

Distributing across Alberta for over 38 years!



ALBERTA NATIVE NEWS



Visit us now at
albertanativenews.com



Take a chance on university - and Athabasca University

By Athabasca University

Athabasca University alum Carter Yellowbird shares advice to help Indigenous students find success.

Carter Yellowbird isn't afraid of taking chances. In fact, trying new things has proved a recipe for success in his life and career in business.

Yellowbird, of Samson Cree Nation, was just 16 years old when he left his home in Maskwacis for the first time for sunny California—an adventure that helped steer him toward his first career, which was in professional rodeo. Years later, he moved halfway across the world to Paris to ride in Buffalo Bill's Wild West Show at Euro Disney.

Both experiences were life-changing and helped him understand himself and his culture.

"Before I went to California, I wanted to get away. I said, 'I'm moving away. I hate the

community. I don't want to be part of the community.' What I didn't realize is, wherever I run, there I am," remembers Yellowbird. "I was running away from myself."

Take a chance on yourself

Today, Yellowbird is a business consultant who advises First Nations on how to diversify investment portfolios. He attributes his successes, which also include a Bachelor's Degree in Native Studies from the University of Alberta and a Master of Business Administration from Athabasca University, to that willingness to take chances.

"What I always taught my boy, Shay—he's a councillor with Samson Cree Nation—is that you need to think outside the box. You can't be afraid to take chances."

That's a message he often shares with other young Indigenous people, especially those who

may be thinking about enrolling in university. While Yellowbird followed opportunities that took him to other countries, he recognizes that's not possible for everyone. The reality is, many people living on reserve do not have the ability or desire to leave home for a variety of reasons.

"It's the fear of being out there, away from the reserve, which is challenging for a lot of people."

Study without leaving home

Yellowbird says online programs like those offered at Athabasca University (AU) "are perfect" for people from First Nations and isolated communities, "because the education can come to you." AU's open learning model also means anyone 16 years or older can pursue a degree.

"We have to bring the education to them," Yellowbird says.

Embrace culture and new opportunities

As much as Yellowbird values his experiences living and working in Europe, he

did experience culture shock and loneliness. He overcame this, he says, by embracing his culture. "I reached back to my roots, to my people, to the Elders, and asked for prayers. I used my Traditional Knowledge."

Yellowbird says he would not have found success if he had not been open to new opportunities and experiences. That's advice he often shares with the next generation.

"Look beyond reserve boundaries and look for opportunities out there because society is changing now," he says. "Society is changing with different segments in life. Technology and changing diversity are key elements that can benefit anyone to advance in today's fast-paced society."

Education and economic development lead to "wellness"

Education is one of those opportunities that Yellowbird strongly believes can help counteract challenges closer to First Nations.

"Education is a key component that can help deal with challenges for many nations—unemployment, clean drinking water, and health, to name a few," he says. "We need to incorporate unique innovative strategies to face challenges, and work closer with government and industry to assist First Nations with these challenges. We need to show them the doors and give them the tools and support to open the doors."

Yellowbird believes economic development is the key element for wellness. "The people need to be given a chance to heal themselves through economic development," he says. "Economic development creates goals and objectives, which is a form of wellness."

Seek inspiration in others

Yellowbird's career is far from a straight line. After an injury ended his career in rodeo, he returned home to complete his high school equivalency before turning his attention to post-secondary and then a career in business.

Yellowbird says there is value in learning from the experiences and example of others.

"I always tell people to look outside and see who else has made it out there, because they have a recipe for success to share with the people. Those are the ones we need to reach out to and to bring back their stories to give the Nations and other youth tools to get out there as well."

Giving back to the community

Every year, AU awards \$1,500 to an Indigenous student through the Carter Yellowbird Indigenous Bursary. Yellowbird says the bursary is meant to provide assistance to help students overcome challenges they may face.

"Hopefully it will help some other people, whether it helps with gas, helps with their tuition, food, whatever it takes. I just hope that it helps for a First Nations student to reach their goal."

Learn more about AU's MBA program, including upcoming application deadlines.



Advanced Learning.
Anywhere. Anytime.

Athabasca University is Canada's anywhere, anytime, Open University for advanced learning. We remove traditional barriers and make transformational higher education more accessible, more flexible, more equitable and more about **you**.

Build your unique pathway to education's success by exploring AU's degrees, credentials and research opportunities.

timefor.athabascau.ca/indigenous



Curtis Yellowbird graduated from the MBA program in 2012. Each year, AU awards \$1500 to an Indigenous student through the Carter Yellowbird Bursary.

Advocate says: Canada must reconcile with its genocidal history

By Chevi Rabbit, Local Journalism Initiative Reporter

Crystal Gail Fraser is an assistant professor at the University of Alberta who teaches Canadian History. Her expertise is in the history of Canada's residential schools and she is one of Canada's top TRC advocates advancing the conversation of Truth and Reconciliation on the international stage.

Fraser has also made a name for herself on the international stage as one of Canada's leading academics regarding truth and reconciliation and its complex relationship with Canada's first peoples.

Fraser is Gwichyà Gwich'in, originally from Inuvik and Dachan Choo Gèhnjik, Northwest Territories. Crystal, with her family, has lived on Treaty 6 Homeland of the Métis Nation since 2004. She said, "I am from the Northwest Territories and my family's Fish Camp on the McKenzie River, but I've lived here on Treaty 6 for almost 20 years."

Fraser's duty to Indigenous people is education and academic service, good intentions, and advancing Truth and Reconciliation through her work with the Faculty of Arts Committee for EDI, the Governing Circle of the National Centre for Truth and Reconciliation, and the Gwich'in Council International Board.

Fraser is an example of someone who has persevered through intergenerational traumas, experiences, and history; and come out the other side empowered to empower Indigenous voices and experiences.

She candidly explained, "I am an intergenerational Indian Residential Schools survivor; my mother and grandmother were institutionalized."

She used her own family's experiences, history, and life lessons to help her work towards a PhD on the history of residential schools. Now, she is a member of the national advisory council on residential schools for missing children and unmarked graves. She also serves on the National Center for Truth and Reconciliation governing circle.

"I teach Indigenous Studies and am interested in decolonizing education and Indigenous academia," said Fraser.

"Last week, I attended the first national gathering of the Office of Canada's interlocutor for unmarked graves at the residential schools' conference in Edmonton. Many political leaders, academics, and experts attended that conference."

The group gathered for an additional day after the conference, said Fraser.

It was very compelling to see hundreds of people come together and be able to discuss "unmarked graves" and the "ongoing needs of Indigenous people" and talk about "Canada's genocidal history in the Settler state of Canada," she added.

The first national gathering of the office of Canada's interlocutor for unmarked graves at residential schools was an opportunity to talk and network with other people engaging in this work.

"I think that as communities take this work, many are facing inwards and grappling with the experiences and the trauma in a collective way," said Fraser. "Many moments were very heavy and hard at the conference but the group tried to strategize new ways to create toolkits, new ways where we can get information out to communities."

"Since the creation of the new National Day for Truth and Reconciliation, which is on September 30th, there has been a pronounced increase in the demand for education and speakers about residential schools," she explained.

There have been critical moments in our collective history where settler Canadians had to look at Canada's genocidal past.

She noted a monumental moment in Canadian history on May 27th, 2021, when the Kamloops unmarked graves of indigenous children were officially discovered, and the international media focused on Canada's genocidal past.

"That moment shifted the public conversation," said Fraser.

She noted another historical moment at the Cowessess First Nation in southern Saskatchewan. "The stench of human remains in the ground had overwhelmed search dogs; they couldn't get any answers through search dogs because the detection of human remains of children was so overwhelming."

The world is watching Canada. "I was very much in the public sphere over the last 14 to 16 months. I've done probably about 100 media engagements in several countries."

"I find that this year, the request tripled or quadrupled from corporations, schools, nonprofits, and churches," said Fraser.

"There has been an enormous amount of outreach and desire for this kind of education in



Crystal Gail Fraser

Canada. The public education has been intense."

At times, the intensity and public discourse has been heated, she added. "At times, it's not been easy to do, and it comes with emails from

Continued on page 4

Golderado is a trade labour provider to PME. We are a self-performing, heavy civil contractor based in Fort Saskatchewan, Alberta.

 **GOLDERADO**
CONTRACTING CORP.



CONTACT US

www.pmeinc.ca
inquiries@pmeinc.ca

8402-116 Street
Fort Saskatchewan, AB
T8L 0G8
780-9922-2280

214 Cardinal Crescent,
Saskatoon, SK
S7L 6H8
306-244-2606

105 -10960 42 Street NE
Calgary, AB
T3N 2B8
587-291-9697

Please submit resumes to:
resumes@pmeinc.ca



Are you a qualified trades worker looking for a job in construction?

WE'RE HIRING for many positions such as; Labourers, Equipment Operators, Foremen, Pipe Layers, Safety Coordinators, Topmen, Carpenters, and so much more!



PME
PLAN. MANAGE. EXECUTE.





SERVICE SCOPES

- Earthworks
- Common Services
- Underground Piping
- Mechanical & Electrical
- Concrete Structures & Foundations

Aside from servicing projects from start to finish - from Central to Western Canada. This dedicated group has made an investment in highly-specialized equipment for complex oil and gas, petrochemical, mining and power generation projects. Backed by substantial civil and industrial resources that deliver competitive pricing and consistent results, this team easily converts first-time clients into lasting partners!

