.

More than 19 months into the pandemic response, we need to keep working together to protect each other, our loved ones and our communities by rolling up our sleeves again this year to get immunized against influenza.

By keeping the number of influenza cases and outbreaks low, we can help protect at-risk Albertans and reduce the pressure on the healthcare system.

Immunization options

Like last year, AHS is working with community pharmacists and physicians to offer influenza

immunization to all Albertans.

AHS public health clinics are offering immunization to those **under five years of age** and their immediate families or household members (under the age of 65). All other Albertans can get immunized at participating pharmacies and doctor’s offices.

Appointments are required at AHS clinics.

Online booking for appointments at AHS clinics and participating pharmacies is available through the province’s centralized vaccine booking tool. Go to ahs.ca/vaccine to book an appointment today.

If you do not see appointments available online in your area, please contact your local pharmacy or

doctor’s office directly to see if they are offering influenza immunization or walk-ins.

Call Health Link at 811 if:

- you do not have a provincial health care number
- you live in a community where there are no other immunizing healthcare providers
- you need help booking one or multiple appointments for children and family members

Influenza is serious and immunization works. Book your flu shot today.

Get fully protected

COVID-19 and influenza are caused by different viruses.

Albertans need both COVID-19 and influenza vaccines to protect themselves, their families and their communities.

Don’t have your COVID-19 vaccine? It’s safe to get the influenza and COVID-19 vaccines at the same time.

Last influenza season was like no other, with zero reported cases of seasonal influenza in the province and record breaking vaccine uptake, with more than 1.65 million people having received their flu shot.

With the relative easing of some provincial public health measures and more people travelling this year, we anticipate to see some influenza cases and respiratory viruses circulating in our communities this season.

Getting immunized against influenza is more important this year, than ever before.

Our healthcare system has been significantly impacted by COVID-19. Cases of influenza will put further strain on our system, and on our frontline healthcare workers, who are doing everything they can to support the health of Albertans.

We all must do our part to protect one another.

When Albertans get immunized, they protect not only themselves, but also the more vulnerable people around them, including seniors, young children, pregnant women, and those with chronic health conditions.

GET FULLY PROTECTED.

YOU NEED BOTH INFLUENZA AND COVID-19 VACCINES.

Children under five years of age and their households can get their influenza vaccine at an AHS clinic. Appointments are required.

All other Albertans can get their flu shot from a participating pharmacy or doctor’s office.

Don’t have your COVID-19 vaccine? It’s safe to get influenza and COVID-19 vaccines together. Both vaccines are available at selection locations.

If you need help booking one or multiple appointments for children and family, call Health Link at 811.

To learn more, visit ahs.ca/vaccine
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Tik Tok helped Cree Influencer overcome her shyness

By Chevi Rabbit, Local Journalism Initiative Reporter

Jacqueline Buffalo is a Cree Tik Tok influencer, model, community advocate, and entrepreneur. She credits Tik Tok with helping her build up her confidence, and create new opportunities in acting and modeling.

“Just like everybody on reserve I was in a very low-income family,” said Buffalo. “I started a family young. Being secluded on the reserve was a little hard at times and was very isolating at times.”

Buffalo said she experienced a lot of lateral violence on Montana First Nation. “There was a lot of bullying and it was often hard for me to take it.

“Lateral violence always surrounded me – a lot of isolation, depression, and I experienced major anxiety,” said Buffalo.

She said that she moved off-reserve when she was younger and got a job. These experiences of living off-reserve helped expand her worldviews. “The world is bigger than the reserve.”

She explained that it was her Cree culture that kept

her grounded and being independent.

“I never put myself out there. I was very shy. I credit Tik Tok for helping me get out of my shell and over time I opened up on Tik Tok and the world seemed a little nicer,” said Buffalo.

“The world just seemed more welcoming after a while.”

“I developed my comedic abilities through Tik Tok. I also share my Indigenous recipes and Cree culture,” noted Buffalo.

She said Cree representation matters on Tik Tok. We must connect through social media platforms and uplift one another.

“I also use my platform to educate non-Indigenous communities about ongoing Indigenous issues,” said Buffalo “The public comments on my Tik Tok that they did not know about Indigenous issues.”

“My message to Indigenous youth is that you know yourself, you know who you want to be, even if you are not sure. There are no guidelines to say this how it



Buffalo models Infamous Native apparel with her mother Sheila Potts and daughter. Photo by Talvinder Bhandaal

should be and this is who you are – you have to figure it out on your own. You know what you like and don’t like. You have to separate yourself from what you don’t want and commit to something.”

Continued on page 5

Working together to prevent violence

By Chevi Rabbit, Local Journalism Initiative Reporter

November is Family Violence Prevention month and last month included the National Day of Action for Missing and Murdered Indigenous Women, Girls and Two-Spirit Women (MMIWG2S+). Despite the conclusion of an Inquiry two years ago, Indigenous women and girls continue to be violated and marginalized at rates much higher than those in the general population.

In Alberta, an MMIWG2S+ joint working group was formed and will be submitting recommendations to the government by December 4, 2021.

Outside of my new career as a journalist for *Alberta Native News*, I am an advocate and community organizer.

I organize a successful awareness campaign called Hate to Hope, which raises awareness on social issues across our great province and Treaty 6 Territory.

In all my events, and in all that I do, I look for allies and I surround myself and projects with positive likeminded people. I reach out and partner with cities, politicians, stakeholders, not for profits, and local change-makers. It's a formula that is effective in creating meaningful change. It's all about creating a true partnership with allies where we all sit at the table as equals.

For the last two years, I have been involved in co-organizing Wetaskiwin Sisters in Spirit Day with several women such as Ponoka resident Suzanne Life-Yoemens, Wetaskiwin resident Karen Aberle, and Maskwacis resident Katherine Swampy.

In 2020, I along with community advocate Marilyn Tobaccojuice walked from Maskwacis to Wetaskiwin to raise awareness of the need for Canadian systems to stop perpetuating violence towards vulnerable communities.

This year we were joined in that same four hour walk by an RCMP police escort, accompanied by former MLA Bruce Hinkley, Chief Randy Ermineskin, Maskwacis first female RCMP Police Chief Leanne Macmillan and members of Maskwacis RCMP detachment.

It was a powerful moment to witness the RCMP walk in full uniform from Wetaskiwin to Maskwacis. I could only imagine how sore their feet were in the boots. A meaningful gesture that did not go unnoticed by everyone in attendance.

Here are the stories of strong women that have helped shape Sisters in Spirit Day in Wetaskiwin these past two years:

Karen Aberle, executive director and chief curator of the Wetaskiwin District Heritage Museum Centre and newly elected Wetaskiwin city council member said in her eight years at WDHMC this was the first time she was approached by

Continued on page 9



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First Nations reject Provincial Police proposal

Jake Cardinal, Local Journalism Initiative Reporter

According to a report released last month, the Alberta Government is considering replacing the RCMP with a provincial police force that would cost Albertans hundreds of millions of dollars more each year. However, many First Nations in Alberta oppose the plan.

The Fair Deal Panel report came from consultation with tens of thousands of Albertans through in-person town hall meetings, an online survey, and stakeholder meetings.

The final report, submitted to the Alberta Government in May 2020 was recently made public. It explored fairer allocations of federal funding, better representation in the House of Commons, the creation of a provincial Pension Plan, and the implementation of an Alberta Police Force Service (APPS).

