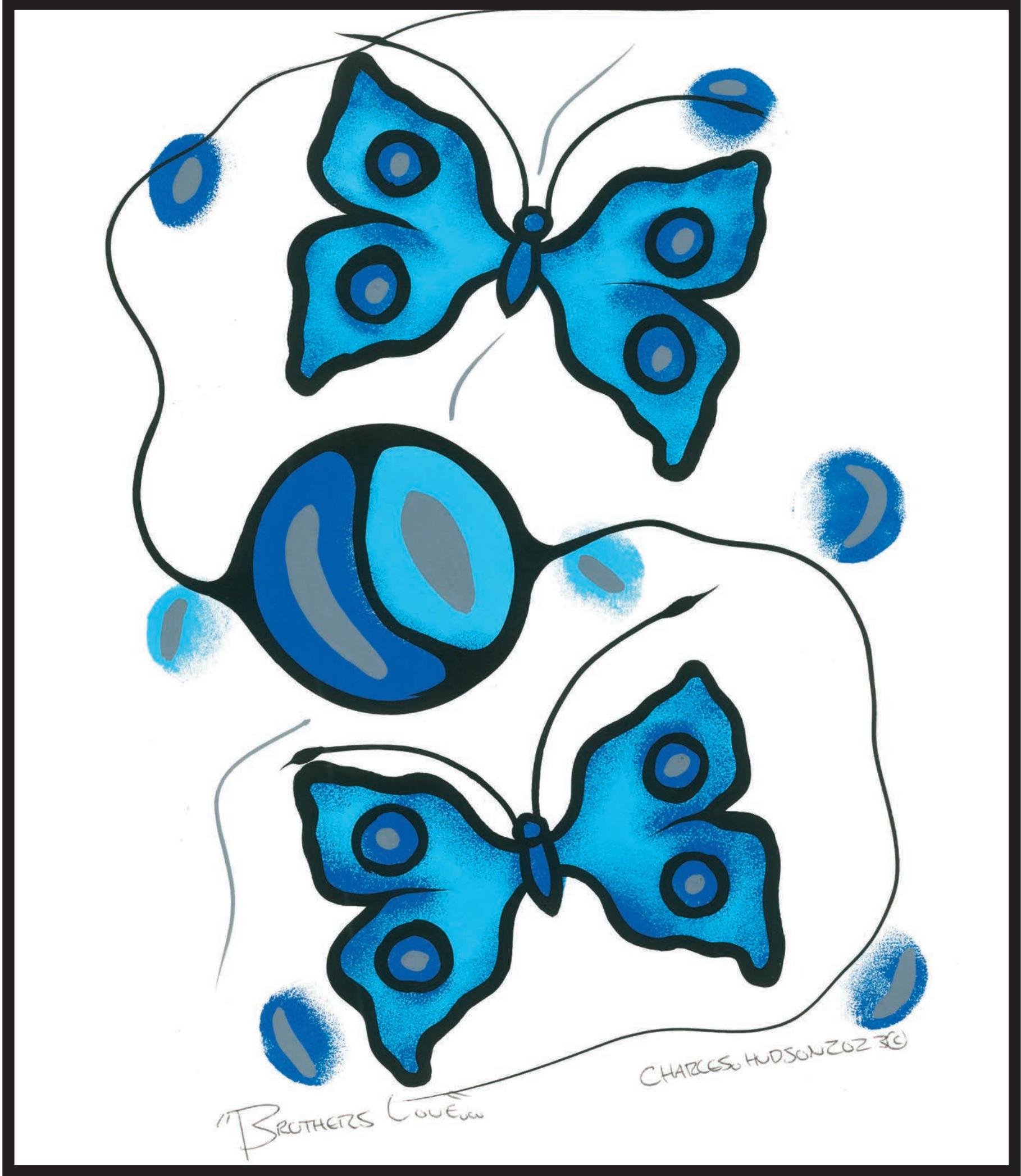


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The camp serves as a springboard for students to dive into the world of work, offering hands-on

experiences and interactive learning opportunities. From engaging in trades to honing interview skills, students are equipped with the tools and knowledge to embark on their career journeys.

"CAREERS aspires to continue to empower our First Nation, Metis, and Inuit youth, through collaboration with the FNMI coordinators within the schools across Alberta," explains CAREERS Provincial Indigenous Co-lead, Crystal Wolvengrey. "By creating a space for youth to explore their passion, CAREERS hopes to empower the next generation of Indigenous youth to realize their full potential."

A large part of CAREERS' success is attributed to the many employers who are open to mentoring youth. With looming workforce gaps, businesses are finding that working with CAREERS provides an effective way to attract and retain future talent.

Youth also bring fresh energy and ideas to the workplace. Levi Little Mustache, Executive Director of BTEST, sees the value of partnering with CAREERS to expand opportunities for the Blood Tribe Nation.