VJ Curry: From Indigenous orphan to successful entrepreneur

By Chevi Rabbit, Local Journalism Initiative Reporter

Now and then, a story comes across the table that proves that anyone from any horrible circumstances can rebuild their lives and break intergenerational trauma.

VJ Curry provides an example for all the young Indigenous men who grew up in inner cities without any moms, dads, or family or connection to their reservation, history, or culture that they can survive, thrive, and vibe on any street and town by believing and having faith in themselves.

He has managed, without any initial support and just relying on grit, resiliency, and a deep drive to create a better life for his children, to be the positive change for his family.

Curry is the proud owner of Infamous Native Clothing Company – one of central Alberta's most popular clothing brands for Urban Indigenous people.

"I grew up an orphan; my mom and grandparents passed away when I was young," he explained. "They had a lot of trauma from the residential school."

Curry says that Canada's notorious 60s scoop and Canada's residential schools directly impacted his life and childhood. His mother, Marlene Currie suffered from trauma and addiction issues, he said. She was murdered in Montreal, and his grandmother, Jean Currie, was murdered in Vancouver.

"They just couldn't get over their traumas. So, they let their addiction lead them to their deaths," said Curry. "I grew up as an orphan with nothing."

VJ met his first wife, who tragically died in a car accident. They built a family and have two daughters. From that moment, Curry decided that

he wouldn't raise his children the way that he had been raised. He committed to breaking his own intergenerational trauma and to using his company as a way to honour his relatives who passed away from tragic circumstances.

"I started this company to honour my family members who passed on before me but also so I could leave something behind for my kids. So, they didn't have to grow up how I did."

He said, "I wanted to show them that even though we're Native, we can also be successful and achieve our goals if we put our minds to it."

"Just because we come from nothing doesn't mean we have to die with nothing," said Curry.



This beautiful Infamous Native Clothing Company Design is an homage to Veronica Courtright.

Both his first wife and second wife passed away tragically. Veronica Courtright was a loving mother, and his second wife, Chasity Rattlesnake, passed away while undergoing surgery in Edmonton.

Curry is dealing with these losses and doing his best as a single father.

"I'm a single father, both for my daughters and my son. I gotta do what's best for my kids, and be better for my kids," said Curry.

"My designs and sayings are part of what I had to go through to get to where I am today. That's why I take pride in my company and my designs."

Curry supports the Indigenous artist community by hiring local artists to design his logos. He shares the wealth by purchasing paintings created by local artists such as Cody Lightning and other Indigenous artists.

Last year, Curry launched his new website, which featured local Indigenous Influencers such as Jacqueline Buffalo. His children were models in the commercial advertisements. And his story has been featured on APTN National News.

Curry's journey illustrates that despite compounded trauma or active trauma, Indigenous people and specifically Indigenous men are resilient. You create your own story, you create your destiny; don't be defined by your history, or your past.

Curry invites our readers to visit his website, infamousnative.ca and his socials: [instagram.com/infamousnativeclothing/](https://www.instagram.com/infamousnativeclothing/)



GET MONEY TO HIRE A STUDENT

CAREERS connects employers with dedicated, motivated high school students who are interested in learning about your business.

FUNDING AVAILABLE

For a limited time, CAREERS will provide a financial incentive of up to \$3,600 per student for employers to help cover the cost of providing a student internship. To learn more visit careersnextgen.ca/employers



CAREERS
take on the future

Advocate says *cont. from p 3*

denialists and threats."

But Fraser is dedicated to advancing the Canadian conversation on TRC and finding proactive ways to move forward in Truth and Reconciliation.

Her work strongly contributes to how scholars engage with Indigenous research methodologies, theoretical concepts, and our understanding of Indigenous and Canadian histories.

Fraser's doctoral dissertation was awarded the 2020 John Bullen Prize by the Canadian Historical Association for her thesis, titled T'aih k'iighe' th'aih zhit diidich'uh or By Strength, We Are Still Here. The prize honours the outstanding PhD thesis on a historical topic submitted to a Canadian university.

She also offers settlers 150 ways to reconcile by co-authoring the book "of 150 reconciliation," which can be found on www.activehistory.ca <https://activehistory.ca/2017/08/150-acts-of-reconciliation-for-the-last-150-days-of-canadas-150/>

If you are an Indian Residential School survivor or have been affected by the residential school system and need help, you can contact the 24-hour Indian Residential Schools Crisis Line: 1-866-925-4419



**Read it -
then give it to
a friend!**

U of A Native Studies has several pathways to learning

By Avery Letendre, Jill Flaman, and Freda Cardinal

Many people have goals to further their education and build new skill sets for their careers, but are working or leading busy lives with many commitments. In other words, there are countless obstacles that can make it difficult to fulfill educational goals! The Faculty of Native Studies has been educating students for over 35 years at the University of Alberta and is the only stand-alone faculty of Indigenous Studies in North America. In recent years, Native Studies has been creating online courses that are more accessible to learners to respond to the demand that students have for flexible learning, without having to travel to the campus.

Starting in January 2023, winter term, two online courses are available for university credit or for continuing education (non-credit). Award-winning filmmaker, Dr. Tasha Hubbard, known for *Two Worlds Colliding*, *Birth of a Family*, and most recently *nîpawistamâsowin: We Will Stand Up*, has co-created NS 161: Countering Stereotypes of Indigenous Peoples alongside Dr. Savage Bear, Sara Howdle (both at McMaster Indigenous Research Institute) and Molly Swain (Métis in Space podcaster and PhD student).

This first year university course pulls the rug out from underneath settler-based constructions of Indigeneity. By taking up the most prevalent stereotypes of Indigenous people, students learn to unpack and challenge the narratives that both skew the lived experience of Indigenous peoples and allow the replication of stereotypes that reinforce colonial relationships. As one student put it, the course “made me think about what I read, see, and hear about Indigenous issues with a different perspective and approach.” Another student commented that the content uncovered things they didn’t know a lot about and, by going through the course, they found they “believed some of the stereotypes.”

Doing a course online is not without its challenges, but the team teaching approach has been well received because it brings variety to the content and is more connective. In a recent evaluation survey that asked for feedback on the course a student remarked, “I liked the unique voices and styles. It gave the course a community feel.”

NS 115: Indigenous Peoples and Technoscience is another fully online course that is now available for registration and also takes a team teaching approach. Co-created by Dr. Kim TallBear (Canada Research Chair, Indigenous Peoples, Technoscience & Environment) and Dr. Jessica Kolopenuk, the course introduces students to the intricate connections between science and technology fields, broader dynamics of colonialism, and increasing demands for Indigenous governance of science and technology. The course is structured by centering Indigenous peoples’ relationships to science and technology fields as “objects/subjects,” “collaborators,” and “scientists.”

Student feedback has been very positive and interest in the course has been strong. One student commented that they found the topic to be unique and inspiring because as “a course about Indigenous scientists and science, not many people are in this field of work and it’s empowering to see the women especially.” Another student remarked that the course “opened my eyes to conceptions of science and how it relates to Indigeneity... it definitely forced me to rethink my relations to genetic information, microbes, and more.”

As Ansh Gulati, (a University of Alberta Political Science student who took Indigenous Peoples and Technoscience) wrote for *YouAlberta* in October 2021:

“Society constantly reminds us that science is

the rational answer to all, that it trumps all other bodies of knowledge, including but not limited to lived experience and interknowledge* (which incorporates academic and community-based knowledge). However, science is not always as objective, rational, or infallible as we are made to believe. Science (environmental, physical, technological, etc.) has a lot of room to grow through interaction with Indigenous ways of knowing. It also has a responsibility to encourage and foster Indigenous autonomy.”

Intrigued? Ready to take action on your



The Faculty of Native Studies has been educating students for over 35 years at UAlberta and is the only stand-alone faculty of Indigenous Studies in North America.

educational goals? Whether you would like to pursue a continuing education, a certificate, undergraduate or graduate degree, the Faculty of Native Studies has pathways available for you. Visit us at www.ualberta.ca/native-studies or email us at nsonline@ualberta.ca!

NS 115

INDIGENOUS PEOPLES and TECHNOSCIENCE

ONLINE

www.ualberta.ca/native-studies

 UNIVERSITY OF ALBERTA
FACULTY OF NATIVE STUDIES

 INDIGENOUS
science | technology | society

NS 161

COUNTERING STEREOTYPES of INDIGENOUS PEOPLES

ONLINE

Understanding the truth about Residential Schools

By Regan Treewater

Editor’s Note: As we approach National Day of Truth and Reconciliation, we recommend that Canadians learn more to understand the harms that were inflicted on the Indigenous people of Canada in Residential Schools. The truths must be acknowledged and understood before there can be reconciliation. Readers are encouraged to read ‘21 things you may not know about the Indian Act’ and the “Calls to action of the Truth and Reconciliation Commission” and listen to the CBC podcast “Kuper Island,” which is reviewed in the following article.

The following information and material here may trigger unpleasant feelings or thoughts relating to Residential Schools and the death of children. Please contact the 24 Hour Residential School Crisis Line at 1-866-925-4419 if you require emotional support.