On November 2, The Confederacy of Treaty Six First Nations released a scathing response to the report.

“The whole report was commissioned and paid for by the United Conservative Party (UCP) without any discussion with First Nations in Alberta,” said Grand Chief Greg Desjarlais of the Confederacy. “When the study was announced last year, the Chiefs questioned the role of the report and its relationship to First Nations.

“If there is going to be a different police force, the Confederacy of Treaty Six First Nations want to re-establish our own fully equipped Treaty Six Force that will work with the Nations within Treaty Six Territory.”

“Our Chiefs have already rejected the roll out of RAPID (Rural Alberta Provincial Integrated Defence). Our Chiefs will not allow Sheriffs,

Commercial Vehicle Enforcement and Fish and Wildlife officers to come onto our federal reserved lands and that includes an Alberta Provincial Police Enforcement,” said the Grand Chief.

Athabasca Chipewyan First Nation Chief Allan Adam told CTV News that Treaty 8 Nations also reject the idea. He says their criticism was shared with Justice Minister and Solicitor General Kaycee Madu in July.

“We mentioned that to Minister Madu at a meeting in High Level. It was addressed to him there with all the chiefs at the table and I brought it to Minister Madu's attention. I told him we weren't interested,” said Adam, who serves as grand chief of Justice for Treaty 8.

According to Adam, the chiefs would like support from the province in developing a tripartite agreement that would fund a Treaty 8 police force.

“We've been treated wrong for a long time and it's time to fix the problem. And the only way we can do it is to have our own police force,” Adam said to CTV.

Assembly of First Nations Alberta Regional Chief Marlene Poitras says that a provincial police force would not solve issues facing Indigenous Albertans.

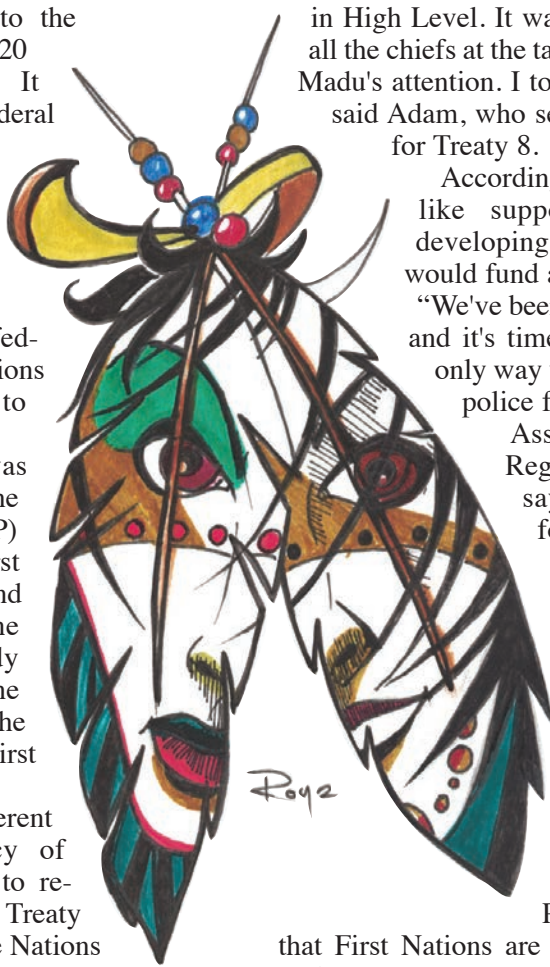
Three First Nations have their own police forces in Alberta, and according to Poitras, this would be a better approach to policing.

“First Nations know what the issues are, they're the experts in their communities as to what will work and what won't work,” Poitras added. “It's critical

that First Nations are involved in these discussions at the outset.

“A lot of the First Nations are working on developing their own nationhood and asserting their

Continued on page 11





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Finding the right lawyer for your injury claim

Submitted by CAM LLP

If you have been seriously injured you are likely coping with pain, medical treatment, worrying about your bills if you can't work, and dealing with insurance adjusters. It can get overwhelming, fast. An experienced personal injury lawyer can ease the stress by taking on dealing with your insurance company so you can focus on recovering. But how do you find the right person to help you? Google can spit out a list of names, but a search engine can't tell you whether a firm lives up to its advertising claims.

As with most situations, experience has value. A personal injury lawyer with years of experience can assess your case quickly and knows how to present the best evidence possible to prove your claim. Also, most personal injury cases in Alberta are resolved through negotiation. Experience with many different types of injury cases translates into more effective negotiations with your insurance company. Also, the best personal injury lawyers have spent time building networks of resources to present your case and rehabilitation resources that you need to recover. So, in addition to feeling respected and protected, you should feel like your physical and emotional wellbeing matter to your lawyer.

Find a great personal injury lawyer

Most personal injury law firms offer free consultations, and they should be happy to speak with you. Use this opportunity to find out if they are a good fit for your case. Here are some things to look for to help you in your search.

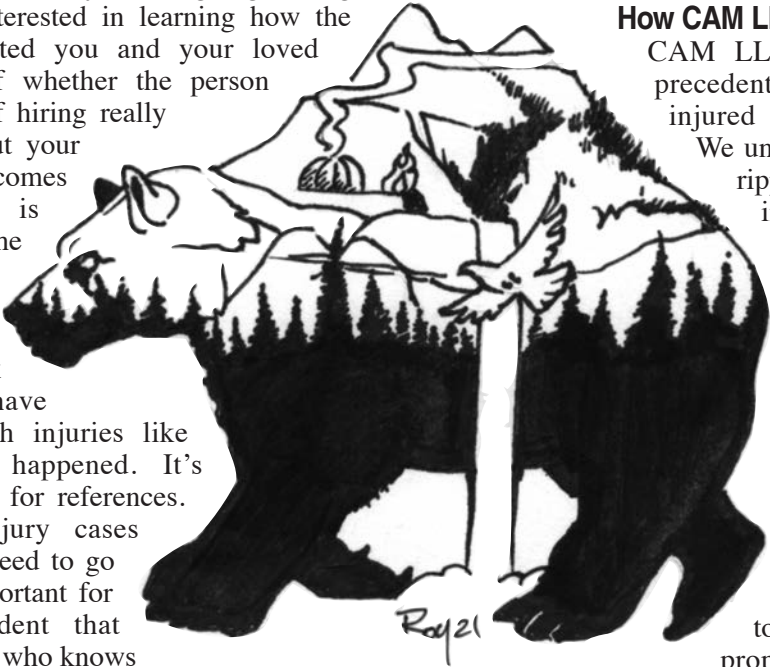
Trust and Respectful Communication – The essential quality of a great personal injury lawyer is trustworthiness. Effective legal representation is based on full and frank communication about your injuries and how they have affected you. Without trust, communication suffers. Would you tell someone you didn't trust about your biggest fears whether they have to do with the impact of your accident on a

personal relationship or your ability to provide for your family...probably not. And this is critical information. Great personal injury lawyers will focus on building a relationship with you that is based on clear, respectful communication and mutual trust. You should have that gut feeling that you can count on them to have your back, no matter what.

Compassion – It should be clear to you that your lawyer understands what you are going through. They should be interested in learning how the accident has affected you and your loved ones. Ask yourself whether the person you are thinking of hiring really seems to care about your recovery and what comes after the file is completed. That's the person you want in your corner.