"We've been partnering with CAREERS: The Next Generation for the Registered Apprenticeship Program for years now, and they're able to provide some offers of placements. These are op-



CAREERS: The Next Generation helps students discover potential career paths.

portunities that might not be available on reserve. It's very important that we can provide on reserve youth opportunities that may not exist."

Aligning missions with likeminded organizations and businesses is needed to provide these opportunities and showcase the many different industries that are growing within the province. The Blood Tribe First Nation (Kainai) has worked with CAREERS to place students in skilled trades, agriculture, and information and communication technology paid internships.

The impact of such initiatives extends beyond individual students, reaching into communities and fostering a culture of empowerment and opportunity. "Coming out to indigenous communities is a major impact for everyone," reflects Indigenous Youth Career Coach Darrel Daniels, "Because, you know, it opens the doors for Indigenous youth to see that there's more options out there for them."

By providing students with the tools, resources, and support they need to navigate their career paths, the camp paves the way for a brighter, more inclusive future. Whether you're a young person or an employer, you can take advantage of CAREERS services, completely free of charge. Learn more at www.careersnextgen.ca.



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Tipi Village at Ponoka promotes unity

By Chevi Rabbit, Local Journalism Initiative Reporter

The Tipi Village at Ponoka marked its third annual event with speeches from distinguished figures such as Premier Danielle Smith, Indigenous Relations Minister Rick Wilson, Ponoka Mayor Kevin Ferguson, and local leaders like Taylor Bull. Situated in Maskwacis traditional territory, the event aimed to spotlight the profound historical connections shared between Indigenous communities and Ponoka.

Despite holding an MBA and a wealth of educational credentials, Suzanne Life-Yeomans attributes her community work more to traditional teachings than formal education. "It hasn't influenced my community work as it was the traditional teachings that lead me to my community work," she emphasizes. Although not Plains Cree and not native to the local community, Suzanne remains dedicated to honouring and advancing Indigenous history and understanding. "I like to immerse myself in the culture that I live in, as I have never lived in my own community," Suzanne explains, underlining her commitment to fostering cultural bonds and collaboration within Maskwacis territory and across Canada.

Continued on page 9



By Chevi Rabbit, Local Journalism Initiative Reporter

Beyond their initial success with sanitizers, the company has expanded into a diverse range of bath and body products. "We're not just selling products; we're sharing our culture," Tasha

As they continue to grow, Kanatan Health Solutions remains committed to its roots and its



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Youth need a voice in climate talks

By Jeremy Appel, Local Journalism Initiative Reporter

Young Indigenous people are disproportionately impacted by the climate crisis, but their voices are often excluded from discussions around solutions, according to the latest report in Deloitte Canada’s *Voices of Indigenous Youth Leaders on Reconciliation* series.

The report, entitled “Reconciling our relationships to preserve Mother Earth for future generations,” is the fourth volume in the global consulting firm’s series of surveys, which are based on priorities identified by Indigenous youth leaders aged 18 to 29 in interviews over the past two years.

Siera Hancharyk, who’s from Wiikwemkoong Unceded Territory on Manitoulin Island in Lake Huron, Ontario but now lives in Toronto, is one of the youths who was interviewed for the report.

She told *Alberta Native News* that she spoke to the report’s authors for two hours a day over the course of the week, providing recommendations on how to “start caring for the land and how to get Indigenous people, especially youth, involved.”

“The earth is crying out for help right now, and we need to start listening,” said Hancharyk.

The report focuses on “environmental reconciliation,” in which governments and the private sector assume responsibility for their “actions that have severed and continue to sever Indigenous communities from their lands (and consequently their traditional knowledge and practices),” the report reads, and move forward with Indigenous people as equal partners in finding solutions.

Some statistics highlighted in the report demonstrate how disproportionately Indigenous people are impacted by the climate crisis. Indigenous people living on reserve are 18 times more likely than other Canadians to be evacuated from their homes in the event of a natural disaster, which are becoming increasingly common.

Four-fifths of First Nations land is exposed to flooding, and 40 out of 41 locations surveyed are at the highest risk of flooding.

The Haudenosaunee Tree of Peace is used in the report to illustrate “a vision for environmental reconciliation and peaceful co-existence—with each other and the environment—that can be realized when we undertake this work.”

Environmental reconciliation, according to this metaphor, begins at the root, with firmly established shared values and “diverse knowledges that are bridged.” The trunk represents actions taken in accordance with these values and knowledge, the report says, and the branches symbolize “balanced partnerships and effective cross-cultural collaboration.”

The report is structured accordingly, divided into three parts—root, trunk and branches.

One key recommendation from the report is the formation of advisory councils consisting of Indigenous youth, adults, Elders and leaders, who can collaborate with the private sector and different levels of government to implement reciprocal climate solutions.

Hancharyk, speaking in the midst of a major Toronto heatwave, noted that solutions for the



Continued on page 5

Inuvialuit Day celebrations mark 40 years since landmark IFA

By Deena Goodrunning, Local Journalism Initiative Reporter

The Inuvialuit Final Agreement was signed on June 5, 1984 between the Government of Canada and the Inuvialuit people. There were many Inuvialuit Day Celebrations organized by the Inuvialuit Regional Corporation across different cities in Canada, including in Edmonton. The Inuvialuit Day Celebration that took place in Edmonton happened on June 5, 2024 and celebrated the 40th Anniversary of the Inuvialuit Final Agreement.