Indigenous journalist, CBC correspondent, and author of *Decolonizing Journalism: A Guide to Reporting in Indigenous Communities*, Duncan McCue has made a career of giving voice to stories that, although often excruciating, must be brought to light. *Kuper Island*, his new eight-part podcast, is a chilling exploration of the history, lifelong suffering, and societal aftermath caused by the Kuper Island Indian Residential School. Nestled among the picturesque Gulf Islands of British Columbia is Penelakut Island, now known as Kuper Island. From 1889 to 1975 this oppressive and appalling institution of government sanctioned psychological and physical violence was operated first by the Roman Catholic Church and then by the Canadian Federal Government. It would come to be known by the sinister moniker: ‘The Alcatraz of Canada’.

McCue’s series documents the stories and voices that remain after decades of systematic dehumanization. “They called it a school, but what sort of school has a graveyard?” commented

one interviewee. “It was an institution designed to erase identity.” Each episode of McCue’s podcast begins with a trigger-warning because of the graphic and profoundly disturbing nature of the content being discussed – but no disclaimer can prepare the listener for the horrific realities being detailed. McCue explains that although Canadians are presented with news coverage of the discoveries of unmarked graves across the country, mainstream media, unfortunately, is still often sanitized – his podcast pulls no punches.

The voices on the recordings are those of former ‘students’ of the Kuper Island Indian Residential School, but as McCue so correctly points out, most of the staff were not trained educators, so the term ‘school’ was highly erroneous. The podcast traces the journeys of two brothers who survived, and the tragic story of a well-loved young man named Richard, who was found hung to death in the school gym. The violence recounted is the stuff of nightmares: molestation, rape, beatings, torture, and the burning of babies. Indeed, some testimonies recount babies being murdered. Facts that are corroborated by the discoveries of unmarked mass graves in recent years. McCue’s work is disturbing, but courageous in its unapologetic honesty.

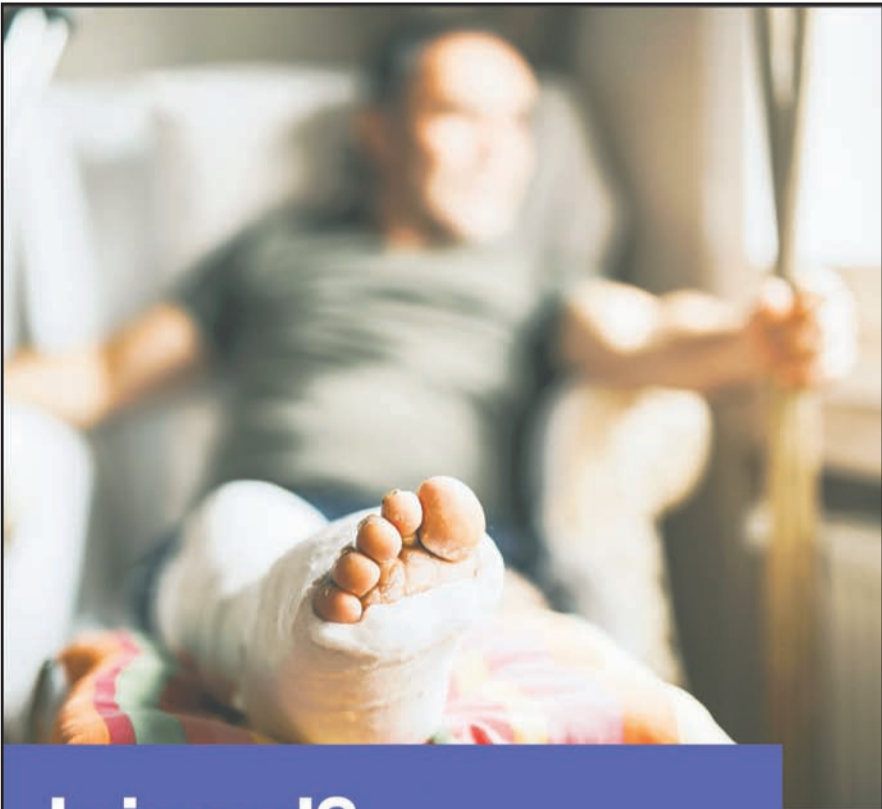
The buildings that once imprisoned so many



young innocents no longer stand. McCue’s archival searches revealed photographs mainly of staged events, but those who were there remember the stately red brick building with meticulously manicured grounds. What remains is a set of concrete stairs that McCue describes as being overgrown with moss. Although there are no visible monuments to testify to the existence of the school and the atrocities committed on the land, locals have clear memories, and the physical space is scarred by the crimes perpetrated there. Those who survived now bare witness for all those who lie anonymously beneath the earth.

McCue’s investigation is haunting not only in topic and content, but also in narrative – quite literally. Survivors describe pageant-like spectacles where they were forced to adorn Hollywood-style costumes, not their own traditional regalia, in order to portray the ‘Indian’ image for public consumption. It was, however, the crimes that took place behind closed doors, and silently in the night that have indelibly scarred survivors and their families. For decades upon decades residents of the area have reported strange and unexplainable

Continued on page 7



**Injured?
We have answers.**



camllp.com
Call: 1-780-969-6998

**The job you
want tomorrow**

Starts with us today

Whether you’re preparing
for your career or upgrading
your education, see yourself
at NorQuest College.

norquest.ca/here



Women Building Futures: Helping Indigenous women transform their lives

By Women Building Futures



Through its many initiatives, Women Building Futures is committed to helping Indigenous women achieve economic security.

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 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 by sending an email to: indigenous@womenbuildingfutures.com

Understanding the truth

cont. from p 6

apparitions, temperature anomalies, and eerie sounds where once the school stood. Although those interviewed agree that 'haunted' is not the right term for it, there is an overwhelming sense of loss and injustice that cannot be paved over. There is a community long-house for celebrations situated just past the former residential school site, and yet, gatherings are sparsely attended because so many do not want to walk on the tainted ground. Healing will last for generations to come.

Kuper Island is a poignant podcast that all Canadians should feel compelled to experience. Yes, the subject matter is excruciating, and after listening to all eight episodes one cannot help but be haunted by echoes of the voices from the podcast that continue to resonate. These are stories that are shared to help survivors to heal, to teach others about what really happened, and those interviewed bravely bare their most vulnerable selves for the listener. The podcast is a valuable contribution to Canadian history, to future endeavors for cultural healing, to fostering greater mutual understanding, and to promoting reconciliation through respectfully confronting truth. McCue presents a masterful piece of journalism that is sincerely moving.

Regan Treewater-Lipes is a
Local Journalism Initiative Reporter.

Visit us online and like us

at



Alberta Native News

TRANSFORM YOUR LIFE

We've got the tools to help.

Visit womenbuildingfutures.com



First Nation leaders express mixed emotions after Queen's death

By Jeremy Appel, Local Journalism Initiative Reporter

Indigenous leaders are mourning the death of Queen Elizabeth while acknowledging the role the British Crown played in justifying the genocide of Indigenous peoples on Turtle Island and expressing hope for entering a new era of relations with the monarchy.

Assembly of First Nations National Chief Roseanne Archibald was in London, where world leaders gathered to pay their respects to Her Majesty.

Archibald told reporters she was “really conflicted” when she received an invitation to attend, because she didn’t want to be seen as endorsing the Crown’s mistreatment of Indigenous peoples. But at the same time, First Nations have a unique relationship with the Crown that ought to be acknowledged, she added.

“When I reached out to a number of chiefs to talk about it, they indicated that I had to be here to make a representation that we’re still here — that we’ve survived colonization, that we have survived genocide, and that we have this long-standing relationship with the Crown,” Archibald said at a Sept. 17 media availability.

Chief Sheldon Kent of Black River First Nation in Treaty Five, who spoke alongside Archibald, agreed their presence makes an important statement.

“The message that we’re sending here today is we’re still here. We’re not going anywhere. We still believe in that relationship with the British Crown, because that’s who we signed Treaties with. Canada was formed later and Canada has abrogated our Treaties,” Kent said.

Archibald declined to make any criticisms of Queen Elizabeth’s reign, despite having asked in May for the Queen to apologize for her role in residential schools, because her subjects and family were still in mourning.

However, she said Indigenous leaders want to

bring a delegation to London once King Charles has officially ascended to the Crown, and bring him to Canada to act on Truth and Reconciliation Call to Action #45, which calls for the Crown to issue a Royal Proclamation on Reconciliation.

“I want to be respectful of the fact that he just lost his mother, and I’m just not prepared to speak ill of anyone during their mourning period,” Archibald said.

The First Nations Leadership Council offered its condolences to the Royal family, recognizing the “direct relationship” Indigenous peoples in Canada have with the Crown, before asking King Charles to do the right thing and revoke the Doctrine of Discovery, which “dehumanized non-Europeans while empires waged war and stole lands, resources and wealth that rightfully belonged to Indigenous peoples all over the world.”

While the Doctrine of Discovery was initially issued by the Vatican as a papal bull in 1452, it was used by the British and French empires to justify their plunder of Indigenous lands.

