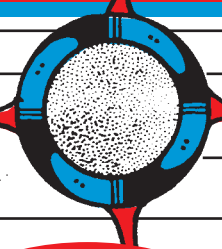


Distributing across Alberta for over 40 years!



ALBERTA NATIVE NEWS



Visit us now at
albertanativenews.com



AU Elder in Residence honoured for contributions to Indigenous literacy

Dr. Maria Campbell, acclaimed Métis author, filmmaker, and Elder in Residence at Athabasca University’s Nukskahtowin, has been awarded the King Charles III Coronation Medal in recognition of her extraordinary contributions to Indigenous literature, advocacy, and education in Canada.

This national honour, newly introduced to mark the coronation of His Majesty King Charles III and given to Campbell in June, recognizes individuals whose lifetime achievements and service have positively impacted their communities and the country.

For Campbell, the medal adds to an already distinguished legacy as a cultural leader, activist, and mentor to generations of Indigenous writers and scholars. This legacy, she has said, comes from being inspired by a long line of storytellers

and a mother who was an avid reader. “I did not aspire to be a writer. I was journalling but I always loved books and my mother was a book person, so I grew up with books,” she said in an interview in 2023. “I also come from oral tradition; my people are storytellers so I would say they all inspired me.”

A life grounded in kinship and resistance

Campbell was born in northern Saskatchewan in 1939 and raised in a road-allowance Métis community. The eldest of eight children, she assumed caregiving responsibilities at a young age following her mother’s death. These early life experiences of loss, poverty, and resilience would later shape the themes of kinship, injustice, and survival that run through her writing.

She left home at 15 and through decades of personal hardship emerged as one of Canada’s most influential storytellers. Her memoir, *Halfbreed*, published in 1973, broke new ground in Canadian literature by presenting a raw, honest account of her life as a Métis woman. It remains one of the most powerful works in Canadian literature.

The release of *Halfbreed* is but part of a lifelong journey of storytelling, advocacy, and cultural reclamation. Campbell wrote several books, including *People of the Buffalo*, *Achimoona*, and *Stories of the Road Allowance People*, the latter preserving oral stories from Cree-Michif communities. Her work extends across media, with film, theatre, and spoken word playing central roles in how she shares Métis experiences and histories.



Dr. Maria Campbell was recently honoured for her contributions to Indigenous education.

Award-winning storyteller and community builder

Campbell’s influence is not limited to the page, but also extends to her commitment to community and creating opportunities for others. She along with several other women helped establish Edmonton’s first women’s halfway house and she was the Elder for the Saskatchewan Aboriginal Justice Commission, and has played a central role in creating culturally rooted healing and justice initiatives for Indigenous women. Her leadership has often centred on community—particularly Métis women, Elders, and youth—and she continues to model a form of advocacy that is rooted in kinship, culture, and accountability.

A vital presence at Athabasca University

Campbell’s contributions to Indigenous education are central to her current role at AU as Elder in Residence at Nukskahtowin, a name she gifted the Indigenous centre in 2018. Nukskahtowin, a Plains Cree word meaning “meeting place,” reflects her vision of a space where Indigenous Knowledge, storytelling, and academic inquiry can converge with respect and purpose.

As Elder in Residence, Campbell teaches oral storytelling, Métis history, and cultural protocol, and she mentors students, faculty, and staff. Her work supports AU’s commitment to Indigenization and conciliation, offering students across Canada access to Indigenous Knowledge and cultural practice through AU’s digital platforms and community initiatives.

Within the university community, she is known for her wisdom, warmth, and fierce commitment to young people. She is frequently invited to

Continued on page 6



Open your options.

We are Canada’s Open University. Learn with us anywhere, anytime. Your education your way. We deliver a more *affordable, flexible, accessible, and personalized* experience to meet your needs.

Build your unique pathway to educational and career success by exploring what AU has to offer you. We have more options for you to discover— from degrees to diplomas, certificates and research opportunities, Athabasca University is waiting for you.





Government of Canada
Gouvernement du Canada

**T’A LOSI DENE BA NIT’A SI ?EDIRI HA NEZI NI?A HORIL?IH DÉ
T’OK’E T’A YEH NETS’I SI BET’ORE?Á HA NEGHA
?EJA TSUU T’INA DINE HARAL?A K’EYAGHE
T’A HULTA ?EDIRI 81003428 SI**

Ku ?ediri t’a nít’a k’i Nezi Ní?a ha ?ediri yeh nets’i de negha bet’oredhi ha níchú hadé ?ediri nít’a k’i ?í?a hut’a neba ho?á hasi, ku t’a ?ediri hobasi bezí ní?a horel?ih de December 1, 2025 hots’én hawúlé la ?eyi dzíne t’anadé si ?ediri ha. Yeh Tsuu T’ina Dene néné k’e 10 néné hots’i November 1 hultae, 2029 hots’én.

Ku horelyu ?ediri basi ?erih?is níl?ih horíl?ih de chu nezi nít’a horíl?ih de, ?eja tsátsane bení húlí k’e níl?ih ?eja <https://canadabuys.canada.ca/en/tender-opportunities> huto Laura Landry bets’én dúłtsi ?eja 403-589-9215 huto email k’e laura.landry@pwgsc-tpsgc.gc.ca.