The day of celebration began at 12 pm, with opening remarks by the event’s emcee Dennis Allen - an award-winning Inuvialuit filmmaker, musician, song writer and storyteller. After his opening remarks he said a prayer, before inviting attendees to partake in a free lunch.

The lunch included bannock burgers and fries from the well-known Indigenous cuisine restaurant Native Delights. There were also traditional Inuvialuit foods served such as muktuk, dried meat, muskox meat and smoked whitefish. There was a food truck as well, which provided free hotdogs and fries and drinks to community members.

Entertainment for the day included singing performances by Dennis Allen and vocal artist Robert Voudrach. There was also an arctic sports demonstration by James Day Jr, who showcased and spoke about traditional arctic sports games such as the high kick.

It was a festive and sunny day. Inuvialuit

Continued on page 10

NIPD was a busy time in Edmonton

By Terry Lusty, Local Journalism Initiative Reporter

Every year as the month of June rolls around so too does National Indigenous Peoples Day and Week (NIPD) – which falls on the equinox, June 21, the longest day of the year. It is a day that was proclaimed back in 1996 by then-Governor General Romeo LeBlanc with the intent to have Canadians come together, reflect on and celebrate First Nations, Inuit and Metis people, their language, heritage and traditions.

Unknown to many Canadians is that the United States initiated this same recognition four years earlier in Berkeley, California.

It is also a day when Indigenous people commemorate the occasion proudly sporting ribbon shirts and skirts or Orange Shirt Day regalia, or Red Dress Day garments in support of Missing and Murdered Women (MMIW). This year was no different, as Indigenous and non-Indigenous people alike turned up in droves at a broad range of functions and events in Edmonton.

Various Indigenous organizations, services and programs went out of their way to honour the special day with everything from picnics and barbecues to cultural performances.

Importantly, NIPD is a time when many individuals come together, share, participate and make new friends or renew old acquaintances with friends and family members that they haven't seen for years. Overall, it makes for good times and good memories.

In Edmonton, hosting organizations included: the Alberta Native Friendship Centres Association, Ben Calf Robe Society, Bent Arrow Traditional Healing Society, Canadian Native

Friendship Centre, Otipemisiwak Metis Government, Treaty Six and Treaty Eight Confederacies, and too many others to mention.

These festivities can be viewed as a superb way of furthering good relationships between all people which is a bonus to the spirit of reconciliation. Some of the venues for the activities included the Edmonton Art Gallery, Fort Edmonton Park, Borden Park, St. Albert Park, City Centre Mall, Kingsway Mall and elsewhere. The River Cree (Casino) Market celebrated with a humungous big top tent that housed 80 or more individual exhibitor craft booths that had something for everyone in terms of arts, crafts, garments, etc. An added bonus was the free entertainment by vocalists, powwow dancers, and contemporary singers. The Enoch First Nation-owned casino hosted the Market from June 20 to 23 on the back side of the casino, in the large parking lot.

Vendors had much to offer in the way of beaded and leather goods, ribbon shirts and skirts, jackets, shawls, moccasins, earrings, broaches, pendants, mukluks, hoodies, shirts, vests and more with most of the items featuring Native imagery or designing and style.

There were also some authentic traditional items like hand-tanned moccasins and mitts or gloves, as well as beaver fur hats and birch bark baskets with porcupine quill images.

Going over to the city's northeast area, four or five Indigenous organizations were also hosting activities for all age groups with lots of lawn area and play areas for the youth. The location, Borden Park, accommodated the CNFC's dancers, jigging, square dancing, comedy, contemporary singer Bobbi Jo Starr, snacks and beverages. Some other representative groups were also participating, such as: the ANFCA, Ben Calf Robe Society, and the Aboriginal Seniors Centre. Arts and crafts were also on display and for sale.

During most of National Indigenous Peoples week, Bent Arrow staff, board and volunteers were kept hopping with their annual Cultural Camp activities designed to educate, teach and feed visitors, their own staff and volunteers, in addition to many individuals from partnership organizations and services in and around the city.

Among those who kept the process moving



Artist Linus Woods' talent was on display at the River Cree Market. Visit wakinagallery.com to view his art. Photo by Angela Scott.

smoothly were: the Executive Director, Dr. Cheryl Whiskyjack, assisted by Lloyd Yellowbird, Metis Cultural lead Ryan Junck, Powwow emcee Elmer Rattlesnake, Sophie Laboucan, and many others. On site as well were several Elders and knowledge keepers, some from distant parts of Alberta, who shared their knowledge and wisdom with the society. They conducted breakout sessions in tipis and wall tents on the south side of their headquarters which features a newly created sweat lodge. The workshop sessions offered a broad range of topics and teachings that were undoubtedly beneficial to the attending delegates.