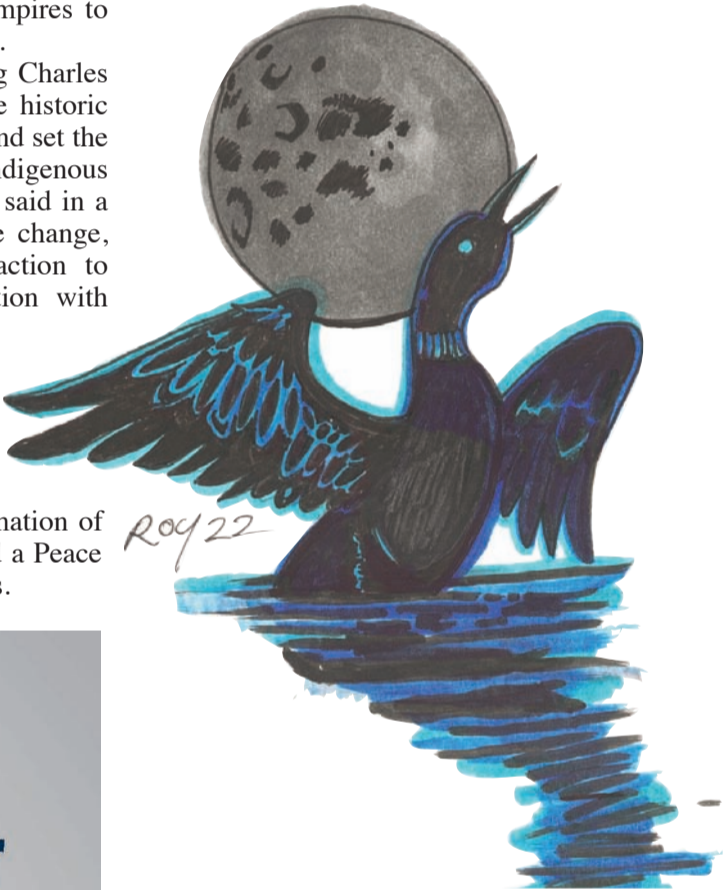
“With the new British monarch, King Charles III is in a position to acknowledge the historic crimes committed by his predecessors and set the stage for a new relationship with Indigenous Peoples around the globe,” the council said in a statement. “As an advocate on climate change, King Charles III must take strong action to mitigate climate change in collaboration with Indigenous Peoples.”

In a statement, the Confederacy of Treaty Six First Nations Chiefs expressed their condolences for the Queen’s passing, recognizing their member bands’ relationship with the Crown dates back to the Royal Proclamation of 1763 under Queen Victoria, who signed a Peace and Friendship Treaty with First Nations.



Queen Elizabeth II. Photo by Joel Rouse/ Ministry of Defence via commons.wikipedia.org

“Queen Elizabeth II will forever be remembered for her service and dedication as Britain's longest reigning Monarch,” Grand Chief George Arcand Jr. said. “We join in the collective grief felt around the world at the loss of a truly remarkable sovereign.”





Bring your whole self to university

Mount Royal provides future-focused programs in smaller classes led by supportive professors, with access to the resources and services you need.

Discover a program that's right for you.

mru.ca/Indigenous





MAKE A DIFFERENCE FOR YOUTH

Every day is a new adventure!
Assisting youth in achieving their dreams & aspirations.

10585 - 111 Street, Edmonton AB T5H 3E8
Margaret@cyrc.ab.ca 780-420-0324

Honouring National Truth and Reconciliation Day,
from

MLA Adriana LaGrange
Red Deer-North



Constituency Office
#202, 5913 - 50 Avenue
Red Deer, AB
Canada T4N 4C4

403.342.2263 • RedDeer.North@assembly.ab.ca



To advertise your business or community event,
call Dan at Alberta Native News:
780-421-7966 or email natnews@shaw.ca

Indigenous CEO of Jack59 aims to sustain and support!

Deena Goodrunning, Local Journalism Initiative Reporter

There is a certain modern day Indigenous steward who is making a big impact on Turtle Island. Her name is Vanessa Marshall. Formerly a dental assistant, Vanessa is now the CEO and founder of Jack59 – a business that aims to provide sustainable and salon quality hair care products, such as vegan shampoo bars and compostable shower containers.

One of the main goals of Jack59 is to reduce plastic consumption. So far Jack59 has prevented over 500,000 plastic bottles from ending up in landfills. By making sustainable hair care products more accessible for consumers, Vanessa is helping to protect Mother Earth.

Vanessa explains that Jack59 first started out in 2015, but it was initially just an expensive soap-making hobby she would do in her kitchen. Then a facility was built in her basement, but that only lasted about six months before the company outgrew it. The company was incorporated in 2020 and moved into its current facility. But, due to Jack59’s growth the company will probably have to move to a bigger facility soon.

“So we actually moved into this facility two years ago and we shared this space with another company called Soap So Co. They had half and we had half,” Vanessa says. “And then we both grew so much that they had to get a new location. We’ve taken over this whole space only since January. It’s really crazy that we are already having to think about somewhere else.”

Vanessa talks about her childhood. She grew up in northern Alberta, and both sides of her family instilled in her a deep love for the earth. She grew up composting, gardening, hunting and fishing. Caring for the earth is something Vanessa’s done since childhood.

However, Vanessa’s mother and maternal grandmother both were in residential school. Vanessa struggled with intergenerational trauma, and in the past she also struggled with addiction.

But, with the support of the people around her she was able to get out of that dark place. She says that being an addict is part of her story, but it’s not who she is anymore and she is transforming her past experiences into the positive things she is doing in the present.

“I like to try to tell people this — especially Aboriginal people that are fighting to come out of situations that are hard in their lives. Just change that energy. It takes a lot of energy to be an addict. All that negativity — you can turn that all around and focus that into something else. You have so much power if you use those characteristics in a positive way.”

Vanessa talks about multiple activities she and her team have been doing to grow Jack59. Some of these activities included vending at the Calgary Stampede and K-Days, being mentored by the organization Coralus, hiring a media team, participating in Powwow Pitch (where they are still currently in the running as semi-finalists!), and manning booths at various farmer’s markets every weekend.

Through hard work and support from others, Jack59 has grown rapidly since its incorporation in 2020. It used to be that Jack59 was selling only a couple products a day at the farmer’s market. Now their products sit on the shelves at major retailers such as Safeway, Sobey’s and the Hudson’s Bay Company.

Apart from being a successful business woman, Vanessa also demonstrates a caring and kind spirit. One way she does this is by aiming to provide her employees with a good work environment that includes flexible work hours, a living wage and lots of support.

“I was a dental assistant for many years in my adult life and I actually lost quite a few jobs, like if I had a sick baby or something and had to stay home,” Vanessa says. “And I swore when I started [Jack59] I was going to do business



Jack59 CEO Vanessa Marshall.

[different from what] I had experienced in my career.”

In addition to supporting her employees, Vanessa strives to give back to the community. For example, Jack59 sells a pink compostable shower container where partial proceeds from each sale is donated for breast cancer awareness. Additionally, Vanessa is planning on releasing a children’s shampoo bar, conditioner bar and detangler product for Truth and Reconciliation day. She plans on donating partial proceeds from these products to charitable Indigenous organizations, such as initiatives associated with Every Child Matters. Additionally, Jack59 is also planning on donating some of its hair products to Indigenous charitable organizations for Truth and Reconciliation day. Vanessa also hopes to soon create a scholarship for Indigenous youth going into environmental sciences.

“I just want to make a difference. To make a difference in as many people’s lives as I can. I think that if I can do that, then I feel like we’ve succeeded,” she says.

When asked if she has advice for other Indigenous women entrepreneurs Vanessa says that when we’re young we believe our dreams are possible. Yet, for whatever reason as we get older we stop believing in our dreams. Often people will have really cool ideas, but they are told by other people that their ideas won’t succeed. Vanessa says to ignore those people who try to put you down and believe in yourself. And know that there are others who will support you.

“You can absolutely do anything that you want to do. And don’t let anybody tell you different.”

For more information visit Jack59.ca

Our People. Our Product. Our Service.

It's what sets us apart.

YOUR ONE STOP FOR...

- Septic Tanks (up to 5m burial depth)
- Holding Tanks (up to 3m burial depth)
- Water Cisterns (up to 3m burial depth)
- Lift Stations
- Sumps

- Oil & Grit Separators
- Advanced Wastewater Treatment Systems
- INFILTRATOR® Field Systems
- Pumps, Pipe & Fittings
- Fleet of Picker Trucks for Delivery

20 YEAR WARRANTY ON ALL CONCRETE TANKS • CSA APPROVED

Toll Free: 1-800-232-7385
Calgary - Edmonton
www.wilbert.ca

September 30

national day for

TRUTH AND RECONCILIATION

#EveryChildMatters

DISCOVER CALGARY LIBRARY

- Books and eResources
- Indigenous Services
- Events - and much more!
- Arts & Culture displays
- Programs

All free with your Library Card – FREE for all residents of Calgary and surrounding area Indigenous communities.

calgarylibrary.ca

**ALBERTA
NATIVE NEWS**

Publication Mail Agreement No. 40050628
Return Undeliverable Canadian Addresses to:
Circulation Department:
102, 10155 114 Street NW
Edmonton AB T5K 1R8
natnews@shaw.ca
Tel: (780) 421-7966

Funded by the
Government
of Canada

Financé par le
gouvernement
du Canada



Volume 39, Number 09, September 2022
ISSN #08294135
www.albertanativenews.com

EDITOR: Deborah Shatz

ADVERTISING:
Dan Moser 780-421-7966

Alberta Native News is published monthly for distribution to Native Bands and Metis Settlements across Alberta, Saskatchewan, British Columbia and Northwest Territories.