Bill S-2 and the fight to belong

By John Wirth

Bill S-2, officially *An Act to amend the Indian Act*, is a reintroduction of bill C-38, which never became law before the federal government dissolved. As of October 21, 2025, S-2 is before a Senate committee. It proposes amendments to four key areas of the Indian Act: enfranchisement, voluntary deregistration, natal Band reaffiliation, and outdated language. Each of these changes carries real implications for how Indigenous identity is recognized in Canada.

Speaking on behalf of The Assembly of First Nations, National Chief Cindy Woodhouse Nepinak, “endorses legislative amendments to the Indian Act that repeal the Second Generation Cut-Off Rule and introduce a system whereby an individual who is a direct descendant of a status Indian, or an individual entitled to be registered as a status Indian, would be eligible to obtain status.”

Historically, the Indian Act imposed deeply gendered restrictions. Prior to 1985, Indigenous women who married men from other First Nations or non-Indigenous men often lost their home Band membership or status, respectively. This process, called “enfranchisement,” strips them of Indian status, rights, and title to their lands, with no recourse until Bill C 31 partially updated the law.

The law specifically targeted matrilineal descent, the mother’s bloodline, despite the shared Indigenous cultural traditions that emphasize family connection through this way. Band membership structures leveraged section 10 of Bill C-31, for custom membership code, to deregister women and their children, effectively limiting how Indigenous identity could be passed to future Generations. Now, natal Band reaffiliation under Bill S-2 gives descendants of

these women a clearer path to register with the federal government, correcting some of these past injustices. But, it does so acknowledging that an individual may only be part of one Band or the other under federal Band membership codes/section 11 of Bill C-31.

Nepinak points out that, “Since 1985, every few years, there is more litigation and then another bill to amend the registration provisions of the Indian Act, often with little direct consultation with rights holders who bear the brunt of the consequences with no additional resources or land to accommodate new registrants.”

Bill S-2 also recognizes that some individuals may wish to voluntarily deregister from the federal Indian register or from their Band membership lists. If they, or their descendants, later come to regret that decision, the law currently allows them to re-register at any time. This provides a legal mechanism to reclaim status that had been lost or at least until Parliament decides to close the option.

Nepinak lays out the federal strategy that, “First, the Crown only takes legislative action when forced by successful litigation brought by First Nations plaintiffs who spend years in litigation. Secondly, the government selects the most minimal, restricted legislative step possible, and no more, to address the human rights violations being raised. It simply waits for the next piece of successful litigation respecting the discrimination that the Crown knows it has not reached.”

While this flexibility may seem progressive, it raises complex questions. Any clearer path for losing status must be considered carefully, as it potentially disrupts Collective negotiations tied to



registered membership, treaty rights, land claims, and federal funding formulas. The black and white distinction between Indian and enfranchised echoes earlier policies, like the controversial 1969 White Paper, that threatened to eliminate the “Indian” as a special legal status to achieve what it sees as equality for First Nations communities.

Since 1985, Indigenous Canadians have navigated a fractured legal identity. The government never fully reversed enfranchisement and instead introduced what we call the second generation cut off, a strict two generation limit on claiming Indian status. Men and women are equally affected.

In an example, Nepinak asserts, “I’d like to remind this House that First Nations people are the only people around the entire world who are legislated in this way and told who their members are or are not. The Inuit, Métis, and all other groups of people (e.g., Europeans, Asians) in Canada are not subject to this. There’s something

Continued on page 4



Removed
Child
Family
Class

Was your First Nations Child or Grandchild removed from your care?

You may be eligible for compensation. Help is a phone call away.

As part of the First Nations Child and Family Services and Jordan’s Principle Settlement, Caregiving Parents and Caregiving Grandparents of Removed Children are now able to submit a Claim for compensation. This includes the biological and adoptive parents, biological and adoptive grandparents and First Nations Stepparents of a First Nations Child who was removed from their home **between April 1, 1991, and March 31, 2022**, by Child Welfare Authorities.

You do not need to provide child welfare records or share your story to submit a Claim. And you do not have to work through the Claim Process alone. Free support is available.

Across the country, Claims Helpers are available to help at no cost. They are ready to support you in person, by phone or video call – in both English and French, and also in some Indigenous languages.

Most Claims Helpers are Indigenous and are connected to their communities. They are trained in cultural safety and can help you through your Claim at a pace that works for you.



1-833-852-0755 | Ask for a Claims Helper
www.FNChildClaims.ca



Culturally grounded activities help students manage exam anxiety

With mid-term exams looming and finals just a few weeks away, many students are experiencing exam anxiety. For international and Indigenous students who have had to move to Edmonton to attend college, the isolation and pressure to do well can be all the more intense.

“Students seem to be more anxious and stressed than in previous years. Whether they have moved here from northern Alberta, or from abroad, the pressure to do well while being isolated from friends and family can have a significant impact on a student’s mental health and their exam anxiety,” explains NorQuest College counsellor, Michelle McKenzie, RPP.

“Having exams around the holiday season can make feelings of loneliness even more intense. That’s why events and ceremonies at our miyo-pimâtisiwin Centre, and the social events that

student groups arrange are important.”

To help alleviate exam anxiety, NorQuest College offers dozens of student support services and events. Throughout the exam period, students are invited to smudge before exams or study sessions. Students can also connect with an Elder and seek their advice.