By the time June 21 rolled around, and the First Nation dancers were performing, a few surprise visitors stopped by. Two particular guests were national NDP leader Jagmeet Singh and local Member of Parliament, Blake Desjarlais. The two political reps acknowledged National Indigenous Peoples Day, and expressed their support for the day's events.

Throughout the duration of the Cultural Camp, a Sacred Fire was kept alive and, from time to time, individuals would stop at the fire and offer up a special prayer and "feed" it bits of tobacco or sage, cedar or sweetgrass. The camp held an open barbecue to the delight of many of the June 21 visitors. The festivities also opened the door for visitors to find out what programs the society offers and to build or create new friendships as well. The camp concluded on a beautiful, sunny day, leaving people with warm hearts and good feelings.



Youth need cont. from p 4

climate crisis rooted in reciprocity between the people and the land are “still not being properly addressed or brought to the table.”

“We had a high of 40 [degrees Celsius] the other day, and that’s unheard of for happening in June. Normally, that’ll happen in July, August, but not in June,” she said.

Her backyard backs out onto a creek, which she’s noticed city workers spraying with pesticides lately.

“Normally, that’s where I would go and pick sweet grass,” she said.

Hancharyk said she’s encouraged by growing Indigenous climate activism, “but they shouldn’t have to resort to that in order to be heard.”

Mitch Mercredi, Deloitte Canada’s director of nation building, spoke of the need to “amplify” the voices of Indigenous youth in particular, “because they’re inspired.”

“They are thinking of the next seven generations, but they need to be [at] the table,” he told this newspaper.

Mercredi added that the perspectives of youth have historically been at the forefront of decision making in Indigenous communities.

“Why has that changed? Because we’re taking this westernized approach where kids are not involved,” he said.



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Tributes to Alex Janvier pour in from across Canada

By Jeremy Appel, Local Journalism Initiative Reporter

Condolences are pouring in from across Canada after the death of famed Indigenous artist and residential school survivor Alex Janvier, whose funeral was held July 17 at the Cold Lake Energy Centre.

Janvier, who hailed from Cold Lake First Nations in northern Alberta, was internationally renowned for incorporating traditional Indigenous styles into modernist painting.

In a statement posted to Facebook, Cold Lake First Nations said Janvier’s “creativity enriched our lives and strengthened our connection to our culture and heritage.”

“Through his profound storytelling, Alex’s artwork beautifully captured the essence of our traditions.”

Janvier’s works are featured in the National Gallery of Canada (NGC) in Ottawa, the Royal Alberta Museum in Edmonton and the Glenbow Museum in Calgary, as well as the Morris and Helen Belkin Art Gallery at the University of British Columbia in Vancouver.

Two Janvier murals, entitled *Sunrise and Sunset*, have been displayed in the Legislative Assembly of Alberta’s chamber since 2019.

“It’s the only prominent display of anything Indigenous in any provincial legislative chamber in Canada. And those two murals will remain there for generations to come,” Edmonton-based Indigenous educator Lewis Cardinal wrote on Facebook.

Outside Rogers Place, where the Edmonton Oilers play, sits a large Janvier mosaic, *Iron Foot Place*. The flagship downtown Edmonton Stanley A. Milner Library also displays his art, as does the Strathcona County Library.

Upon his July 10 death, the NGC called Janvier “one of the most respected artists in Canada,” sharing a 2017 interview with him from the opening of a career retrospective exhibit.

“I live on the natural land that’s still pristine, and so I walk in it and that’s my university,”

Janvier said in the interview. “I pick up my information from the land.”

Michelle LaVallee, director of Indigenous Ways and Curatorial Initiatives at the NGC, said Janvier’s “spirit and legacy will live on forever in the beautiful works he created which will continue to uplift, educate and inspire for generations to come.”

Edmonton-West Henday NDP MLA Brooks Arcand-Paul, who is from Alexander First Nation, called Janvier’s death a “profound loss in the art world and NDN country” on Twitter.

“Rest in Power Alex Janvier. Signed, a little nehiyaw napesis who got it. Mahsi cho,” Arcand-Paul added.

Edmonton Journal art critic Fish Griwkosky described Janvier’s “playful-rascal sense of humour, his utterly expressive art, his hidden Easter eggs, his international impact — especially on so many young artists over decades.”

“So many of us miss you, but you’re still here in a great many ways,” Griwkosky wrote on Twitter.

Edmonton-Griesbach NDP MP Blake Desjarlais, who is Métis and Cree, described Janvier as a “powerful spirit now made ancestor.”

“May Alex Janvier’s art be a constant reminder of the strength, resilience, and love that has guided him and that he has offered all of us,” Desjarlais wrote on Facebook.

“His work has deeply touched me and countless others. His work and legacy have offered us strength and pride as native people.”

“Sad to hear of Alex Janvier’s passing,” noted



Prime Minister Justin Trudeau on social media. “His art reflected so much of Canada’s history, including some of the hardest parts of our story.”