All rights reserved. No part of this newspaper can be reproduced without written permission from the publisher. The opinions expressed herein are not necessarily those of the Editor. *Alberta Native News* is published by 320754 Alberta Ltd.

For change of address, please send both old and new addresses. We welcome your stories, pictures, artwork and opinions. Please send anything you would like to have published to our office.

Making Bingo Affordable

Castledowns Bingo Association

12222 - 137 Avenue, Edmonton, AB
780-457-4670

Castledowns Bingo Start Times:
Afternoon: 12:00pm • Evening: 6:00pm
Late-Night: 10:05pm

6 Pots!!
Loonie Pot 1 • Loonie Pot 2/
Full Card Insurance
Odd/ Even • Double Action • Crazy C

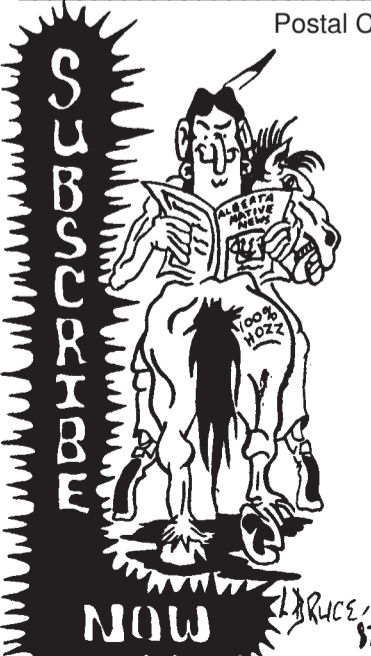
Bonus Pays On:
Starburst (Bingo on Top N is a \$100 bonus pay,
Fourth I down is a \$200 Bonus Pay,
and Bottom O is a \$300 bonus pay)
Bonanza (48th number or less \$500,
49th number is \$300, 50th number is \$200)

Tuesday is Half-Price Day
Wednesday is Player of the Week
and a Guest!!

SUBSCRIPTION FORM

Alberta Native News
#102 10155 114 Street NW
Edmonton, Alberta T5K 1R8

Name _____
Address _____
Postal Code _____



SUBSCRIPTIONS

\$57.75
per year

\$100.80
for two
years

(includes GST)



It’s up to us to save democracy

By Xavier Kataquapit

What is it with all of the hate circulating these days? If anyone knows anything about being oppressed or hated it has to be Indigenous people like me. I grew up feeling discriminated against and I had to push myself to leave my remote First Nation and venture out into the greater world for school at first and then later to work at writing. My father Marius Kataquapit left the north when he was a teenager in the 1950s in search of work in the south but he realized he couldn’t survive in the outside world on his own at the time. He never liked to talk about it but he often mentioned being taunted, intimidated, excluded and generally looked down upon as a brown skinned Indigenous man who was not welcome in the cities and towns he tried to find work in.

I decided to write as a means to give a voice to my people, inform others about my traditions and culture, the issues we face, how our communities work and who we are. It surprised me that there was an interest in the views of an Indigenous person and I have enjoyed more than 20 years of writing for Native media, tribal councils, First Nation communities and mainstream news. Happily, I have met many wonderful people on this journey. I have been encouraged and supported by Indigenous leaders, media producers, editors and journalists and a lot of good people.

These days I am shocked at how the culture and politics of the world is taking a turn to the right and more fascist ways of seeing things. I see so much hate and intolerance promoted in the media, on social media in particular and by people I would think were more open, loving and hopeful about the world. There is a huge movement that is well financed and equipped to promoting hate and fear these days and it is ending up with very right wing governments being put in power all over the globe and it is also happening in peaceful and socially democratic Canada.

I love to study history and I have come to understand that the movements to the right and fascism in the past were always about the very rich and powerful pushing back on any interest in the public sharing wealth, having democratic elections, providing unions for workers, making education accessible and affordable for all and

providing public health. Wars and far right political movements are always a strategy of the very wealthy to ensure that they are making profits in armament sales, grabbing resources, weakening any challenge to power and sending young people off to die to do their bidding. This seems so terrible and evil yet history proves that this has happened time and time again.

Hate, conspiracy theories, fear and misinformation can be marketed like Coca-cola or Tide laundry detergent. All that is needed is a lot of money, bright people to initiate the messages, corporately controlled media that will never question the narrative of those in power and a public that can be targeted and convinced of just about anything.

I like to believe that more and more people are figuring out that a world of war, hate, fear and fascist right wing political movements is not something that just happens randomly but is orchestrated by the very wealthy. The partnership between war, the military and big business is what US President Ike

Eisenhower warned against in his 1961 farewell speech and what he famously referred to as the military-industrial complex. He realized how dangerous the world would become if the power ended up in the hands of those who were only concerned with money and might.

Ask an Indigenous person what racism and hate is all about and they will tell you how it feels to be discriminated against and marginalized. We need to become activists and do our best to protect our democracies. If we fail to do this in the next few years, our young people and future generations will be inheriting a

very unfair, intolerant and oppressive environment. I don’t think most of us realize just how much our democracy is in danger. We have to do our best to become involved with more social democratic political movements or at the very least make our voice heard when we see or hear hateful speech or ideas.

Indigenous people all across Canada are doing better these days because our leaders, our Elders and our people fought against discrimination, colonial oppression and racism. This goes to show that it is possible to overcome hate and fear. We all have a responsibility to protect and promote our social democracy here in Canada and if we miss this opportunity future generations of both Indigenous and non-Indigenous people will be living in a very dark and dangerous world.

Visit Xavier Kataquapit at underthenorthernsky.com.





**BARRHEAD
AUTO PARTS**
ESTABLISHED IN 1975

Located 2 miles West of Barrhead on Highway 18.
Site 13 Box 6 RR2
Email: rob@barrheadautoparts.com

780-674-3443
1-888-577-4377

WWW.BARRHEADAUTOPARTS.COM

**Quality
Used Parts**

- Computerized Inventory
- Licensed Mechanics
- Quality Used & Rebuilt Parts For Cars & Trucks
- Competitive Labor Rates
- Buying Scrap Vehicles
- Used Pipe & Assortment of Metal
- Used Vehicles

Examining truth and reconciliation in education

By Regan Treewater, Local Journalism Initiative Reporter

Since Pope Francis’ historic visit to Canada, and his touring of former residential school sites, many across the country are left pondering what ‘reconciliation’ entails, and the vital role education will play in this process moving forward.

“As an Indigenous scholar, educator, and administrator, I could see the ways reconciliation as a discourse was being transposed into faculties of education and K to 12 schooling across Canada. Reconciliation as a framework for education has inspired formalized responses in postsecondary education institutions that include strategic plans, task-force recommendations, symposia, symbolic representations on campus, Indigenous advisories or boards, Indigenous community engagement initiatives, and professional development for staff and faculty,” comments Jan Hare in her introduction to the recent collection of scholarly essays *Troubling Truth and Reconciliation in Canadian Education*, edited by Sandra D. Styres and Arlo Kempf.

“Faculties of education have introduced required coursework in Indigenous education or integrated Indigenous curriculum across their programming, hired Indigenous faculty, created reconciliation councils, and hosted reconciliation events. I continue to observe the strong and focussed way the concept of reconciliation takes hold in educational spaces, especially when it facilitates decolonization, and more recently Indigenousization,” postulates Hare further.

Yet, the goals of ongoing reconciliation in Canada and education’s role therein, as Hare would agree, demand further evolution past the conceptual. This sentiment is echoed later in the publication by Frank Deer: “In order to engage in adequate explorations of the unique experiences indigenous peoples, for which specific manifestations of indigenous knowledge, heritage, consciousness, and tradition are relevant, deliberate ways in which we approach their meaning and application are necessary.”

Dr. Sandra Styres is an Associate Professor in the Department of Curriculum, Teaching, and Learning at the University of Toronto and holds a Canada Research Chair. In 2009 she was honoured with the presentation of an Eagle Feather by the Tecumesh Centre for

Aboriginal Research and Education at Brock University. Also, from the Department of Curriculum, Teaching, and Learning, Arlo Kempf is a specialist in the study of antiracism and anticolonialism in the K to 12 setting rounding out their editorial balance of expertise.

“Our stories are sacred, they are spirit, they are ceremony, and they are medicine. Our stories ground our understanding of our relationships and responsibilities to our places. They also guide our ways of being in the world and heal our soul wounds,” explain Styres and Kempf in their article *Reconciliation and Relational Ethics in Education*.