Track Record – Don't hesitate to ask whether they have helped people with injuries like yours and what happened. It's perfectly ok to ask for references. Most personal injury cases settle without the need to go to court so it's important for you to be confident that you've got a lawyer who knows how to run a negotiation. That's where references can really help.

Thorough Preparation – You want a lawyer who is experienced preparing cases for presentation to insurance companies with a view how the evidence will play in court if your case gets that far. You should be comfortable that your lawyer understands your medical diagnosis, any limits on your future recovery, and the intricacies of the law governing your situation.



The best lawyer for your case will also have an excellent network of medical experts, rehabilitation specialists and other professionals, like accident investigators and reconstruction specialists, accountants, financial planners, and tax experts, to assist with your case. You should feel comfortable that your lawyer is paying attention to the details needed to advance your claim effectively.

Professionalism – In addition to treating you and your loved ones with care and consideration, the best personal injury lawyers have the respect of other lawyers and the regard of professionals in the medical and financial communities. Ask around...it's in your best interest to be confident that your lawyer's reputation is one you want associated with your name and your case.

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Cree Influencer *cont. from p 3*

She said nothing ever happens overnight. It takes work. "You can't just sit around and expect change to happen. You gotta make it happen."

"Sometimes you have to separate yourself from people to know who you are. Especially, if you are constantly taking care of other people," said Buffalo.

As a community advocate, Buffalo participated as a guest speaker at the 2021 Ponoka for Peace Rally, 10th annual Hate to Hope: Indigenous Rights with Alberta Indigenous Minister Rick Wilson, 2020 Wetaskiwin Hate to Hope rally with Wetaskiwin Mayor Tyler Gandam, and second annual Walk a Mile in a Ribbon Skirt.

Buffalo signed with a modelling agency in

Edmonton in 2020; she models for local businesses, and is currently developing her acting career. As a model, she participated in the 1st annual Aboriginal Women's Professional Association with fellow actress and model Crystal Lightning and Maskwacis model Heidi Brown.

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Women Building Futures is helping Indigenous women transform their lives

By Women Building Futures

Women Building Futures is a registered non-profit based in Edmonton, Alberta. We offer programs and support services to help unemployed and underemployed women explore and connect to careers that pay above a living wage. Careers that not only support their own security but often that of their children. Our graduates work in careers that provide them with higher earnings and a rewarding, fulfilling future that positively impacts their families and communities.

We acknowledge our organization is located on Treaty 6 Territory and we have programs delivered across Treaty 6, Treaty 7, and Treaty 8 in Alberta. In our commitment to truth and reconciliation, we have prioritized Indigenous supports for our prospective students and graduates.

WBF is committed to helping Indigenous women achieve economic security. In 2020, 24% of WBF grads were Indigenous. Of those students, 97% graduated from their programs, and went on to earn an

average of 2.5X more income.

We spoke with Jaynine McCrae, our Manager of Community and Indigenous Relations, about her role and what Women Building Futures is doing to support more Indigenous women into our programs.

What past experiences prepared you for your current role?

I am an Inuk with a background in Territorial Government and 10 years of experience in the Mining and Construction industries. My belief is that women can be independent, role models and trailblazers.

When I look back on my own history, I recall being one of few women in the various mining camps that I was working at, and one of few Indigenous people. I firmly believe Indigenous women and youth should be encouraged to enter these worksites.

Can you share a brief overview of what the Community Indigenous Relations team does?

Our team offers tailored supports and coaching for Indigenous women to explore new career paths and succeed in our programs. We understand the additional barriers they face to training and employment. The work our team does to engage with and support Indigenous communities and women across the province is very rewarding.

What supports can Women Building Futures offer to Indigenous women?

The support services we offer really set us apart from other organizations. We recognize many of our



WBF connects women with trades.

students face barriers to training. Many of our prospective students come from vulnerable populations, are unemployed or underemployed and are single parents.

We offer affordable and safe housing, income support during training, tuition funding, access to affordable childcare, coaching, training, employment support, and free readiness workshops to help women get the training they need to get a job that enables them to provide for themselves and their families. Our Tools for Success workshop is rooted in traditional Indigenous teachings and incorporates the medicine wheel to prepare the physical, emotional, mental, and spiritual aspects of beginning a new journey.

Our range of supports is extensive, and we assess each case on an individual basis. The best way to get started is to contact our Community Indigenous Relations department.

Are you an Indigenous woman looking for support in your employment search? Connect with our Indigenous & Community Relations team today at indigenous@womenbuildingfutures.com.

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Edmonton Oilers host Indigenous Celebration

By Chevi Rabbit, Local Journalism Initiative Reporter

On Monday, November 1, 2021, a spectacular Indigenous Celebration Night took place at Edmonton's Rogers Place, hosted by the Edmonton Oilers before the Edmonton vs Seattle game.

The event launched a beautiful Turtle Island logo for the Edmonton Oilers created by their new Indigenous consultant Lance Cardinal.

The celebration included a stunning performance by powwow dancer Darrell Brertton; a new Treaty 6 Land Acknowledgements read by Treaty 6 Chief Wilton Littlechild, and a moving rendition of the Canadian national anthem sung in Cree by Kiya Bruno.

In a press release the Edmonton Oilers said, "for the upcoming 2021-22 regular season, the Oilers will introduce land acknowledgments at the start of every home game, recognizing that the organization lives, works, and plays on the traditional territory of many First Nations."

Cardinal, who is from Bigstone Cree Nation, said the Edmonton Oilers approached him to design a new logo. They were impressed with the medal he had created for the World Rugby's Canada Sevens Series champions in September.

He said the Oilers were also looking for assistance in developing a meaningful and respectful Treaty 6 land acknowledgement. They approached Cardinal with an offer to be their new Indigenous consultant.

"They want to create a new relationship with the Indigenous people of Edmonton," noted Cardinal.

He said there is a new movement toward authenticity in reconciliation. "I said let's make this Treaty 6 land acknowledgment from our voice," noted Cardinal. "Let us speak it, and let's say we welcome you here to our land – from our perspective. That's why we wrote it in first person and not third person."

Cardinal explained having a Treaty 6 Chief read out the land acknowledgment would be a powerful image. And on November 1 at Rogers Place, it certainly was.

It appeared on the big screen displayed in Cree syllabics and English and was delivered by renowned and respected Grand Chief Wilton Littlechild.

"The recognition of our history on this land is an act of Reconciliation and we

Continued on page 12

Book Review

From the Spirit of Richard Wagamese

Jake Cardinal, Local Journalism Initiative Reporter

“Inhabit what you read. Allow it to fill you. Let the intent of the spirit of the story take you where it will. Stories and books are tools of understanding on the journey of coming to know.”
“Pick them up. Carry them. This is what I carried away. This is the message I brought to my storytelling to here, to this page, stark in its blankness, waiting like me to be imagined, to be filled.” - Richard Wagamese.

What Comes From Spirit by the late Richard Wagamese, published by Douglas & McIntyre, is a literary collection comprised of many introspective writings and teachings. It is a post-mortem release for the artist that provides a majestic send off for one of Canada’s most beloved Indigenous voices.

Wagamese, an acclaimed best-selling author, was an Ojibway from the Wabaseemoong First Nation in northwestern Ontario. He passed away on March 10, 2017 in Kamloops, BC.