Federal NDP Leader Jagmeet Singh said he’s “saddened” to hear about Janvier’s death.

“Alex was an inspiration, who paved the way for many Indigenous artists,” said Singh. “My heart is with his loved ones and members of the community who are grieving this loss.”

Laurie Hawn, the former Conservative MP for Edmonton Centre, spoke fondly of the times he used to see Janvier when he travelled to Cold Lake.

“We have two pieces of Alex’s work, one original and one giclee; both are treasured,” Hawn wrote on Facebook.

Jill Andrew, the Ontario Member of Provincial Parliament for Toronto-St. Paul’s, expressed her “deepest condolences to [Janvier’s] loved ones and the many hearts and minds he touched through his revolutionary paintings.”

Born on Feb. 28, 1935, Janvier was sent to Blue Quills Indian Residential School near St. Paul, Alta., for forced assimilation when he was eight.

University of Manitoba historian and Indigenous Studies scholar Sean Carleton said he teaches about Janvier in his Residential School Literature course.

“[H]e learned to make art as an escape,” Carleton wrote on Twitter.

After studying at the Provincial Institute of Technology and Art in Calgary, now known as the Alberta University of the Arts, Janvier began his career as a painter, illustrator and occasional teacher.

In 1973, he founded Professional Native Indian Artists Inc., better known as the Indian Group of Seven, alongside fellow First Nations artists Norval Morrisseau, Daphne Odjig and Jackson Beardy.

The naming of Alex Janvier School in west Edmonton is a testament to Janvier’s local significance. On July 10, the public school announced it was lowering its flags at half-mast in honour of its namesake’s death.

“His legacy is far reaching as an artist, community leader, and advocate and we are even more honoured to continue to live out his legacy of resilience, determination, artistic excellence, and hard work here at Alex Janvier School. We remember his words that each of us needs to find and use our voice,” a school spokesperson wrote on Facebook.



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Saddle Lake Nation aims to bring back their children

By Jeremy Appel, Local Journalism Initiative Reporter

Drummers drummed in celebration almost immediately after Saddle Lake Cree Nation Chief Jason Whiskeyjack cut the ribbon to mark the grand opening of the Wahkohtowin Child Care Society’s first off-reserve office on June 25.

The celebratory mood reflected the fact that the northwest Edmonton office’s opening represents one step towards Saddle Lake bringing home its 271 children in the off-reserve child welfare system.

Wahkohtowin means *family* in Cree. “Everybody knows it’s a tough, tough battle for our people when they need the services and it’s hard for them to get the services, so now we’re bringing the services to them,” Chief Whiskeyjack said in his official remarks.

Saddle Lake band councillor Pauline Hunter highlighted the history that brought attendees to this moment, describing the provincial child welfare system as “phase two” of residential schools, which were designed to forcibly alienate Indigenous children from their culture, language and history.

The federal government agreed to pay a \$23-billion settlement to First Nations children who survived a systematically underfunded on-reserve child welfare system last year after fighting Indigenous children in court for 16 years. The feds, however, continue to fight a class action suit from survivors of the off-reserve system, which is held up in the appeals process.

Indigenous children are far more statistically likely to be taken away from their parents than settler children. Indigenous kids represent 7.7 per cent of the population under 14 years of age, yet represent 53.8 per cent of all children in foster care.

“Many of our children are still being taken away and now they’re in the arms of the province,” said Hunter.

The Wahkohtowin society’s band designates, she added, aim to rectify this by tracking down

young band members in Edmonton and elsewhere “to reconnect them to who they are.”

Denise Steinhauer was the sole band designate for 15 years until her colleague Kimberley Pearson was hired this year in anticipation of the off-serve office opening.

Steinhauer told *Alberta Native News* that more than half of the off-reserve Saddle Lake children in the child welfare system are located in Edmonton, although Saddle Lake members can be found across Canada.

“They always vary,” she said of the numbers of children in provincial custody, “because kids go home sometimes and then there’s others that come in. It fluctuates.”

Those in other provinces, however, are less likely to be connected with their band, as tracking them through various provincial bureaucracies poses a major challenge.

Chief Whiskeyjack questioned why province’s maintain jurisdiction over Indigenous kids in the child welfare system when First Nations signed their Treaties and are registered with the federal government.

“We always say we’re a federal people, so why are [provincial authorities] having access to our children who are federally registered? That doesn’t really make any sense, so we have to try and fix that. We have to address it,” Whiskeyjack told this newspaper.

Provincial authorities don’t necessarily notify First Nations when its members are brought into the child welfare system, making it more difficult to reconnect with the kids, he added.

“We have to try and educate our people and let them know that we do care, and we want to



Saddle Lake Chief Jason Whiskeyjack cuts the ribbon to open Wahkohtowin Child Care Society’s first off-reserve office.

provide the services to actually help them with their lineage within the nation, so that [they’re] not forgotten,” said Whiskeyjack.