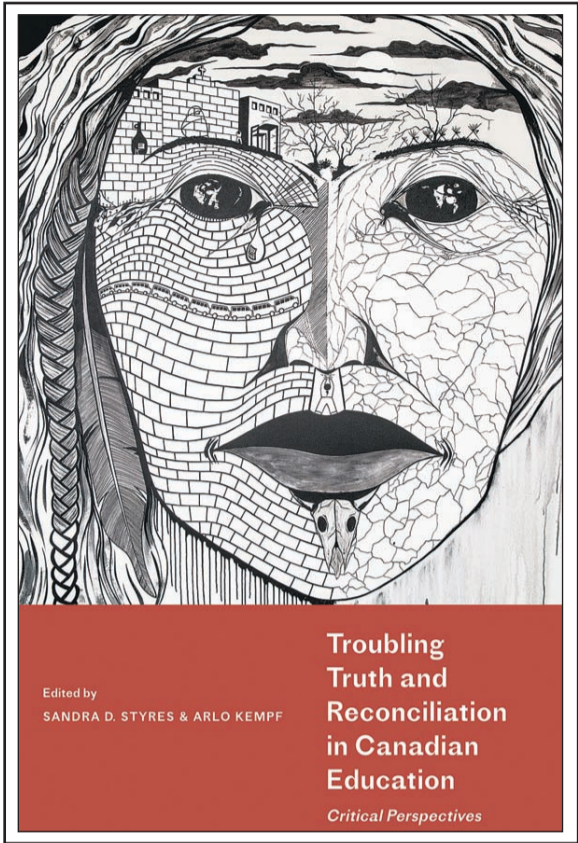
This ultimate aspiration to heal national and cultural wounds, so deep that they seem to have no bottom, is a monumental undertaking whose impact will only be qualitatively and quantitatively discernable after several decades of dedicated methodical pedagogical application, as the authors of the collection agree. Certainly, promoting increased understanding of the magnitude of Canada’s colonial footprint will take several generations to come to fruition.

“I asked for forgiveness for what has been done, which was genocide, and I did condemn this,” declared Pope Francis during his recent Canadian tour. Translated from Spanish to English by his interpreter, many in Canada continue to feel that the use of the specific term “genocide” when referencing the Catholic Church’s role in the residential school system, was long overdue.

Although the Pope’s categorizing of residential schools as systematic and calculated “genocide” cannot change the insurmountable social damage and cultural trauma that have resulted, the implications that this will have for ongoing education are potentially ground-breaking.

The Pope’s acknowledgment of the Church’s participation in what many in Canada have long referred to as “genocide” will forever endow the institution with concrete culpability.

“Reconciliation is a complex and challenging endeavour that necessitates first identifying the effects of settler colonialism on educational practices and then finding ways to begin decolonializing those practices,” explain Styres and Kempf.



Although the collection of scholarship is not solely focussed on the residential school system, recent events add a layer for further reflection when processing the publication through the lens of greater efforts to decolonialize Canada’s education institutions.

“We seek to nuance the ways settler normativity is learned and expressed at the expense of nonnormative citizenship, when both normative and nonnormative Canadian identities depend on Indigenous erasure. We ask, in other words, how it is that we learn a hierarchy of belonging to a place premised on Indigenous removal, erasure, and genocide,” write Lucy El-Sherif and Mark Sinke.

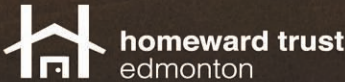
In their article *Some of Us Are More Canadian Than Others: Pedagogies of Citizenship and Learning Racialized Settlerhood* El-Sherif and Sinke examine the pertinent and excruciatingly uncomfortable question of how newcomers and

Continued on page 12

National Day of Truth and Reconciliation is a time to reflect and to reaffirm that we are actively coming together and moving forward in a journey of meaningful reconciliation.

Houselessness is just one of the lasting legacies of colonialism that disproportionately affects Indigenous communities in Canada. Homeward Trust Edmonton is committed to listening to, learning from, and working in partnership with Indigenous peoples, communities and organizations to create real solutions to end homelessness.

Every child matters.



UNIVERSITY of ALBERTA PRESS

You Might Be Sorry You Read This



Honouring the complexities of Indigenous identity and the raw experiences of womanhood, mental illness, and queer selfhood, these poems reveal how breaking silences and reconciling identity can refine anger into something both useful and beautiful.

You Might Be Sorry You Read This

MICHELLE POIRIER BROWN

Michelle Poirier Brown—poet, performer, and photographer—is nêhiyaw-iskwêw and a citizen of the Métis Nation.

978-1-77212-603-7 | \$19.99 paper

ORDERS 1-800-565-9523 | INFO uapress@ualberta.ca
uap.ualberta.ca

Enbridge releases Reconciliation Action Plan

On September 20, Enbridge released its first Indigenous Reconciliation Action Plan (IRAP). The plan was initiated in recognition that Indigenous people across North America have been systemically excluded from the social and economic landscape and to acknowledge this is an important next step in the company's ongoing efforts toward Indigenous engagement, relationship building and inclusion.

“We believe that our business can play a critical role in advancing reconciliation, and that means acknowledging the truth and learning from the complicated and challenging history of Indigenous peoples,” stated Enbridge President and CEO Al Monaco. “We need to understand the past in order to move forward.”

One of the first of its kind in North America, the Enbridge IRAP was developed with input and insights from 50 individuals from Indigenous groups in the U.S. and Canada. It outlines 22 commitments that form the next stage of the company's journey towards reconciliation, partnership and collaboration with Indigenous peoples as they work to build a better future together.

“Our first Indigenous Reconciliation Action Plan, and its commitments, serve as a beacon of our company-wide focus to advance reconciliation,” added Monaco. “That said, reconciliation at Enbridge is more than what could be embodied in this plan. It requires a thoughtful approach, hard work, and respecting and acknowledging our history.”

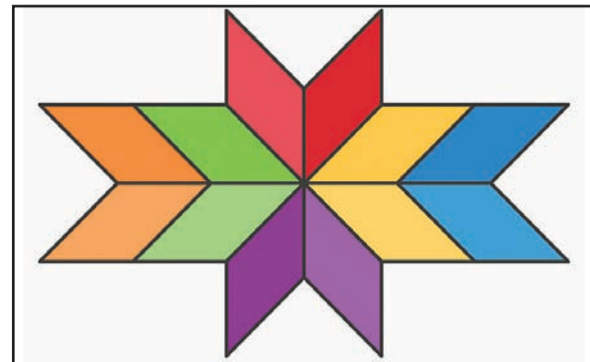
The tangible actions are focused on six categories or ‘pillars’: Employment and Education; Community Engagement and Relationships; Economic Inclusion and Partnerships; Environmental Stewardship and Safety; Sustainability, Reporting and Energy Transition; and Governance and Leadership.

A few examples of these commitments include:
Formalizing existing financial partnership
processes that help create more opportunities for
Indigenous economic participation;

Establishing an Indigenous Advisory Group to provide advice and Indigenous insight to Executive Management at Enbridge; and,

Increasing Indigenous representation within Enbridge's permanent workforce.

Enbridge's inaugural Indigenous Reconcilia-



tion Plan continues our long-held commitment to advancing meaningful reconciliation and building strong relationships with Indigenous peoples across North America, continued Monaco. It builds on the performance-based environmental, social and governance goals Enbridge introduced in November 2020 and the Continuing our Path to Reconciliation update report earlier this year.

Most of all, the IRAP requires our full commitment to building a better future together," concluded Monaco. "In my experience, this hard work is not only necessary but is always worth the effort."

Examining truth *cont. from p 11*

immigrants to Canada become endowed with 'settler' identities.

"I am a Muslimah, white-passing immigrant to Canada with lived experience of being visibly Muslim," writes El-Sherif. "I am continuing to learn the implications of this exaltation of whiteness that deludes my conceptions of Canadian militarism and multiculturalism, and that requires an exceptionally high cost to maintain. This cost is especially born by Indigenous people whose stories are overwritten

with narratives of Canadian settlement and development so that I can presumably belong in Canada without having to engage in any meaningful way with the realities of dispossession and genocide." El-Sherif and Sinke's article is perhaps the most stinging indictment of recent trends in Canadian cultural acclimation and national identification.

Troubling Truths and Reconciliation in Canadian Education is both practical and highly sophisticated in its collective approach to examining and evaluating factual and authentic teaching surrounding Indigenous history, culture, and shared generational settler

responsibility. At times the truths being explored can be uncomfortable, but the pain associated with analyzing these inconvenient realities speaks to the necessity for confronting them actively. As Canadians continue to wrestle with the larger implications of 'reconciliation,' this is an engaging and provocative read that adds texture and nuance to an integral and fundamental part of defining a Canadian national identity.

Troubling Truth and Reconciliation in Canadian Education (ISBN 978-1-77212-600-6) was published by University of Alberta Press and is available at uapress.ualberta.ca. It is also available in print, EPUB and pdf.



CANADA'S LARGEST FIRST NATIONS HOUSING CONFERENCE



NETWORKING AT ITS BEST

Join us as we celebrate 20 years of building First Nations.

OCT 25-27 | VALHALLA INN | THUNDER BAY, ON

25+

Unique Workshops

35+

Confirmed Exhibitors

SHARING STORIES

Join our many hallmark speakers to discuss varied topics, including:

- Sizing Heating Equipment
- Housing Policy Creation
- Construction Contracts on Indigenous Land
- Passive Housing

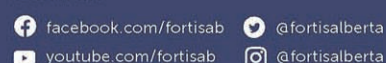
VIEW FULL AGENDA & REGISTER ONLINE NOW
FIRSTNATIONSHOUSINGCONFERENCE.COM



HONOURING NATIONAL **TRUTH** AND **RECONCILIATION** DAY

As Albertans, we're all connected and we recognize and acknowledge the strength of Indigenous communities and the contributions First Nations, Inuit and Métis people have made in shaping our province. We are committed to reconciliation and partnership with the Indigenous people to build a better future.