The author of the smash-hit and cultural phenomenon, *Indian Horse*, had won awards for his non-fiction and fiction work, including the National Aboriginal Achievement Award for Media and Communication, the Canada Council for the Arts Molson Prize, the Canada Reads People’s Choice Award, and the Writers Trust of Canada’s Matt Cohen Award.

This new curated collection brings together more of the prolific author’s meditations and short non-fiction writings – many appearing for the first time in print – and celebrates his ability to inspire, unite and empower.

His words on the pages of *What Comes From Spirit* come from unpublished manuscripts, social media accounts, his Word Press blog “World of Wonders” and his newspaper column with the *Calgary Herald*. For each copy of the book sold, the publisher will make a donation to the Ontario Arts Foundation in support of the Indigenous Voices Awards.

Always striving to be an authentic and stronger individual, Wagamese shared his personal journey through writing, constantly encouraging others to reach for more.

While some like to differentiate writers and artists, Wagamese has given a reminder as to why language and stories are just as beautiful as pink, cloudy skies. Despite being a compilation of past unpublished works, seemingly small in their creation, the collection paints a vivid portrait of a man who could not only write beautifully, but who perhaps knew something we didn’t.

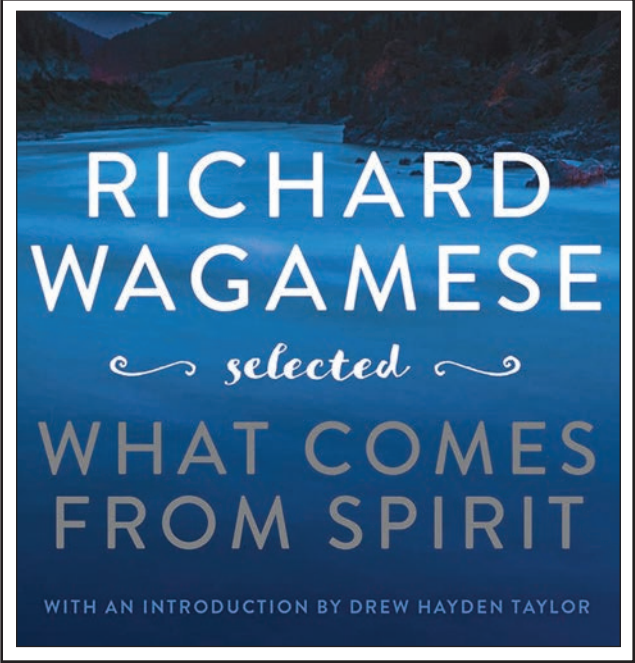
Some people have an eye for visuals, some see negativity, but Wagamese had an eye for life. And the

ability to put life in words. Without getting too heavy, the stories contained within the book feel like stories that can only be written after the fact. Words that can only be written at the end of the trail.

During my initial introduction to the book, I was overcome with a huge sense of completion — despite having only read a few pages. The presentation of the collection provides the reader with feelings of appreciation and contentment. Success and succession. Mourning and thanks.

It teaches the importance of sitting and meditating on the passing moments; the poetic nature of a wood

Continued on page 8



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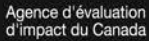
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Horsefly Regional Emergency Spillway Project Public Comments Invited

What is happening?

November 8, 2021 — The Municipal District of Taber is proposing the Horsefly Regional Emergency Spillway Project, located near Taber, Alberta. The Impact Assessment Agency of Canada (the Agency) invites the public and Indigenous groups to review the summary of the Initial Project Description and provide comments on the proposed project. This feedback will help the Agency prepare a summary of issues and inform its decision as to whether this project requires an impact assessment.

How can I participate?

Visit the project home page on the Canadian Impact Assessment Registry (reference number 83135) to get more information on the project and submit comments. All comments received will be published online as part of the project file.

Written comments, in either official language, will be accepted **until November 28, 2021**.

Virtual Information Sessions

Attend a virtual information session to learn more about the project, the impact assessment process and details on how to submit comments.

- November 16, 2021, 10 a.m. to 11 a.m. MDT (Session 1)
- November 18, 2021, 2 p.m. to 3 p.m. MDT (Session 2)

For more information about the sessions, including how to register and participate, please contact the Agency at horsefly@iaac-aeic.gc.ca

Will there be more opportunities to participate?

This is the first federal comment period for the project. If the Agency determines that an impact assessment is required, there will be additional opportunities to comment over the course of the process.

Stay updated on this project by following the Agency on Twitter: [#HorseflyProject](https://twitter.com/IAAC_AEIC)

What is the proposed project?

The Municipal District of Taber is proposing the expansion of an existing emergency spillway to divert overland floodwaters and stormwater runoff within the St. Mary River Irrigation District to the Oldman River. The project would be located mostly on private lands near Taber, Alberta. The expansion would increase the diversion capacity of the existing spillway from approximately 7.6 m3/s to 40 m3/s.

Contact


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Book Review

Me Tomorrow: Indigenous Views of the Future

Edited by Drew Hayden Taylor

Reviewed by Rob Houle, Local Journalism Initiative Reporter

Beginning with first glance at the cover of *Me Tomorrow: Indigenous Views of the Future*, the latest anthology compiled and edited by Anishinaabe writer Drew Hayden Taylor, readers cannot help but be pulled forward in time. The cover piece, titled “Motherboard” marries First Nations coastal art with computer circuitry, foreshadowing the overall theme of the book. By bringing two seemingly disconnected worlds together, Indigenous and non-Indigenous, past and future, old and new, artist Jordanna George and the numerous authors approach the prospect of Indigenous futures in a myriad of ways.

Ranging from the overly optimistic to the painfully blunt, pieces from First Nations, Metis and Inuit writers, leaders and knowledge holders provide examples of how diverse our collective future could be. Building upon each contributor's background, upbringing, trauma and accomplishments, *Me Tomorrow* gives readers a broad sense of what the Indigenous experience has been in Canada and Indigenous communities. The writings make an important point, although not obviously, that these two worlds exist separately in what we now know as Canada.

And ultimately, that our shared future and prosperity relies on this separation becoming less glaring.

Approaching the future in 20 to 50 year increments, pieces by Darrel J. McLeod, Minadoo Makwa Baskin and Dr. Cindy Baskin, and Autumn Peltier examine individual futures based upon an upward trajectory. Utilizing the progress made on climate issues, court victories and international arenas as a jumping off point, each author envisions a future in which our communities only continue to grow and “sur-thrive”. For each piece, there exists the theme of growing as communities and people by returning to the past. An interpretation of Indigenous belief that time is not a linear function, but circular, and to continue moving forward we must return to traditional teachings and understandings.

Reflected most clearly by Dr. Cindy Baskin in the following excerpt:

“Thus, within educational institutions, non-Indigenous students will develop an awareness that Indigenous People have been living on our planet for thousands of years and they managed not only to survive but to live on and with the land, learned or developed technologies to help themselves, and cultivated their own values and laws.”