Pearson will work out of the Edmonton office, advocating for Saddle Lake kids to their caseworkers in the city and surrounding communities, including Leduc, St. Albert and Sherwood Park. Steinhauer is responsible for the children elsewhere in Alberta, from Calgary and Lethbridge in the south to Athabasca, Westlock, Lac La Biche and St. Paul in the north.

The ultimate goal is to have them come back to the reserve, which is located 171 kilometres northeast of Edmonton, near St. Paul.

“At the end of the day, we have to bring the children back to our nation,” said Chief Whiskeyjack.

Steinhauer said she’s going to be bringing a few dozen Saddle Lake kids from across the province to the reserve for a camp program in late July, which she’s done for years as a means of connecting kids with their culture and identity.

“The connection is there, and it’s on the land. Our ancestors are there in spirit and I really believe that the children need to come back home to experience that connection spiritually,” said Steinhauer.

“If they want to be connected to their identity, their languages their culture, that’s where it’s at.”

Tipi Village cont. from p 2

Suzanne wields significant influence in shaping policy changes through her roles in Alberta government councils. “Through my councils within the Alberta government, I can and have influenced policy and procedures changes,” Suzanne affirms, advocating passionately for women, Missing and Murdered Indigenous Women (MMIW), and Two-Spirit (2S) people. Central to Suzanne’s initiatives is the Tipi Village at Ponoka, designed to educate visitors about

Indigenous culture and cultivate appreciation. “By having visitors to Ponoka, they can learn their beautiful culture,” Suzanne stresses, highlighting the importance of cultural exchange and knowledge dissemination.

Raised in Cowichan tribes’ traditional territory, Suzanne draws on her upbringing to inform her ongoing educational journey and community engagement. “I was not raised in my [Dene] culture, so I always embraced the culture that I was around,” she reflects, striving to educate others as she continues to grow personally. Suzanne views her family and community as her greatest achievements, driving her commitment to ensuring prosperity for Indigenous communities through advocacy and collaborative efforts. “My work is a testament to my ongoing commitment to ensuring Indigenous communities prosper,” she declares, outlining her dedication to leaving a positive legacy for future generations.

Supported by a network spanning government, industry, and local communities, Suzanne secures essential backing for initiatives like the Tipi Village. “Through my many friends in government, industry, and local supports, we get support for the Tipi Village,” she acknowledges, underscoring the collaborative nature of her endeavors. Despite challenges in advocacy, Suzanne remains resolute in her goals, drawing strength from her teachings and faith. “It’s hard to do good work and then have someone try to hurt your work,” she reflects, emphasizing her perseverance in the face of adversity.

Looking ahead, Suzanne is committed to expanding her advocacy for MMIW and supporting economic security for First Nations



Suzanne Life-Yeomans with Reporter Chevi Rabbit at the Ponoka Stampede.

women. Her efforts also include integrating Indigenous culture into local events like the Ponoka Stampede, promoting inclusivity and cultural richness.

“I noticed that the Ponoka Stampede did not include Indigenous culture,” Suzanne recalls. “I received funding through the Alberta government and industry to fund the events,” she adds, detailing her proactive approach to cultural integration and celebration. Through initiatives such as showcasing powwow dancers and vendors, Suzanne aims to offer meaningful experiences that deepen cultural understanding and appreciation. Her work continues to bridge gaps, promote mutual respect, and honor Indigenous heritage within Ponoka and beyond, fostering a more inclusive and harmonious community.

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A conversation with First Nations Princess Margaret Holloway

By Deena Goodrunning, Local Journalism Initiative Reporter

The Calgary Stampede First Nations Princess holds many roles and responsibilities. Not only does she represent “The Greatest Outdoor Show on Earth” alongside the Calgary Stampede Princess, she also represents the First Nations of Treaty 7 and Elbow River Camp on a local, national and international scale.

Elbow River Camp, previously known as Indian Village, has been a part of the Calgary Stampede since it first started in 1912. The tradition of the Calgary Stampede First Nations Princess began in 1965 when Gloria Littlelight from the Tsuu’tina Nation was crowned as the first Calgary Stampede First Nations Princess. Since then, a young woman from one of the five nations of Treaty 7 (Siksika, Kainai, Piikani, Stoney Nakoda, and Tsuut’ina) is annually chosen to be the Calgary Stampede First Nations Princess.

The 2024 Calgary Stampede First Nations Princess is 22-year-old Margaret Holloway of the Chiniki Band of Stoney Nakoda First Nation. Princess Margaret is the first Stoney Nakoda woman in 22 years to be crowned as the princess.

Holloway is a Jingle Dress dancer and her traditional name is *Gauntha Wagichi* which translates to “Wind Dancer.” She was raised in the traditional ways of Stoney Nakoda culture and values and her family has been involved with the Calgary Stampede since 1912. Her grandparents, the respected elders Eddie and Elsie Holloway, were the Tipi Holders for Tipi 24 at Elbow River Camp. Her mother, Marilyn Holloway, is the current Tipi Holder for Tipi 24.