Follow us:



FORTIS
ALBERTA

EPCOR officially opens kīsikāw pīsīm solar farm

The kīsikāw pīsīm solar farm is now in operation – generating renewable electricity to help power the E. L. Smith Water Treatment Plant. The solar farm will provide up to half the energy required by the plant, which supplies 65 per cent of the water required by Edmonton and surrounding communities.

With 30,350 solar panels capturing energy from the sun, the solar farm will generate enough power to cut greenhouse gas emissions by an estimated 14,000 tonnes every year.

“The kīsikāw pīsīm solar farm is an example of the work we’re doing to support a greener future today,” said Stuart Lee, EPCOR President & CEO. “This project will make a significant and lasting impact in environmental sustainability by allowing us to produce clean water using clean energy. It will make the water treatment plant more self-sufficient and climate resilient; and EPCOR would like to thank all our partners who brought their leadership and vision to help make it a reality.”

A key element of the project is the Battery Energy Storage System (BESS) connected to the solar farm. Using the latest innovative technologies, the BESS – with more than 1,000 batteries in two separate sea-can style containers within the plant’s fence line – will store energy for use when it’s needed most and help support greater resiliency of the water treatment plant.

Earlier this year, the kīsikāw pīsīm (KEY-see-gaw PEE-sim) solar farm was gifted its Indigenous name by Enoch Cree Nation (ECN). The name means “daylight sun” and is represented in Cree syllabics as ᐃᓄᐃᐅ ᐱᓄᓄᐅ.

The naming is one element of the Memorandum of Understanding (MOU) between EPCOR and ECN, signed in 2020, that formalizes a strong, cooperative relationship between the two parties. In the MOU, both parties acknowledged their shared support for the principles of the Edmonton Declaration, which calls for immediate and urgent action to limit global warming to 1.5 degrees Celsius.

“The kīsikāw pīsīm solar farm is a great example of Edmonton’s commitment to decarbonizing our energy sources,” said Mayor of Edmonton, Amarjeet Sohi. “By collaborating with Enoch Cree Nation, EPCOR leverages this sustainability project to also champion reconciliation and environmental stewardship. I’m glad to see this more than 12-megawatt solar installation come online and I commend EPCOR for their leadership with this project.”

“Congratulations Enoch Cree Nation and EPCOR. The opening of the kīsikāw pīsīm solar farm is a significant step forward on the path to a net-zero future powered in-part by abundant clean energy,” said Jonathan Wilkinson, Canada’s Minister of Natural Resources. “The Government

of Canada is pleased to have supported this project, which delivered sustainable jobs for Albertans and Canadians, while contributing to our national effort to combat climate change while growing the economy.”

“Using solar electricity – like the one produced by the kīsikāw pīsīm solar farm – to power our transportation sector, heat our buildings, and feed our manufacturing and industrial processes is widely recognized as an essential pathway to an economy that works for all Albertans,” said Randy Boissonnault, Canada’s Minister of Tourism, Associate Minister of Finance, and Member of Parliament for Edmonton Centre.

In addition, as part of the project, EPCOR is transferring 31.5 acres of land to the City of Edmonton to extend and improve its recreational trail network. As well, the company has enlarged the wildlife corridor along the river by 25 per cent and added more than three acres of grassy meadow outside of the fence line.

EPCOR has already begun restoring more than seven acres of the site into tree and shrub habitat, adding more trees to facilitate wildlife movement and visual screening, as well as re-introducing native grasses to enhance biodiversity. The last of the 30,350 solar panels was installed in March and the solar farm started generating power earlier this summer.

“The kīsikāw pīsīm solar farm underscores the importance EPCOR places on sustainable, responsible operations,” Lee added. “We are committed to supporting our communities in their efforts to address the challenges of climate change.”

MNA announces construction phase of solar project

The Métis Nation of Alberta (MNA) has announced plans to proceed with the construction phase of the Métis Crossing Solar Project (MCSP), a community generation solar project located in Smoky Lake County at Métis Crossing, a signature cultural destination of the MNA. Led by the MNA, the MCSP is a collaboration between the Métis Nation of Alberta, the Town of Smoky Lake, and Smoky Lake County. ATCO has been selected as the partner to construct the solar project through a competitive bidding process.

The project was developed as a key initiative of the MNA Climate Change Action Plan. The development of the solar facility will provide economic and community benefits to all community partners. Profits generated from the MCSP will be used to fund social and economic development initiatives and programs through the MNA, benefitting Métis people across Alberta.

A portion of project profits will also support a Community Development Fund to encourage sustainable development in the local community. The facility is expected to reduce greenhouse gas emissions by 4,700 tonnes of carbon dioxide equivalent during its first year of operations and produce enough electricity to power more than 1,200 Alberta homes.

Additional economic benefits will be provided to the local community by hosting an infrastructure project of this size. The project has also committed to hiring and supporting Métis and local community sub-contractors. The County of Smoky Lake will receive significant tax revenue as a result of the project.

Construction of the solar project is expected to begin in the Summer 2022, with a target energization date of Spring 2023. A formal groundbreaking ceremony is scheduled for Fall

2022.

Funding for the project has been provided by Natural Resources Canada’s Smart Renewables and Electrification Pathways (SREPs) program, the Municipal Climate Change Action Centre’s Municipal Community Generation Challenge, and Environment and Climate Change Canada’s Low Carbon Economy Fund.

“Métis Crossing is an integral part of the MNA’s growth and development, and sustainability is at the heart of this journey,” said Metis Nation of Alberta President Audrey Poitras. “As stewards of our Homeland, we work every day to preserve and protect our environment for future generations. The Métis Crossing Solar Project is a huge step toward this goal, and I thank our partners for helping to make it a reality.”

local artists | exclusive collection | original pieces

WG

Wakina Gallery

original indigenous art
paintings • illustrations • carvings
call 780-237-1556 for discounting
www.wakinagallery.com



Tee Pee Treats Indigenous Cuisine: A journey of perseverance and love

By Deena Goodrunning, Local Journalism Initiative Reporter

We all experience journeys while we are on Mother Earth. Originally from Whitefish Lake First Nation, Curtis Cardinal is the owner and founder of Tee Pee Treats Indigenous Cuisine - an Indigenous cuisine business located in Edmonton.

According to Cardinal, Tee Pee Treats has been over 11 years in the making. In 2010 he was selling bannock out of his backpack at powwows to make extra money during the summer. But the fact that Cardinal didn't have the necessary Alberta food and safety qualifications caused his business to get shut down.

"The bannock police chased me out of there," Cardinal said, smiling. He spoke more about why he started Tee Pee Treats. "I started my own business because I love to cook. And I learned how to cook from my mom and my aunts."

However, his struggles with drugs and alcohol threw him off his cooking journey. Cardinal went to rehab in 2012, and after he got out, a longtime friend of his, Ian Gladue, asked him to help with his business Native Delights.

Cardinal explained that Native Delights started as a vending cart and Gladue mentored him on how to run it. When Native Delights got a food truck, Cardinal would take the food truck to different events across Alberta. The learning experience he gained from Native Delights was crucial to him being able to run his own business and in 2015 Cardinal opened his own catering business.

"It wasn't actually legit because I didn't have my business license," Cardinal said, smiling, "so I was just doing it out of my house, out of my garage."

Eventually Cardinal got his business license in 2018 and he said that the process of opening and running Tee Pee Treats has been a lot of hard work. He has put numerous hours into it and has had many late nights and many days away from his family -- all for the purpose of being able to feed good food to people.

Today, Tee Pee Treats has a dine-in and takeout location at 9641 102A Avenue in Edmonton, where the Community Arts Laboratory (CO*LAB) is located. Tee Pee Treats also does catering from another kitchen located in Edmonton.

Cardinal said the current dine-in location of Tee Pee Treats is really good. The building where it is located has spaces for music events, dancers and drummers. There's an inside and outside

component to the restaurant. Cardinal said the building is what he has always dreamed of in a restaurant.

"I've always had a vision in my mind where I wanted to have these restaurants built as teepees all across everywhere - all across turtle island."

Cardinal said what he loves most about working at Tee Pee Treats is making the food, meeting new people every day and learning new things about the food industry. Throughout the interview Cardinal exuded a genuine love for his job and also a love for people. One way he demonstrates that love is by his initiatives to give back to the community.

One of those initiatives is Tee Pee Treats' Giving Back to the Streets 5 event. Sponsored by Astum Auto Loans, the event will take place on September 25, 2022 at its CO*LAB location. Cardinal said the event was supposed to happen in 2020, but due to the COVID-19 pandemic it wasn't possible until this year. The event will have live performances, drummers and free food and it will feature various donations such as winter clothing for the community.

Another way that Tee Pee Treats gives back to the community is through its suspended meal program - where members of the community donate money to the program. Tee Pee Treats uses the donations to make food for those who are unable to pay for their own food and are in need. Cardinal said it's really the community that is feeding those who are in need, because while Tee Pee Treats makes the food it's the donations from the community that make the suspended meal program possible.

"Since we opened in July this year at the new location, we must have fed at least 300 people," Cardinal said. "Hungry people hear about the program and come here and get something to eat."

In the future once Tee Pee Treats grows bigger Cardinal plans on giving back to the community in bigger ways. One way he wants to give back is by starting an Indigenous trust fund. The idea would be that Indigenous people who are financially in need could access money from the trust fund through Tee Pee Treats. Cardinal explained that they



Terra Centre enjoying a meal at Tee Pee Indigenous Treats in Edmonton.

could use the money for things like paying for groceries or addiction programs.