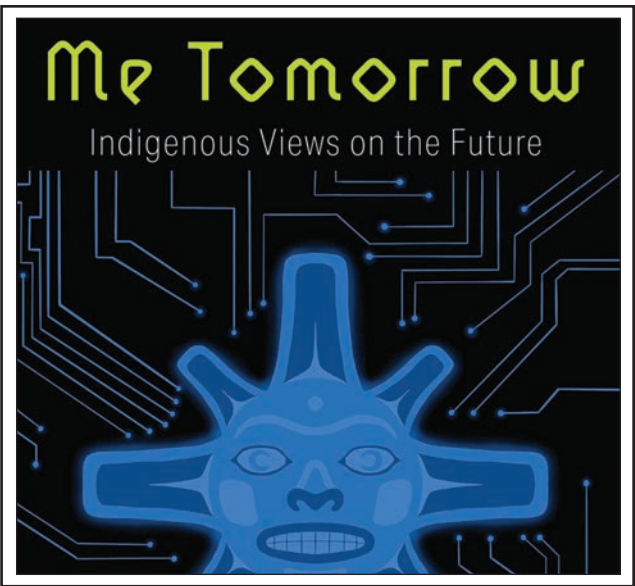
With eyes focused on the future, other contributors take the approach that more work in the present, within our communities, is required before we can achieve *Me Tomorrow*. Chief Clarence Louie, of the Osoyoos Band, provides a blunt examination of the work required in Indian Country, or as he states the “Rez.”

In the chapter *Seven Generations Thinking-Fact or Fiction?* Chief Louie provides readers with hard hitting truths about how wayward our leadership models have fallen, and how we as Indigenous communities can get things back on track. By emphasizing our diligent and hard-working nature pre-Contact with where we are today, Chief Louie highlights how out of sync we have become with traditional ways of life. He makes the point clearly:

“Before the English and the French came into our territories and forced our people onto Indian reserves, we were self-supporting people. Natives worked hard for a living, every day of every year. Think about it: it was hard work to provide food, clothing and shelter for a family when there were no grocery stores, no electricity, no clothing stores.”

Contrasting this with the current reality of unemployment rates as high as thirty percent and a reliance on social assistance programs, Chief Louie stresses that we must deal with present issues before looking forward to the next seven generations. And if we do not address our own internal Rez problems, then *Me Tomorrow* may look shockingly similar to present day circumstances.

In alignment with needing to emphasize current



issues and address them as we move forward, former Member of Parliament Romeo Saganash provides his insightful piece, *No Reconciliation in the Absence of Truth and Justice*, on his experiences with government and the path we are currently on. By sharing personal and passionate stories about his time in government, and his clashes with the current Prime Minister (including the famous House of Commons eff bomb), Saganash outlines just how far Canadians have to go as well. Recognizing that *Me Tomorrow* is not something that can happen in a silo, but rather that our two worlds are connected, Saganash calls on Canada and Canadians to do more.

This unique place we have arrived at together over the last 450+ years is foundational to the forward thinking of *Me Tomorrow*. These difficult truths and realities serve as a base upon which Indigenous people and Canadians must build upon to realize a more prosperous future. This is most succinctly captured at the close of Romeo Saganash’s entry when he writes:

“It seems a simple place to start, but this new adventure has the potential to take us to that elusive moment in our lives when we realize that the unexpected “second chance” has come...”

Overall, *Me Tomorrow: Indigenous Views on the Future* is an intriguing journey between the past, present and future through Indigenous truths. These truths, sometimes difficult to accept, serve to open the readers eyes and allow them to imagine an infinite possibility of futures. Futures possible as long as we can solve the ills of the past.

From the Spirit *cont. from p 7*

ducks life, the freedom of minnows, gratitude for the emptiness of a shovel. There is a healing, a familiar place, a hope to cling to, and a comfort to sleep within the pages of the book. Wagamese provides us an understanding.

The book is a poetic meditation on the gifts that life

gives and takes away. Often times while reading the book, I would arrive in a peaceful, meditative state. Wagamese puts into words something that allows us not only to ponder the deep personal connection we hold with ourselves, but the natural world around us.

It took me a long while to write this review, as I wasn’t sure how to write about someone as important as Wagamese — especially so publicly. And there is no way I can put into words how thankful I am to have the opportunity to “review” this book.

And perhaps I am not the one to write about such a beautiful book, because I

would be lying if I said that I saw life the same way Richard did. Perhaps a visit to a ceremony would do me good, or maybe even just going to the beach and meditating on crab-catchers for a while.

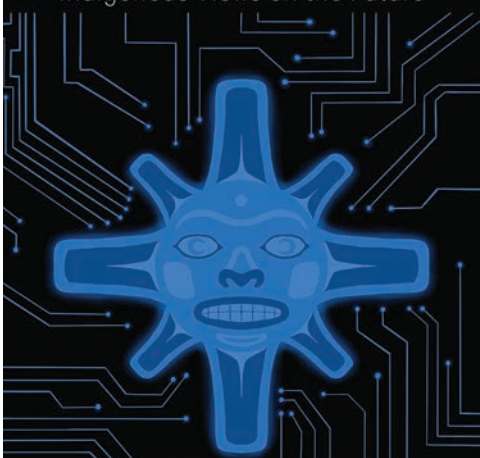
But I know that in this time of turmoil and tragedy, the words left by Wagamese will reassure your belief in a sunny day.

“We all have stories within us. Sometimes we hold them gingerly, sometimes desperately, sometimes as gently as an infant. It is only by sharing our stories, by being strong enough to take a risk — both in the telling and in the asking — that we make it possible to know, recognize and understand each other.”
- by Richard Wagamese, *What Comes From Spirit*.

An unravelling of linear time—INDIGENOUS FUTURISMS seek not only to IMAGINE Indigenous LIFE years into the FUTURE, but to contest chronological colonial visions of time—a DECONSTRUCTION, an ENVISIONING, a SUMMONING—*Me Tomorrow* constellates knowledge and invites discursive becoming. TRANSFORMING the NOW so as to REVEAL what has been and WHAT IS TO COME.

Me Tomorrow

Indigenous Views on the Future



Compiled and edited by **DREW HAYDEN TAYLOR**

ME TOMORROW

INDIGENOUS VIEWS ON THE FUTURE


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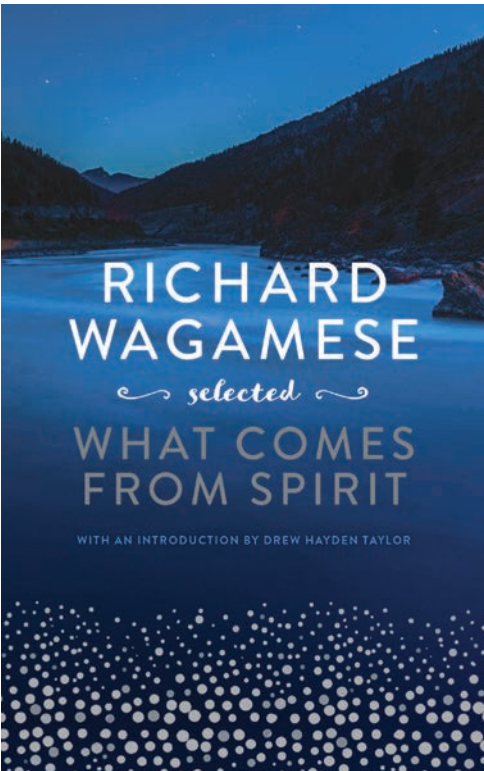
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Book Review

Book by Indigenous women offers insight into Canadian street gangs

By Chevi Rabbit, Local Journalism Initiative Reporter

Six Indigenous women, each with a history of a street lifestyle, have co-authored a book with Robert Henry (Metis, Prince Albert), Assistant Professor of Indigenous studies at the University of Saskatchewan. The written experiences and photographs of Amber, Bev, Chantel, Jazmyne, Faith, and Jorgina form the book *Indigenous Women and Street Gangs: Survivance Narratives*.