In a phone interview on July 9 with ANNews, Holloway shared some of her experiences as the 2024 Calgary Stampede First Nations Princess. She spoke about attending and participating in lots of preparation events leading up to the Calgary Stampede with 2024 Calgary Stampede Princess Brooke Fielding. Some of those events included Happy Trails and Stampede School.

“Happy Trails is when we get to go to nursing homes and visit residents who are unable to come to the Calgary Stampede and bring a little bit of the Calgary Stampede to them,” explained

Holloway. Regarding Stampede School Holloway said, “There’s schools all across Calgary that can apply for Stampede School and then they get to take a class to the actual campgrounds of Elbow River Camp. [Princess Brooke and I] get to stop in and answer any questions that they have for us and be there with the kids for the day.”

Holloway said that her favourite event that she’s attended so far was Parade Day. She explained that the design of the parade leathers she wore on Parade Day was inspired by the regalia her late grandfather Eddie Holloway used to wear.

“I really wanted to wear my grandfather’s regalia on my horse, Montana. I inspired my parade leathers to match the regalia,” Holloway said, “so I was very proud to be in the parade wearing that and representing my family, the Holloway family.”

When asked about what her experience has been like so far as the Calgary Stampede First Nations Princess, Holloway said that it’s been an awesome experience getting to know everyone. She grew up at Elbow River Camp, so the community of Calgary Stampede wasn’t too new to her. But, through her role she’s gotten to know the members of the Calgary Stampede First Nations Events Committee as well as the Calgary Stampede Royalty Committee. Additionally, she’s grown a friendship with Fielding.

“We both get to represent the Calgary Stampede, so it’s really been a great experience doing it together,” Holloway said, “and I get to showcase my love and my passion for Elbow River Camp and the 26 Tipis that represent the 26 families of Treaty 7.”

Through her role, Holloway also advocates for Indigenous issues and ensures Indigenous voices are heard. Holloway said that she attends lots of events that play a role in advocating for Indigenous peoples and spreading awareness of Indigenous issues. She has participated in Every Child Matters events to “advocate for all the children that were terribly taken from us by the cause of residential schools.” She has also



Margaret Holloway is the 2024 Calgary Stampede First Nations Princess.

attended events that honour and remember Missing and Murdered Indigenous Women. “[MMIW] is very, very important to me because I do have family members who have fallen through the cracks of the justice system,” Holloway said.

In the future, Holloway would like to continue being a voice and an advocate for Indigenous issues, as well as “continue my role at Elbow River Camp. I’ve never missed a year of Calgary Stampede and I don’t think I will anytime soon. I will continue to showcase my culture to the world for ten days, as well as year-round through other powwows and events, and I just hope to continue making my family and my people proud.”

When asked about anything else she would like to say, Holloway said: “The Calgary Stampede and the Elbow River Camp have had a relationship that’s been very strong since the very beginning and it just gets stronger every year. Our culture no longer just ends at the end of the camp. We are now seen in the Midway. We have our powwow that’s at the Saddledome annually, as well the Relay Races and the Lady Warrior races. We [are] in downtown Calgary every morning to demonstrate our traditional dances and give the meanings behind them to educate more and more people about our culture. And make sure that they know we’re still strong and we’re still out there and we’re still continuing our traditions that we practise in our everyday life.”

For more information visit calgarystampede.com/ or Instagram [@csfirstnationsprincess](https://www.instagram.com/csfirstnationsprincess).

Inuvialuit Day cont. from p 4

members and elders from the community came to the stage to share information on Inuvialuit

culture. They shared words from Inuvialuktun, the language of the Inuvialuit people. Members were also invited to the stage to share their traditional Inuvialuit names with the audience.



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The event ended with a fun game of musical chairs and a group photo.

After the event ended, Dennis Allen spoke with ANNews about the event and its significance for Inuvialuit people.

“I think the significance is people got together and they saw people that they haven’t seen in a long time. Everybody lives all over the city or outside of town. So this was a chance for people to come together and visit like we used to do a long time ago,” Allen said.

“People used to gather in the summer-time or after trapping season. They used to come together for Christmas, Easter. They used to come

together and celebrate and dance and sing and have good food. So that’s kind of what this [event] signifies,” Allen continued. “And what brings us all together is 40 years ago we signed a land claim with the federal government and that land claim gave us ownership of certain lands and control over different lands and basically over our own destiny.”

When Allen was asked to clarify if the Inuvialuit are a sub-group of the Inuit people, Allen responded by saying: “The word Inuit is a generic term. It’s sort of like saying First Nations. The Inuvialuit are their own band, their own tribe of people. A distinct tribe from other Inuit groups. So we all come from the Western Arctic and the six communities in our settlement region. And all these people that were here today were all from those communities.”

When asked if there was anything else he wanted to say about the event, Allen said that it was really good to see relatives and family members he hadn’t seen in years at the event. “You see people that you grew up with that you haven’t seen in years or you meet their kids and their grandkids. It was really good to meet everybody again. [This event] was a gathering for the Inuvialuit people around the Edmonton area.”