For neurodiverse students, a variety of accommodations are available, such as a distraction-free room for exams, tutoring, extra time, and other accommodations.

Students can also attend weekly pet therapy events which are held in the college’s library. A wide variety of social events, snacks, and stress relief activity kits are also available through the Students’ Association of NorQuest College.

“Maintaining physical health can be a challenge during exam week,” explains McKenzie.



NorQuest College miyo-pimâtisiwin Centre.

“Students come to me and say they aren’t sleeping because they are studying or because of their anxiety. If they aren’t staying hydrated or eating healthy foods either, it can quickly have a really negative impact on their mental health. It’s important the students reach out for help if they’re feeling overwhelmed. They should never feel alone in their struggle, there are so many things we can do to help.”

Bill S-2 cont. from p 3

wrong that it is year 2025 and we are still having these same discussions. We need to work together to end the discrimination in the Indian Act.”

To illustrate, a Canadian who has a child with an American can pass on dual citizenship indefinitely. but Indigenous children in the same situation risk losing Federal recognition by the second generation. This law disproportionately affects Urban Indigenous populations, who often live and work outside the reserve community. While it does not erase ancestry or culture, it enforces arbitrary limits on Indigenous identity, restricting the natural transmission of Heritage

across generations and dismantling solidarity. In reality, it is not an easy prospect to support the inclusion of every S2) “Indian” into a Band because this would dilute the per capita funding for many bands as the AFN National Chief has addressed.

“Bill S-2 continues the legacy,” Minister of Indigenous Services of Canada Gull-Masty announced to the public. “[Bill S-2] was developed from extensive engagement efforts, including over 50 virtual sessions held with First Nations, Indigenous organizations, and other partners.” They elaborate that, “approximately 3,500 individuals could become newly entitled to registration as a result in the first five years after

it passes.”

In response to these structural barriers, organizations like Freehorse Family Wellness Society, located in Edmonton and Indspire step in to provide education, cultural support, and advocacy for members excluded by Band politics. Without such interventions, many Indigenous people would be left navigating a complex maze of federal and band laws on their own. In this legal and bureaucratic struggle, both the law and the Band played decisive roles in determining an individual’s future. Often, one side must yield.

John Wirth is a Local Journalism Initiative Reporter.

We need more foster caregivers like you.

Your care and connection can be life-changing for Alberta’s children and youth in care, giving them the safety, stability and security they need to thrive.

Become a foster caregiver.

Learn more.
Alberta.ca/FosterCaregivers

Alberta

NORQUEST COLLEGE

AT NORQUEST COLLEGE, YOUR PATH STARTS HERE.

STUDY YOUR WAY

- Online or in-person options
- Hands-on experience
- Training that gets you job-ready

Choose from programs in STEM, Community Studies, Business, or Health, or get started with upgrading the basics.

FROM CLASS TO CAREER:
Find your path at NorQuest College.

NORQUEST.CA/PATH

Visit us online or follow us at @ABNativeNews

The reciprocal relationships between people and places

By Laura Mushumanski

In the plant world, Indigenous teachings of building reciprocal relationships with plants and humans, start with visiting our relatives. The teaching behind this understanding is to learn about our relatives, engage with them, and visit them often during every season. The teaching of visiting is embedded in giving, not taking, and the understanding of reciprocal relationships is the foundation of coming to know that both plants and humans – along with everything residing on Mother Earth – are continuously learning and growing. While we learn and grow, environmental impacts happen that can result in various adverse effects as life continues to flourish as ebbs and flows.

For Jillian Ames, the current Indigenous Housing Liaison at the City of Edmonton, “Human Geography is the study of relationships between people and places.” Thus far, Ames has grown into her own understanding of Human Geography. She initially wanted to help people, but that ended up with her falling in love with the subject matter that has also become a part of who she is – both diplomatic and community learner,

listener, and leader of how we can walk towards thriving societies.

Within the study of Human Geography, the focus is on relationships, specifically with humans within communities and the natural environment in which they live in. These relationships between people and place are studied to understand why there are issues and challenges within our own Homefire. Then in turn we can determine how we can co-create together to make it a better place to live for all of us residing on Mother Earth.

“Your story is part of who you are,” said Ames. “When you ask a person what their story is, you kind of leave it open to them to tell you whatever they want you to know as opposed to what they do for a living.” The story of people and place is rooted in how we can listen to understand each other better.

Metis, born and raised in Lac St. Anne, and currently a Graduate student at the University of Alberta, Ames has been focusing her research project on Indigenous led community housing. “I have many hours of interviews that I have



Jillian with her daughter at UofA.

transcribed with staff leadership with Indigenous led housing organizations.” Ames said. “I wanted to look at the more systemic part of my research as a Human Geography student. My job at the City of Edmonton is exactly what my research project is. I work with providers and help them get connected with grants, land, and all sorts of things.”

Laura Mushumanski is a Local Journalism Initiative Reporter.

Alberta cuts program funding for mothers who have faced violence

By Jeremy Appell, Local Journalism Initiative Reporter

The provincial government has cut funding for an Aboriginal Counseling Services of Alberta (ACSA) program that provides support for Indigenous mothers who have faced domestic violence, forcing ACSA to seek to make up the cost in private donations by the end of the year.