Many non-Indigenous Canadians will not understand what it's like to be an Indigenous woman born into poverty within a country that systematically discriminates against them based on the color of their skin tone, socioeconomic background, cultural identity, or ethnic background.

Many non-Indigenous Canadians however will read about street gangs in local newspapers and watch their local news talk about Indigenous street gangs. They might never understand the root causes that led some Indigenous populations to live on the streets.

That's what this book offers readers, a glimpse into the lived experiences of Indigenous women who were involved in street gangs and how they

liberated themselves from the harsh lifestyle. Although all of the six lived experiences in the book are different from each other they have a common experience of abuse as children, sexual abuse, violence, domestic violence, and psychological mental abuse. However, despite all the odds against them, each woman talks about how she survived street life and collectively they rise from the ashes to provide hope for themselves and others by sharing their lived experiences.

The stories of these six women provide a telling tale of how Canada's colonial systems have failed Indigenous women. These systems, including Canadian residential schools and child welfare, have negatively impacted the lives of Indigenous women.

The cycle of abuse and lack of love these women have experienced can be traced to their families' direct negative experiences with Canada's Residential

Indigenous Women and Street Gangs

Survivance Narratives

Schools. On top of intergenerational traumas caused by Residential Schools, the participants in this book highlight the negative impacts of child welfare and foster homes.

And finally despite what these six women have gone through they have persevered. Their 'survivance' is a testament to the resilience and strength of Indigenous women. I would highly recommend this book to women's groups, organizations that deal with high-risk groups looking for examples of how to liberate themselves from street gang activity, law enforcement, educators, and social workers. The book is great for understanding the root causes of street gangs specific to Indigenous women.

Working together *cont. from p 3*

members of Maskwacis to truly partner on a project. "We are moving forward and redefining the relationship between Maskwacis and Wetaskiwin," said Aberle.

It's important that non-Indigenous women play a role in building proactive social bridges between non-Indigenous and Indigenous communities, she added. "It doesn't always have to be Indigenous communities doing all the work."

Aberle said it's about putting ownership on citizens and allyship. "We have to start sitting at the organizer's table in true partnership. Settlers need to be at the table as well."

According to Aberle events such as Sisters in Spirit Day helped shape her understanding of the impacts of systems that perpetuate discrimination and allow Indigenous communities to experience hardship, violence, harassment, and death.

She said during the Sisters in Spirit Vigil in 2020, she was overcome with emotion when she heard the stories of guest speakers. In a widely shared online post, Aberle describes how she grabbed Wetaskiwin's first Metis Councilor Gabrielle Blatz's hand for emotional support after listening to Katherine Swampy's heartfelt and emotional story.

"There we stood, First Nations, Settler, and Métis women giving each other our support and strength. We are one family. This is how we all are going to make a difference for the greater community we love," said Aberle.

Katherine Swampy, Samson Cree Nation councilwoman said, "Samson women's advisory committee was honoured to partner with this year's Sisters in Spirit Day."

Swampy explained many Indigenous family members with MMIWG2S+ have felt silenced and ignored for a long time. She said stories like Marless Johnson's, whose daughter went missing the day before Christmas 2020, and was later found deceased. The individual being charged was given a plea bargain and an offer of a lesser charge.

"Marless is an Indigenous mother fighting for justice for her daughter," said Swampy.

"We are hurt, and angry, and asking the non-Indigenous people to stand with us and help us to get Justice for our MMIWG2S+," said Swampy.

Suzanne Life-Yeomans, a member of the Alberta MMIWG2S+ joint working group, Alberta First Nation women's council on economic security co-chair, said her mother was missing and almost murdered when she was a child.

"My mother ended up in witness protection and had to relive her almost murder in court. I was too young when it happened to do anything to help my mother," said Life-Yeomans.

In her new position as an Alberta joint working group MMIWG2S+ member, she can bring awareness and help prevent MMIWG2S+ people from being missing and murdered.

"To me, it is to honour MMIWG2S+ people who have passed and those who are still missing. Also, to bring awareness to the public as lots of Albertans still do not know the statistics and that it continues to this day," said Life-Yeomans.

Life-Yeomans aims to continue to bring awareness to the public and bring a similar event to Ponoka next year. "I will continue to bring awareness and my story to the public," she said.

Sisters in Spirit Vigils, which honour MMIWG2S+ and show support for their loved ones are held annually across Canada and throughout Alberta.



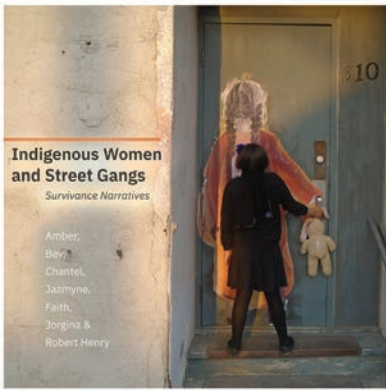
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Telus and AFNCA launch Mobility for Good program

By Dale Ladouceur, Local Journalism Initiative Reporter

TELUS has launched a philanthropic pilot project designed to provide smartphones and phone plans to vulnerable, Indigenous women who are at risk or surviving violence. This year-long *Mobility for Good*, (M4G) program partners with five Alberta Friendship Centres across all points of the province to provide a critical lifeline to timely emergency services, reliable access to virtual healthcare and wellness resources and the ability to stay connected to friends, family and support networks.

Alberta Native Friendship Centres Association is one of the partners in this project. ANFCA Manager of Health, Wellness and Women’s Initiatives Jeanette MacInnis was an integral part of Alberta’s M4G rollout.

“The pandemic has caused some people to stay more isolated than they normally would,” explains MacInnis. “It’s a very challenging time to leave an abusive partner or leave a vulnerable circumstance, [but] this isn’t just about domestic violence.”

Explaining to TELUS that, given all the challenges the pandemic has exacerbated, it was clear domestic violence may be a narrow scope. “When we talked to TELUS we said, it has to be [broader] because we have a lot of Indigenous women and youth who are living in very vulnerable circumstances. Whether it’s intimate partner violence or housing insecurity, we needed to make sure they had access to, not only emergency services, but were able to connect with supportive services, to make sure they could do that safely.”

By leveraging technology to support Indigenous-led organizations and Indigenous led solutions, TELUS and ANFCA are, in part, advancing Reconciliation.

“TELUS is committed to doing our part to respond to the 231 Calls for Justice, specifically Call for Justice 15, by leveraging our technology to support Indigenous-led organizations and Indigenous-

led solutions to advancing Reconciliation,” said Tony Geheran, TELUS Executive VP and Chief Customer Officer.

“Having a cellular device and reliable network is a vital lifeline to Indigenous women and girls at risk to get access to critical services and resources they need for their health, safety, and wellness.

In partnership with Indigenous-led organizations, we hope to expand the reach and impact of our program across the country.”