When asked if he had a message he would like to share with those who may be struggling or aspiring to open their own business, Cardinal's message was: "Just do what you love to do, work hard and don't give up."

He explained that he wouldn't be working at Tee Pee Treats if he didn't love it - but running it is a lot of hard work and he's faced lots of difficulties. However, despite everything he has been through he hasn't ever given up on Tee Pee Treats. The knowledge that others, including his children, are watching him motivates him to keep on persevering.

"A lot of people inspire me, but I want to inspire others too," Cardinal said. "And I hope that's what I'm accomplishing with Tee Pee Treats: inspiring others."

For more information visit teepeetreats.com.



Tee Pee Treats owner Curtis Cardinal.



Government of Canada
Gouvernement du Canada

INVITATION TO SUBMIT AN EXPRESSION OF INTEREST AS TO THE AVAILABILITY OF SPACE FOR LEASE IN ENOCH CREE NATION, ALBERTA
FILE NUMBER: 81002426

Public Services and Procurement Canada is asking interested parties to submit a response by September 22, 2022, with respect to providing office space for lease in buildings in Enoch Cree Nation, for a term of 10 years commencing on or about April 1, 2026.

To view the complete text of the request and to respond to this invitation, please log on to www.buyandsell.gc.ca/goods-and-services/leasing-of-real-property or contact Candace Joudrey at 431-777-5041 or candace.joudrey@pwgsc-tpsgc.gc.ca.



WE ARE HIRING



School Bus Drivers

Northland School Division offers:

- > Free training
- > Competitive Wages
- > Medical Benefits
- > Pay all summer
- > Long service recognition
- > Comprehensive sick and personal leave
- > Access to the Employee Assistance Program
- > Take your pre-school children with you
- > Reimburse drivers medicals
- > Reimburse drivers license renewals

1-800-362-1360

Do you enjoy working with children? Do you want to contribute to your community? Would you appreciate a consistent source of income? Do you want to be part of a dedicated team of professionals?

If you answered "YES" to any of these questions, then bus driving may be the career for you.

Spare Bus Drivers
We are looking for spare bus drivers in all of our communities.



NORTHLAND SCHOOL DIVISION NO. 11

In 2015 Ottawa "forever discharged" Catholic Church from IRS compensation

By Jeremy Appel, Local Journalism Initiative Reporter

In 2015, the Canadian government led by former prime minister Stephen Harper agreed to “forever discharge” the Catholic Church from its obligations under a \$25-million settlement agreement for residential school survivors and agreed to pay the Church’s legal bills, according to documents obtained by The Canadian Press.

Through an access to information request, CP obtained a signed copy of the agreement, marking the first time it’s been publicized.

“That’s a very, very important set of records,” Ry Moran, an associate librarian at the University of Victoria and founding director of the National Centre for Truth and Reconciliation, told CP.

“Like all questions around accountability, the question is who made the decision? How was that decision made? Who ultimately signed off on this?”

Indigenous leaders and legal experts have previously questioned why the Canadian government gave up on an appeal of a 2015 Saskatchewan court decision that the Church would no longer have to pay its remaining obligations under the 2006 Indian Residential Schools Settlement Agreement.

Since the uncovering of thousands of suspected unmarked graves began in the summer of 2021, the Church and federal government have received renewed scrutiny.

The residential schools settlement obligated 48 Catholic entities in Canada to pay \$79 million to survivors, which was divided into three parts, including a requirement that they make “best efforts” to raise \$25 million for survivors.

The question was whether lawyers for the feds and Church had struck a deal freeing the Church from all its financial obligations in exchange for a \$1.2-million payment, or whether that had applied only to a specific part of the settlement agreement.

Saskatchewan Justice Neil Gabrielson ruled that agreement covered all of the Church’s obligations, which allowed it to abandon its fundraising for survivors after raising just \$4 million.

The documents obtained by CP show that a month after the July 2015 ruling, the feds had filed a “protective notice of appeal” while negotiating a final release agreement with the Catholic entities.

By October 2015, that final agreement had been signed by the deputy minister of the day for what was then known as the Department of Aboriginal and Northern Affairs.

“Canada does hereby remise, release and forever discharge the Catholic entities, its directors, officers, shareholders, agents, lawyers, and employees, of and from all manners of actions, causes of action, suits, debts, dues, accounts, bonds whatsoever against the releasees,” the document says.

“Canada further covenants and agrees not directly or indirectly to join, assist, aid, or act in concert in any manner whatsoever with any person or entity in making any financial claim or demand whatsoever against the releasees.”

The documents in question were released as part of more than 200 pages of briefing documents and court records prepared for Indigenous Relations Minister Marc Miller, who has committed to getting to the bottom of why the Church was released from its obligations.

Miller has floated the idea of reviewing his predecessor’s decision.

But the wording of “forever discharges [emphasis added]” would make it difficult for the government to follow through.

The obtained documents suggest the decision on whether to appeal depended on whether the Catholic entities would also use it as a pretext to relieve itself of the agreement’s non-financial obligations.

“Should discussions around the order result in a release that is limited to three financial obligations, Canada will not pursue the appeal,” reads a document dated September 2015 — a month prior to the election that brought Prime Minister Justin Trudeau to power.

The document also noted that releasing the Catholic entities from their non-financial commitments “could pose significant risk for Canada.”

While acknowledging the agreement would free the Church from its \$21.5-million fundraising “shortfall”



for survivors, “the likelihood of compelling the Catholic entities to meet their remaining fundraising obligations is very low.”

Ken Young, a former regional chief at the Assembly of First Nations and a residential school survivor, told CP he thinks it’s unlikely Canada would have succeeded in an appeal.

“Canada could have litigated until the cows came home,” he said. “I think we’re in a new phase.”

He said the problem was the settlement agreement relied on the Church’s “best efforts” to fundraise, rather than the fundraising’s outcome.

Young said it appears Church leaders have since learned their lesson, pointing to a promise the Canadian Conference of Catholic Bishops made in September 2021 to raise \$30 million over five years for survivors. So far, just \$4 million of those have been raised.

While Young said he believes the Church will match its fundraising goal, he questions why institutions as wealthy as the Vatican and Catholic Church need to fundraise.

“Write a cheque today, never mind bothering your parishioners to raise it,” he advised.



**WE ARE
HIRING**

ARE YOU A CHARISMATIC, OUTGOING, AND ENERGETIC PERSON?

If you are a people person with a flair for exceptional customer service, you are the kind of person that we are looking for. Here at River Cree Resort and Casino, we value our associates. We prepare them to excel, and we recognize a job well done. The River Cree Resort & Casino is committed to helping you reach your personal growth and career goals, while paying you a competitive wage. While we offer careers with a wide range of responsibilities, every role in our organization is valued and recognized as a contributor to our success. We're always interested in dedicated, friendly people who not only want to make a difference in their work lives, but in their personal lives as well.

WHAT CAN YOU ACHIEVE AT RIVER CREE RESORT AND CASINO?

- You can work in a world class entertainment facility
- You can work with motivated individuals who have great customer skills
- You can gain the skills and knowledge that you need to advance in your career
- You can help contribute to an exceptional guest experience

If you are interested in a people-oriented profession and have strong interpersonal skills, consider a career in customer service. Utilize those skills to find fulfilling employment in the Gaming Industry, Food & Beverage and the Hospitality Industry.

HOW CAN YOU FIND OUT ABOUT CURRENT JOB OPPORTUNITIES AT RIVER CREE RESORT AND CASINO?

You can view job openings and submit your resume on line at www.rivercreejobs.com. Follow us on Facebook at River Cree Resort & Casino Job Board or come to our office in person and visit our Recruitment Specialist.



Somerville Memorials
LTD.

Serving Calgary and the surrounding area since 1993

Lorne Tucker
Business: (403) 265-0780
Residence: (403) 251-9344
Fax: (403) 269-5181
Email: lornetucker@shaw.ca

Visit our showroom at:
7134R Fisher Street, S.E.
Calgary, Alberta T2H 0W5
www.somervillememorials.com

GET YOUR MONEY NOW!!!

CFS
WEALTH MANAGEMENT INC.

Invest | Insure | Unlock

CALL MARK
toll Free:
1 (888) 451-6133

WE UNLOCK:

- **FORMER EMPLOYER PENSION PLANS**
- **LOCKED IN RETIREMENT ACCOUNTS (LIRA)**

PAY NO WITHHOLDING TAX WITH STATUS CARD

* Not Available in QC.

"PROUDLY SERVING ALBERTA'S FIRST NATION COMMUNITIES FOR OVER A DECADE"

LEATHER OUTLET - 100% GENUINE LEATHER

- Men's and Ladies Fashion Wear
- Biker Wear and Accessories • Custom Team or Band Embroidery Available



16625 Stony Plain Road, Edmonton - in the Continental Inn
(780) 237-3373
leatheroutletyeg@gmail.com • www.leatheroutletyeg.com



APPLY TODAY!

FULL REGISTRATION FEES & ACCESS TO NO COST EQUIPMENT PROVIDED FOR QUALIFIED KIDS

LEARN MORE AT KIDSPORTHAP.CA



KidSport
Oil Country
Hockey Assist
Program 