While the Circle of Safety program helps men, women and children aged 6 to 16 who have experienced violence at home, the Ministry of Children and Family Services informed ACSA in September that it would be discontinuing \$135,000 in funding for the women’s program.

ACSA executive director Keleigh Larson described the Circle of Safety as “almost like a treatment program for clients that are involved with domestic violence.”

The timing couldn’t have been worse, coming mid-fiscal year, since programming was already

underway for the year, she said, adding that the UCP government didn’t provide “much of an explanation at all” for its decision.

“Instead of just closing our doors in September,” she said, “we really tried to shuffle things, and make it work. Even though it wasn’t funded, I couldn’t turn away the families.”

Meanwhile, Children’s Services and other partners continue referring families to the Circle of Safety, which has produced a “huge wait list,” according to Larson.

“There’s a lot of families that were hoping to join the next session, but they won’t be able to until we look for more funding,” she said.

The 16-week program invites single mothers and their children to Transition Place in downtown Edmonton every Thursday, providing them with a meal, counselling support and a group healing circle facilitated by an Indigenous Elder.

The children’s Circle of Safety program, which is funded by the City of Edmonton, isn’t presently at risk of getting cut.

Larson said it’s important for the children’s and adult programs to work in tandem. “They’re getting parallel teachings just to understand the experience, and to also overcome trauma and the family violence situation,” explained Larson.

According to ACSA, the program’s costs per family consists of \$7,000 for family



Continued on page 7

Oki Niksokowaiks, greetings everyone.

I’m Dr. Gabrielle Weasel Head, Tsapinaaki, from the Kainaiwa Nation, and I am honoured to serve as President of the Aboriginal Friendship Centre Calgary’s Board of Directors. I am passionate about uplifting Indigenous perspectives and fostering inclusive, respectful, and resilient communities.

Our Board, staff, and community are united by our core values of humility, innovation, respect, support, accountability, transparency, inclusiveness, and collaboration. Guided by the wisdom of our ancestors and the strength of our community, we are dedicated to supporting the continued thriving of our languages, lands, and cultures.

Thank you for your ongoing support and belief in the work we do together. I invite you to stay connected, share your insights, and help us strengthen our circle of partnerships as we move forward.



Donate & Learn More: www.afccalgary.org
Connect with us on @afccalgary afcc.org



Maskwacis gathers for National Aboriginal Veterans Day

By Chevi Rabbit

On November 8, communities across Canada marked National Aboriginal Veterans Day, a day dedicated to honouring the First Nations, Métis, and Inuit men and women who served in Canada’s armed forces. In Maskwacis, the Four Nations – Samson, Ermineskin, Montana, and Louis Bull – gathered in remembrance, unity, and pride.

“Today is about remembering those who fought for a country that did not always fight for them,” said Katherine Swampy, Samson Cree Nation Business Development Senior Manager. “Our people served with courage even when they weren’t treated equally. They stood on the front lines defending a country that, at home, was trying to erase them through residential schools and policies of genocide.”

National Aboriginal Veterans Day exists because, until recent decades, Indigenous veterans were not recognized or treated with the same respect as non-Indigenous soldiers. Many Indigenous men and women joined the military to escape residential schools, meaning some were still underage when they enlisted. Many never made it home.

“They were fighting for rights and freedoms that they themselves didn’t have,” Swampy explained. “Imagine being a young person leaving a residential school, going off to fight for democracy, and then coming home only to lose your Indian Status and your treaty rights. That was the reality for too many of our people.”

According to Veterans Affairs Canada, an

estimated 12,000 First Nations, Métis, and Inuit volunteers served in the major conflicts of the 20th century, with at least 500 losing their lives. Over 4,000 Indigenous people served in the First World War alone. Many faced additional barriers such as travelling long distances from remote communities, learning English, and overcoming racism within the military.

Swampy also emphasized the deep injustice Indigenous veterans faced upon their return.

“The benefits and rights that were promised – land, houses, and financial support – were often denied to Indigenous veterans,” said Swampy. “They came home proud of their service, but many were stripped of their Indian Status through enfranchisement. That meant they lost not only recognition as Indigenous people but also their treaty rights. In some families, their descendants still don’t have Status today.”

Despite the pain, she said, remembrance is also about honour and resilience.

“This day is about more than loss; it’s about truth and pride,” Swampy said. “Our veterans deserve full recognition for the sacrifices they made – for Canada and for our Nations. When we



On Nov. 8, Canadians pay special tribute to First Nation, Metis and Inuit veterans and current service members.

honour them, we’re also honouring our ancestors who fought to protect our people’s dignity and future.”

“Many descendants still do not have Indian Status today,” echoed one Maskwacis elder. “That’s part of the ongoing legacy we must acknowledge.”

Lest we forget. National Aboriginal Veterans Day raises awareness, restores respect, and reminds Canada that reconciliation must include those who defended it even when it did not defend them.

Chevi Rabbit is a Local Journalism Initiative Reporter

AU Elder cont. from p 2

share stories at events, participate in book clubs, and guide the development of Indigenous-focused curricula. Her mentorship continues to shape the

work of future Indigenous educators, writers, and leaders.

A national legacy of story, mentorship, and resurgence

Campbell’s many honours affirm a life of

service grounded in kinship and cultural memory. In accepting past awards, she has credited her community, her family, and her readers—always emphasizing the collective. She also describes her work as part of learning more about the Indigenous

Peoples of this land.