The pandemic, however, continues to run interference as it hinders and isolates those that are already feeling alone. Half-way through the Alberta pilot, the five participating Friendship Centres have only distributed 30% of available phones.

“A lot of women aren’t coming into the Friendship Centres right now,” explains MacInnis, “So it’s hard to connect and know what a woman needs unless she actually comes in. It’s very hard for any woman, but particularly Indigenous women to walk into a Centre and say ‘I need help’. [They may] have a lot of trust and relationship with their local Friendship Centres, [but] it’s still a very complicated process for women to just say what they need.”

Alberta is starting to see the fourth wave of Covid-19 subside but Jeanette MacInnis fully expects the Alberta M4G pilot to experience its own wave. “As things start to open up, it’s important to keep in

mind the Delta variant has hit Indigenous communities pretty hard. When [the pandemic slows], there’s going to be a wave of women coming forward seeking help; a wave of vulnerable women who have gone through so much during this pandemic that there will be a higher need for these resources including the phones.”

MacInnis explained how the constant messaging of women’s shelters filled and overflowing because of the overwhelming need and the whole social sector being overwhelmed with need, this may be yet another reason a lot of women are not coming forward, a fear of taking that step and being turned

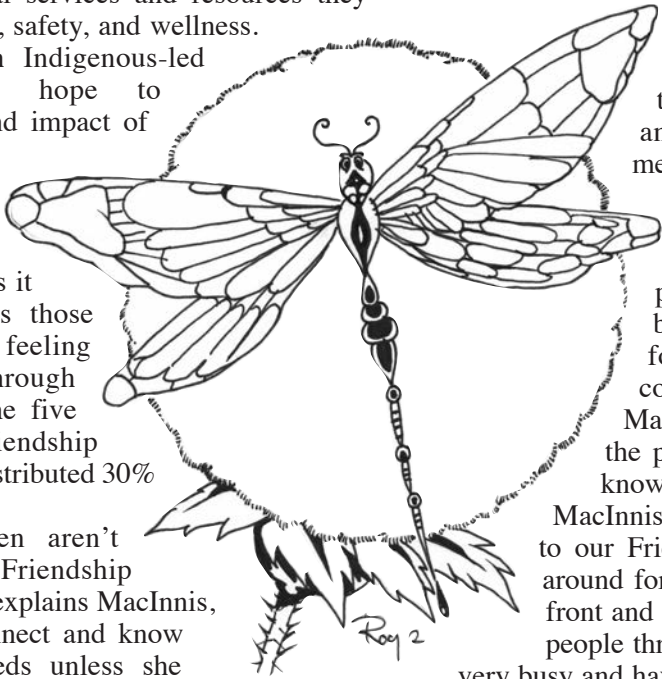
away. Having access to a free smartphone and plan will be one small tool that can break those feelings of being trapped and isolated by providing the means to *reach out* for specific support services.

“I’m really happy that TELUS has been such a great partner, not only in this initiative but other initiatives and I look forward to moving the conversation forward,” enthuses MacInnis. “Hopefully we will see the project continue and grow [as] I know it is growing across Canada.”

MacInnis adds, “I also have to give props to our Friendship Centres that have been around for over 60 years. They have been front and center, helping urban Indigenous people throughout the pandemic. They are very busy and have done remarkable work.”

Women and youth living in one of the five pilot program areas, who are in need of the support the *Mobility for Good* program provides, please call or visit your local Friendship Centre:

Miywasin Friendship Centre in Medicine Hat (403) 526-0756; Aboriginal Friendship Centre of Calgary (403) 270-7379; Grand Prairie Friendship Centre (780) 532-5722; Red Deer Native Friendship Centre (403) 340-0020; and Hinton Friendship Centre Society (780) 865-5189.





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Horsefly Regional Emergency Spillway Project Participant Funding Available

November 10, 2021 — Funding provided by the Impact Assessment Agency of Canada (the Agency) is now available to help the public and Indigenous groups participate in the impact assessment process for the proposed Horsefly Regional Emergency Spillway Project, located near Taber, Alberta.

Funding is available for eligible individuals and groups to assist their participation during the impact assessment’s planning phase. During the current comment period, which ends November 28, 2021, the public and Indigenous groups are invited to review the summary of the initial project description and provide comments. The Agency will retroactively reimburse eligible participants for their participation in this first comment period.

Applications received **by December 10, 2021**, will be considered.

To apply for funding or receive an application form, please contact the Participant Funding Program by writing to FP-PAF@iaac-aeic.gc.ca, or by calling 1-866-582-1884.


As a next step, the Agency will determine whether a federal impact assessment is required for the project. If one is required, eligible applicants will receive additional funding to participate in a second comment period during which the public and Indigenous groups will be invited to provide feedback on the draft Tailored Impact Statement Guidelines and the draft Public Participation Plan.

For media inquiries, contact the Agency’s media relations team by writing to media@iaac-aeic.gc.ca, or by calling 343-549-3870.

Follow us on Twitter: @IAAC_AEIC #HorseflyProject

The Proposed Project
The Municipal District of Taber is proposing the expansion of an existing emergency spillway to divert overland floodwaters and stormwater runoff within the St. Mary River Irrigation District to the Oldman River. The project would be located mostly on private lands near Taber, Alberta. The expansion would increase the diversion capacity of the existing spillway from approximately 7.6 m³/s to 40 m³/s.

More information on this project is available on the Canadian Impact Assessment Registry website, reference number 83135.



Hopes for Indigenous Edmonton: A chat with Mayor Amarjeet Sohi

By Rob Houle, Local Journalism Initiative Reporter

Following the momentous night of October 18, 2021, *Alberta Native News* (ANNews) outlined what Indigenous people should be expecting from the new Mayor and City Council. That article touched briefly on what His Worship, Mayor Amarjeet Sohi included in his campaign, and the direction his advisors felt Edmontonians needed to go. The election period was one of polarizing perspectives and attempts to attack the credibility of front-runners like Mayor Sohi.

Aside from these attacks and troubling rhetoric, Edmontonians ultimately chose to take the city in a new direction. A direction focused on equity, addressing racism, reconciliation and creating an “Edmonton for All.” With those marching orders, Mayor Sohi took time the morning of October 28, 2021 to chat with *ANNews*. Questions and topics focused on his campaign promises and his experience gained holding national portfolios like Minister of Natural Resources.

The newly elected Mayor shared his deep respect for the territory of Treaty No. 6 and acknowledged “I came to the city with nothing... and my ability to be on this Treaty land allowed me to be successful.” This acknowledgement fuels his commitment to reconciliation, and the ongoing understanding that more work is needed.

From the onset of this new city council’s term, this aspect of recognition has been front and centre. As part of the swearing in process, each incoming councillor and Mayor are required to take an Oath of Office. For the first time in Edmonton’s history, this oath included a recognition of the territory and Indigenous peoples. The oath was shared with *ANNews* and appears as follows;

I, [NAME], swear that I will diligently, faithfully and to the best of my ability execute according to law the office of Councillor [Mayor] and that I will faithfully observe the laws of Canada including

Treaties with Indigenous Peoples. So help me God.

I, [NAME], solemnly affirm that I will diligently, faithfully and to the best of my ability execute according to law the office of Councillor [Mayor] and that I will faithfully observe the laws of Canada including Treaties with Indigenous Peoples.