Overall, the “Celebrating our land claim” day was a very joyous and festive day where the Inuvialuit community in Edmonton came together to celebrate the signing of the IFA and enjoy a day of food and celebration and culture with each other.

Danielle Paradis shines light on northern climate change and more

By Chevi Rabbit, Local Journalism Initiative Reporter

In today's ever-evolving media landscape, podcasts have emerged as a powerful platform for disseminating insightful and impactful information. Danielle Paradis' path from foster care to becoming a prominent voice in journalism epitomizes resilience and unwavering dedication. The recognition of her podcast, "The Place that Thaws," by Apple Podcast's Voices of Change 2024, underscores her role in raising awareness about pressing issues like climate change. An accomplished writer, journalist, and educator, Paradis utilizes this platform to educate a global audience on the challenges of northern climate change through compelling storytelling and a steadfast commitment to environmental issues.

In the dynamic realm of Canadian journalism, Danielle Paradis continues to enrich her field and serves as an inspiring example for Indigenous youth navigating the foster care system. Despite the low success rates and challenges faced by many Indigenous youth, Paradis has emerged as a beacon of success. A member of the Manitoba Metis Federation, Paradis boasts a diverse portfolio as a magazine writer, journalist, editor, educator, podcaster, and mentor residing in Treaty 6 territory (Edmonton, Alberta). Her work spans both local and international spheres, reflecting her deep-seated dedication to Indigenous issues, politics, arts, culture, and local news.

Paradis' impressive body of work includes contributions to prominent platforms such as Aboriginal Peoples Television Network (APTN), *Canadaland*, *Chatelaine*, *The Walrus*, and *Macleans*. Her ability to excel in both audio and television journalism highlights her versatility and unwavering dedication to storytelling. Her latest audio venture, "The Place that Thaws," captivates listeners with its exploration of climate change in the High Arctic, available on *APTN News*. This podcast has garnered significant acclaim and stands as a cornerstone of Apple Podcast's Voices of Change 2024.

In addition to her journalistic endeavors, Paradis holds a Master of Arts in Learning and Technology and has imparted her expertise as a journalism instructor at MacEwan University and Humber College. Her focus on advanced reporting and her dedication to covering diverse communities underscore her commitment to nurturing a new generation of thoughtful and inclusive journalists. She is also actively involved with the Indigenous Friends Association, a nonprofit that integrates traditional knowledge with digital technology to empower Indigenous youth.

Currently serving as an assistant professor at Grant MacEwan College, Paradis reflects on her journey from a challenging upbringing to a respected voice in journalism. "I'm a lifelong Albertan, but I'm also a proud Manitoba Metis Federation citizen with roots in St. Boniface," she shares. Growing up in the foster care system, Paradis found resonance between her personal experiences and her professional journey at APTN. "Like many in similar situations, I didn't

have the opportunity to grow up full-time with my family," she explains.

Her educational path, which included a communications program at MacEwan University and a Master of Arts in Learning and Technology, melded her passions for education and journalism. "Education has been instrumental in shaping my life, and journalism is my abiding passion," she affirms.

Paradis' message to foster children and to a system undergoing modernization is one of hope and understanding. "To those in foster care, hold on. One day, you'll have the freedom and responsibility to shape your own path," she advises. She underscores the trauma associated with the foster care system and advocates for enhanced support for families. "I often reflect on my mother's challenges and the lack of immediate support that could have helped reunite us sooner," she muses.

Her transition from the foster care system was shaped by a combination of luck and circumstance. Raised by a non-blood-related grandmother who provided stability, Paradis thrived academically and discovered solace in literature and writing. "Though I wouldn't wish foster care upon anyone, it imparted resilience and a unique perspective," she reflects. The Truth and Reconciliation Commission played a pivotal role in weaving her narrative with others', highlighting shared experiences.

With maturity and experience, Paradis has gained deeper insights into her past. "It's about finding meaning in our experiences and determining how best to utilize them," she notes. Her perspective on journalism is equally insightful, recognizing the industry's fluidity and



Podcaster / Journalist Danielle Paradis

the imperative of adaptability. "Journalism is in constant evolution, and adaptability is key. While not always appreciated, journalism is respected for its skill," she observes.

Despite financial challenges, Paradis finds fulfillment in storytelling and raising awareness. "The essence of journalism lies in storytelling and fostering awareness. It's vital to support this industry in Canada to ensure its vitality and impact," she asserts.

Danielle Paradis' journey from foster care to becoming a leading voice in journalism stands as a testament to resilience, dedication, and the transformative power of storytelling. Her pivotal role in advancing climate change awareness through "The Place that Thaws" podcast exemplifies her unwavering commitment to addressing critical global issues.

For more information about the Bachelor of Communication Studies program at Grant MacEwan College, visit macewan.ca/academics.

Explore Danielle Paradis' podcast, "The Place that Thaws," on Apple Podcasts at apple.com.



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