Though she holds numerous accolades, including the Order of Canada and multiple honorary doctorates, Campbell’s greatest legacy may be her ongoing work as a teacher, mentor, and matriarch. She has helped define how Canadians understand Métis history, offering narratives that were silenced as part of the colonial project.

Athabasca University is honoured to walk alongside Dr. Maria Campbell in advancing Indigenous education and cultural revitalization. Her words, presence, and unwavering commitment to Métis and Indigenous resurgence continue to resonate deeply—on campus, in communities, and across the country.

FALL
IMMUNIZATIONS
NOW AVAILABLE

Protect yourself from respiratory viruses this season.

Visit primarycarealberta.ca/immunize or call **811** to book an appointment.

Primary Care
Alberta



WE ARE
HIRING

ARE YOU A CHARISMATIC, OUTGOING, AND ENERGIC 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 Manager.

New book links map-making to Blackfoot stories

By ANNews staff

A new title published by University of Alberta Press links the art of map-making with Indigenous storytelling and gives a fascinating look at Blackfoot cartography from the early 1800s. At its core, it ties the Blackfoot people to the vast Alberta landscape.

Cartographic Poetry is the first book-length, multidisciplinary study of five maps drawn in 1801 and 1802 by several Blackfoot and Gros Ventre people for the Hudson’s Bay Company. Representing some of the oldest documents created by Indigenous people on the North American prairies and foothills, these maps preserve invaluable evidence about places on the landscape, and about historic Blackfoot views of their territories.

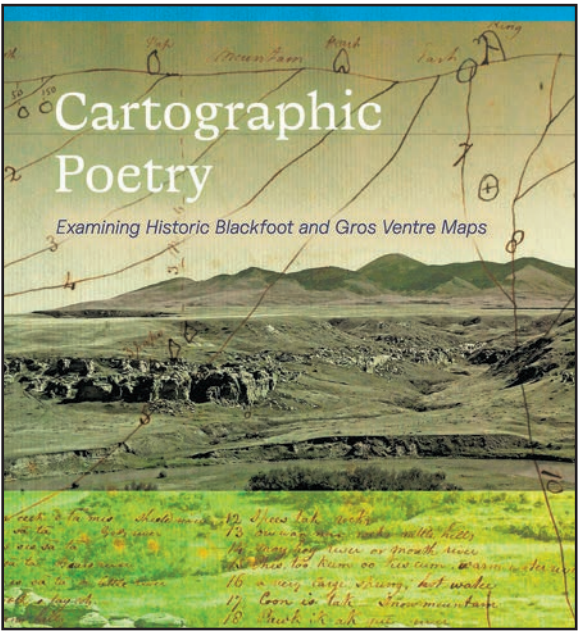
The maps were intended as navigational tools, but the landforms and locations on the maps hold significance for the Blackfoot well beyond wayfinding, and have for many centuries. Exploring their content and utility from historical, linguistic, and archaeological perspectives, authors and researchers Ted Binnema, François Lanoë, and Heinz W. Pyszczek analyze the maps,

their place names and features, and the tours and trips they may have supported, along with providing present-day photographs of many of the maps’ landforms.

“The book shows the deep understanding that we’ve always had to the land and allows us to understand the scope of the Blackfoot presence throughout our territory,” writes Piikani Elder Jerry Potts in the Foreward. “Alongside efforts to preserve our language and our culture, we are able to give meaning to many of these places and how they relate to our stories of creation.”

A final section of the book outlines how Indigenous maps contributed significantly to Western geographical knowledge and maps of North America from the 1500s onward.

In the Afterward, Dr. Eldon Yellowhorn, Professor of Indigenous Studies at Simon Fraser University explains, “Our cognitive geography, expressed in these place names, is a tangible reminder of the footprints our ancestors left as they traversed the spaces and places they frequented. Although we were dispossessed of our homeland in the nineteenth



century, Blackfoot toponyms on both sides of the border recall our deep ties to our country.”

Cartographic Poetry will appeal to anthropologists, archaeologists, geographers, historians, cartographers, and to all readers interested in how Indigenous peoples perceived and navigated their territories in this early period of colonial encounter.

It is available at your favourite bookseller (9781772127997) or at ualbertapress.ca.

Alberta cuts cont. from p 5

counselling sessions, \$700 a month for dinner, \$250 for the healing circle and \$50 to provide the space.

The provincial government encouraged ACSA to submit a proposal for a separate family violence prevention grant, but ACSA’s application wasn’t successful.

While they continue seeking different grant opportunities, private donations or partnerships

would provide more immediate relief.

“Right now we’re out there looking for new funders and new relationships, and hopefully we can continue that good work that we do,” Larson added.

Alberta Native News reached out to the Ministry of Children and Family Services to ask why the government decided to discontinue funding for the Circle of Safety. The ministry didn’t acknowledge the inquiry.

A spokesperson for Children and Family

Services told *Global News* that the government has “refreshed funding for family violence prevention programs” and couldn’t approve funding for all 200 applications it received.

ACSA is accepting both monetary and in-kind donations that can be used in the program, such as gift cards or food.

Those seeking to donate money can do so at <https://www.canadahelps.org/en/dn/136142>.

UNIVERSITY of ALBERTA PRESS

Maps that share Indigenous peoples’ deep understanding of their land and landscape.