Although a small change, these types of recognitions and statements can have lasting effects for those that hear them. It also shows a progression of the institutions to move beyond archaic traditions and reflect modern understandings. Previously, additional changes included allowing councillors to swear in with an eagle feather or upon their religious texts or symbols.

Mayor Sohi continued to commit the City and administration to meeting their Truth and Reconciliation Commission’s (TRC) Calls to Action. This included the establishment of a Reconciliation Council that would serve as a watchdog, with annual reporting mechanisms.

“We want to make sure that we build upon work of previous councils and initiatives, including the Indigenous Framework... partnership has always been and will continue to be my approach to working with Indigenous communities.”

Throughout his campaign and building into taking office, the Mayor has been working closely with Indigenous leaders and Elders that have been guiding his approach. A need for Indigenous leaders and communities to seek long-term, sustainable solutions, remains a focus for him and his team. These solutions and strategies will touch on areas of importance to Indigenous people like employment, Indigenous history, tourism opportunities and expanding Edmontonians’ knowledge of Indigenous people.

“The work may be tough, but it is very important and needed... We need to empower groups like the Indigenous Relations Office (IRO) by elevating them



Edmonton Mayor Amarjeet Sohi

within administration.”

Moving on to the work of the Community Safety and Well-being Task (CSWB) from 2020, Mayor Sohi pledged to carry the recommendations forward to make Edmonton safer for Black, Indigenous and other People of Colour. One important part of this work that he wants to address is the racism that exists “between and within” marginalized communities.

He shared “...often trauma causes a racialized person to hold bias against another. We have to recognize the trauma that causes these biases to exist and work together to address them. If we do not, it weakens us as a whole.”

Recognizing that some of the projects he was involved in at the Federal level, namely the Trans Mountain Expansion Pipeline (TMX), may not sit well with all Indigenous groups, the incoming Mayor has committed to continuing his respectful approach. He is fully supportive of a unique approach to engagement and consultation based community needs. Mayor Sohi remains committed to maintaining relationships and ensuring that issues are addressed as they arise.

“My commitment is unequivocal, and as we move forward on this complicated path, we will need to be thoughtful, but my heart is in the work, and I will make sure the City is there too.”

Provincial Police *cont. from p 4*

jurisdiction and authority,” she said. “The federal government will be moving toward consulting with First Nations on developing legislation developing First Nations policing as an essential service.”

The report states that a provincial police force could potentially provide better service to Albertans, increase the number of frontline officers and civilian specialists — including mental health nurses and social workers — and lead to less transfer of officers in or out of communities.

Transitioning from the RCMP to a provincial police force will cost the Alberta Government upwards of \$200 million more annually, says the report. The current model predicts that the transition could increase the amount of active police officers from 4,030 to 4,189 — or a 3.8 per cent increase.

The report failed to provide the Alberta government

with a recommendation on how to move forward.

Justice Minister Kaycee Madu said of the transition, “At the end of the day, I am confident that it would be at the same amount or lower than what we currently spend on RCMP, but as a province, we do have a responsibility beyond the monetary implications to defend and pursue our province’s best interests.”

“And while the challenges are not insignificant, we believe that a made-in Alberta provincial police service is worth serious consideration.”

Madu also stated that the APPS would be more inclusive of, and responsive to, Indigenous communities. However, what this means is unclear as First Nation reservations within the province are under the jurisdiction of the RCMP, according to the Crown.

The Alberta government has yet to make a decision regarding the

possible transition, with Minister Madu claiming that his department will consult First Nations, rural communities, crime watch groups, victims services, and others before any decisions are made.

“I have been clear from day one that it was important for me for all of our Indigenous communities and leaders to be fully consulted on what this would mean to their communities. Ultimately we want to partner with them, we want to collaborate with them to ensure their communities are safe. And I have directed my department to begin that particular effort,” said Madu.

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Oilers host *cont. from p 6*

honour those who walk with us,” said Chief Littlechild, who is from Maskwacis Cree Nation.

When asked about what the land acknowledgement means to Rogers Place and the Edmonton Oilers, defenceman Duncan Keith remarked, “I think land acknowledgment is important for truth and reconciliation, for Indigenous people and all Canadians... As a Nation for Indigenous people, we have to understand that there is a lot of pain that needs to be acknowledged. It was nice to see that ceremony tonight.”

The Indigenous Celebration was a wonderful experience for everyone in attendance. Darrell Bretton, in vibrant regalia, performed an incredible fancy dance that included a high level of athleticism and footwork. He was amazing.

When asked what it was like performing at the Oilers game, Bretton replied, “It was unbelievable, it

was like a dream come true. Ever since I was a little boy, growing up in the city my whole life, and coming to Oilers games – being on centre ice and performing and having all eyes on me. It was unbelievable. I owe it all to Creator, because Creator does a lot of work behind the scenes.”

Bretton said that it was an honour to perform and that he encourages all Indigenous youth to participate in powwows and embrace their Cree culture.

It was also a special night for Cree anthem singer Kiya Bruno, who is from Samson Cree Nation. She said, “It was a great moment to sing the national anthem in front of all the Oilers fans.”

Bruno said it is important that Indigenous youth learn their language. “Our Indigenous language was negatively impacted by cultural genocide,” she said. She hopes that by singing the Canadian national anthem, she inspires Indigenous youth to learn their language.

The event was a success for everyone in attendance – and the Oilers beat the Kraken 5 to 2.



Powwow dancer Darrell Bretton

NOW HIRING
– Regional Service Coordinators – Wabasca
Reporting to a Team Lead; (Full Time Term to March 31, 2022)

The First Nations Health Consortium Ltd. of Alberta (FNHC) is hiring for the position of Regional Service Coordinator. This position would be best suited to individuals who have a background in health, nursing, social work and education, or a combination of education and relevant experience, strong client service coordination skills, including work with First Nations organizations and communities. **This recruitment will be positioned in Wabasca.** This position is available on a term basis to March 31, 2022 but may be extended.

Working to uphold Jordan’s Principle, the Consortium provides a ‘service coordination’ role in Alberta for all First Nation children living on or off reserve and serves as the link between any First Nation child and the service or program need for the child.



FIRST NATIONS
HEALTH CONSORTIUM

Closing Date: This posting will remain open until a suitable candidate is found.

Please submit resume to:
Glenda Galger, HR Administrator,
First Nations Health Consortium,
by fax (587) 391-1362 or via Indeed.

**THE CITY OF SPRUCE GROVE IS HIRING
A MANAGER, SOCIAL PLANNING**

Competition number: RC 2021 0066
Department: Community Social Development
Close Date: November 16 at 10:00 PM (MT)
Salary: \$89,246 - \$110,245

The City of Spruce Grove is seeking a Manager, Social Planning to be a member of the Departmental Leadership Team (DLT), responsible for setting direction and aligning resources for the Social Planning section within Community Social Development (CSD). This is achieved through building relationships across the organization and externally within the Tri and Capitol region to support strategic goals.

You will also be responsible for quality community research and consultation, project management of key projects, policy and bylaw review and development, and the growth and retention of talent within the Social Planning section.

The incumbent possesses both technical and functional skills related to management, social planning, community development, community-based research, and social policy. The work involves effective long-range planning, as well as delegation, mentorship, and direct support for projects and initiatives that promote social well-being and address social issues.

Visit www.sprucegrove.org
to review the complete position description and to apply online.



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