Cartographic Poetry
Examining Historic Blackfoot and Gros Ventre Maps
TED BINNEMA, FRANÇOIS LANOË, & HEINZ W. PYSZCZYK

This first book-length study of five maps drawn by Blackfoot and Gros Ventre cartographers in 1801 and 1802 explores the maps’ cartographic conventions, utility, and beauty.

978-1-77212-799-7 | \$39.99 paper

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

Don't miss a single edition of Alberta Native News!

Subscribe now for just \$64.00 per year and get your copy mailed to you each month.

Sign up at natnews@shaw.ca.

Impact lives.

Without losing balance in yours.

High pay, broad practice, real balance. That’s a career in pharmacy.

uab.ca/pharmd

UNIVERSITY OF ALBERTA

LEGAL NOTICE

Are You an Indigenous Person Who Was Assaulted at Any Time While Being Held in Custody or Detention by the RCMP Anywhere in Canada Except for the Northwest Territories, Nunavut or Yukon (the “Territories”)

A class action may affect your rights. Please read this notice carefully.

The Federal Court has certified a class action lawsuit against the Attorney General of Canada on behalf of Aboriginal Persons (First Nations, Inuit, or Métis) who allege they were assaulted at any time while being held in custody or detained by RCMP outside of the Territories and were alive as of July 20, 2018 (the “Class” or “Class Members”). The claim alleges systemic negligence and breaches of sections 7 and 15 of the *Canadian Charter of Rights and Freedoms*.

If you are a Class Member, you can choose to stay in or leave the Class.

Option 1 – Stay in the class action: To stay in the class action, you do not have to do anything. All Class Members are automatically included in the proceeding and bound by the result unless you opt out. If money or benefits are obtained, you will be told about how to make a claim. You will be legally bound by all orders and judgments in the class action, whether favourable or not, and you will not be able to sue Canada separately about the legal claims in this case.

Option 2 – Get out of the class action: If you want to leave the class action, you must submit an opt out form by **March 25, 2026**. Opt out forms are available on class counsel’s websites listed below. You can also opt out by emailing or sending a letter by mail to Cooper Regel LLP at the address below and telling them that you want to be removed from this class action. Please include your name, address, telephone number, and/or email address and, if sent by regular mail, have it postmarked by **March 25, 2026**. **If you remove yourself, you cannot get money or benefits from this lawsuit if any are awarded.**

The Court has appointed Murphy Battista LLP and Cooper Regel LLP (“Class Counsel”) to represent the Class. You don’t have to pay legal fees to participate. If the case succeeds, whether by trial or settlement, counsel will seek to be paid legal fees plus disbursements and applicable taxes. The Federal Court must approve Class Counsel’s fees and/or any settlement of the class proceeding.

This lawsuit is brought on behalf of the Class by the representative plaintiffs, Shirley Meguinis-Martin and Edie Joseph, who have addresses in this action c/o Murphy Battista LLP, 2020 – 650 W Georgia Street, Vancouver, BC, V6B 4N7.

For more information about your rights and/or to opt out please contact Cooper Regel LLP:

Cooper Regel LLP

Telephone: 1-800-994-7477
Email: info@cooperregel.ca
optout@cooperregel.ca

77 Chippewa Rd,
Sherwood Park, AB, T8A 6J7

Websites:

https://cooperregel.ca/rcmp-class-action-south/
www.murphybattista.com/practice-areas/class-action-lawsuits/rcmp-indigenous-racism-and-assault-case/

Carolyn Belanger discusses co-creative healing

By Laura Mushumanski, Local Journalism Initiative Reporter



A term gifted to our Metis sister, Carolyn Belanger was ‘Co-Creating’ – this was insight that became a part of her medicine bundle as a health care practitioner. This understanding came with shaping and shifting Belanger’s own perspective into what healing is – insight and a way of understanding how to walk in the world together.

“Healers are facilitators, listening to [clients], what they have to say, intuitively what their whole body is saying ... offering skills for where they are at and where they want to be,” she explains. This understanding of healers has shaped her vocation as a registered nurse. In other words, to Carolyn, “a healer gifts insight.”

This understanding and way of knowing came when she started to feel burnt out early on in her career as a nurse. And with the opportunity of working in remote locations in northern First Nations communities, Belanger started to look into and study different ways for holistic healing, leading to cranial sacral therapy and acupressure as part of her holistic health practice. This for Carolyn was a way to connect her knowledge from a biomedical understanding of health with holistic understandings within healthcare to support adults with trauma. It was a way that she could be in better service of other people.

Working directly with people within healthcare, Belanger learned about different healing modalities, and what boundaries for her looked like. “When you are helping someone, you don’t have to take it home... it is easy to get overly involved in the narrative.” And when doing the heavy lifting and shifting of perspectives, Carolyn began to see that “the healer has to do as much work on themselves as the client. [It is} an exchange of empowerment.”

“We are conditioned to rely on things that make us feel comforted,” Belanger shared. She is grateful to have had Elders share knowledge with her from a holistic mindset, where she started to see patterns with her understanding of health for what they were.

The first to come to mind was Belanger emphasizing on “self-effort” and the importance of trying. “Health has to be a priority, make space, push away things that are not serving you [because] there are so many things that can enhance your health... and quit bad habits.”

For Carolyn, learning these lessons took effort and discipline to make healthy choices, and asking oneself, how committed are we? “It has to all start with effort, self-manifestation has to do with the start of self-effort.” The reality of healing, that Belanger spoke about is to, “see that living in reliance [on people, places, and things] impacts our health. We don’t see how these ways are affecting our health. [We] have a forced dependency on systems at a cost we don’t realize is taking place of [self-healing].”

Part of self-effort that Carolyn continued to speak to is “getting back to culture, land, spaces, community, and connecting back to our Indigeneity customs... Self-awareness makes us accountable for our own self, [while] connection of land is there [to heal us].” This understanding that Belanger carries was built over time from her lived experience, connection to land, place and ancestors, and shared knowledge. “All these things put together helps me approach [health and healing] more than the bio-medical model does.”

The more that Carolyn learned, the more she was able to view her practice as holistic, leading to sharing advice with all learners. “Movement to self realization is not meant to be easy – it is a hard thing, Self-effort is the majority of the healing process.”

Soapstone Carving for Sale



“Song of the Hunter” An original soapstone carving by Dene carver Anthony Antoine. It measures 12” long, 9.5” tall, 6” wide and weighs 35 lbs. and is available for purchase at wakinagallery.com.

International Gathering elevates Indigenous Dance to a global stage

By Chevi Rabbit, Local Journalism Initiative Reporter

On October 25, at the Red Deer Resort and Casino, the beat of the drum met the energy of modern performance in a way that few had ever seen before. The Powwow Times International Gathering, founded by Patrick and Marissa Mitsuing, brought together twenty-two elite dancers from across North America to compete in eleven head-to-head matchups for two world championship titles.

Dallas Arcand won the hoop dance championship at the event against up and coming dancer Jerran First Charger. He spoke with *Alberta Native News* about his experience, the meaning behind the competition and his growing work in Indigenous art and culture. A seasoned hoop dancer with over 30 years of experience, Arcand brings both humility and deep cultural insight to the stage.

“This was the Powwow Times Dance Showdown, and I was selected along with a group of elite dancers to showcase our talents,” Arcand said. “It was set up like a battle-style dance-off – I was chosen as one of the preliminary round dancers. It’s exciting, because this is still all fairly new to me.”

The event strips powwow down to its most electrifying elements – the movement, rhythm, and artistry – and places them in a competitive, audience-driven showcase.

“We’re kind of fast-forwarding past grand entries and all the specials – just taking the highlights of powwow and turning them into a show,” Arcand explained. “Who says powwow has to look a certain way? There are so many amazing performers out there. This event celebrates that talent.”

He described the experience as a powwow specialty showcase, comparable to professional rodeo or boxing events – complete with walkout music, lights, and cheering crowds.

“It’s like how rodeo has those big bull-riding events,” he said. “It’s powwow, but in a new format. It uses the same structure you’d see in a battle environment – preliminaries first, then the main event. The dancers are well-known, from all over the continent. It’s competitive, but it’s still rooted in respect.”

That sense of respect is what drives him, even in head-to-head competition.

“Even though it’s competitive, our dancers aren’t out there being vicious. Everyone’s giving their all. Honestly, the only person most of us are competing with is ourselves.”

Arcand recalled his championship match against Jerran First Charger, a young and exceptionally skilled hoop dancer.

“I honestly thought he was going to win – he’s got incredible speed and agility,” he said with a smile. “I made a mistake right off the bat; one of my hoops went flying when I got blinded by the lights. But I regrouped. We both danced our hearts out. In the end, I think I nailed my stops, and that may have made the difference. Timing is everything.”

Beyond the competition, the event also gave dancers a platform to represent their nations and acknowledge their supporters.

“I want to thank my sponsors for supporting me,” Arcand said. “Devon Chrysler came through last minute with monetary support, and they were even on-site with vehicles and a Mexico trip promotion. I also want to thank the Alexander Business Center from my home community, Alexander First Nation. Their support means a lot. And of course, to all the fans and followers – you’re my fuel. You keep me going even on the tough days.”

The Powwow Times International Gathering is more than a competition – it’s a celebration of Indigenous excellence, showmanship, and the evolution of cultural expression.

“It’s really the brainchild of Patrick Mitsuing,” Arcand added. “It reflects how this generation of youth is evolving with our culture – taking what we know and celebrating the best of it in new ways.”

With over 30 years in dance, Arcand continues to expand his creative vision. He recently released a book titled *Thirteen Hoops*, exploring the sacred geometry and philosophy within hoop dancing, with a larger follow-up book already in progress.

“It’s about sacred numbers, Indigenous philosophy, and how these patterns exist all around us,” he explained. “They show up in nature, in how we organize ourselves, even in architecture. These patterns represent sacred geometry – and they connect us to the universe.”

His newest venture, Kakio Productions Incorporated, is set to open its headquarters in downtown Edmonton this November at 10219-



Dallas Arcand with Darryl Bretton Jr. at the Powwow Times International Gathering.

106th Street. The space will host dance classes, music jams, and cultural programming – all under one roof.

“I believe I’ll be the first Indigenous person here to offer private dance and cultural programs – not through a government organization, but independently,” he said. “We’ll have an Indigenous café, TP Treats Café, right in the space with us. It’ll be a place for people to gather – Indigenous and non-Indigenous – to learn, share, and support local artists.”

Kakio Productions aims to create employment, mentorship, and community engagement through culture – and to showcase Indigenous excellence on its own terms.

“The goal is to create a vibrant Indigenous space downtown,” Arcand said proudly. “A place where we can share our music, our stories, and our culture – and where people can come, have a coffee, take a class, and be part of something positive. That’s my new legacy.”

The Powwow Times International Gathering took place on October 25, 2025, at the Red Deer Resort and Casino. The event was organized by Powwow Times, founded by Patrick and Marissa Mitsuing – a team deeply committed to uplifting Indigenous performers and presenting powwow culture in innovative ways.

For more information, visit powwowtimes.com

YOU BELONG
AT CALGARY PUBLIC LIBRARY

A photograph of three Indigenous women standing in a library. They are wearing traditional regalia, including feathered headdresses and beaded jewelry. They are smiling at the camera.

Get a free Library card - FREE for all residents of Calgary and surrounding Indigenous communities.

• Indigenous Services

• Programs

• Books and eResources

• Events

• Arts and Culture

• And more!

calgarylibrary.ca/join

CALGARY PUBLIC LIBRARY

Your educational journey deserves support

Apply now for an Indigenous Scholarship worth \$1,500

Scan to learn more and start your application.
Remember to submit yours by **January 27, 2026**

ALBERTA BLUE CROSS

Courtney Webber
2025 recipient

A photograph of Courtney Webber, a young woman with long braids, wearing a black bucket hat and a white t-shirt. She is holding a blue and white scholarship certificate that says "Scholarship FOR INDIGENOUS STUDENTS" and "Presented to Courtney Webber". The background is a colorful, abstract pattern.



Publication Mail Agreement No. 40050628
Return Undeliverable Canadian Addresses to:
Circulation Department:
#206, 8944 182 Street
Edmonton AB T5T 2E3
natnews@shaw.ca
Tel: (780) 421-7966

Funded by the Government of Canada Financé par le gouvernement du Canada 

Volume 42, Number 11, November 2025
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.

**Catch the Magic
Castledowns
Bingo Association**

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

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

Our Pots:
Loonie Pot 1 • Loonie Pot 2
Full Card Insurance • Odd/Even
• Double Action • Crazy C • Houdini (Late-Night)

**Tuesday is Half-Price,
Wednesday is Player and Guest of the Week!**

**Last Saturday of every month
is our Bonanza Month-End Special!**

Play the Starburst to win a \$100 Ticket!
Ticket for our \$20,000.00 Bonanza Blitz.
**The next Blitz will take place
on January 2, 2026.**
**Tickets are on sale 4 weeks prior
to the day of the event.**

SUBSCRIPTION FORM

Alberta Native News
#206, 8944 182 Street
Edmonton, Alberta T5T 2E3

Name _____
Address _____
Postal Code _____



SUBSCRIPTIONS

\$67.20
per year

\$116.55
for two years
(includes GST)

U.S. SUBSCRIPTIONS

\$86.25
per year

\$161.00
for two years
(no GST)



Treaty Nations reject Carney’s inaugural budget as inadequate

By Jeremy Appel, Local Journalism Initiative Reporter

First Nations leaders across Canada say that the 2025 federal budget delivered last week by Finance Minister Francois-Philippe Champagne shortchanges Indigenous communities, providing nowhere near enough funding to fulfil Canada’s Treaty obligations.

The budget — entitled *Build Canada Strong* — outlines \$141 billion in new federal spending planned for the next five years, including \$56 billion in military spending, which will be funded with \$58 billion in cuts.

A fact sheet from the Assembly of First Nations (AFN) notes that the budget has no specific chapter on Indigenous investments, which it had in previous years.

The budget “will continue the burdens of systemic harm and uncertainty for First Nations” by leaving “critical services for our Peoples without the sustained funding they require to be effective – and at serious risk of ending beyond 2026,” said the Confederacy of Treaty 6 First Nations in a Nov. 6 statement.

These shortcomings are “alarming and dangerous,” the confederacy added.

The Liberal government initially planned for 15 per cent cuts across the board except for the military, RCMP, intelligence, border enforcement and health transfer payments, but the Indigenous Services Canada and Crown-Indigenous Relations and Northern Canada budgets were each cut by two per cent, amounting to a combined \$2.3 billion over five years.

The budget commits to \$2.3 billion over three years to eliminate long-term drinking water advisories on reserves; doubling the Indigenous Loan Guarantee Program for equity in infrastructure projects to \$10 billion; and tripling the Canada Infrastructure Bank’s investment target in Indigenous infrastructure to \$3 billion.

The budget includes pre-existing funding of \$2.8 billion for First Nations housing, \$1 billion to implement Jordan’s Principle, which is intended to ensure First Nations children get equal access to services wherever they live, and \$155 million for First Nations elementary and secondary schools.

The AFN, which made a pre-budget submission to the government, notes that the budget has “significant gaps in social areas, including no specific First Nations investment in health, training, language, or Truth and Reconciliation.”

“Budget 2025 falls short in meeting the urgent and long-term needs identified by First Nations. It lacks new investments in critical areas such as mental health and addictions treatment, policing, First Nations procurement, and education,” the AFN said.

The Chiefs Steering Committee on Technical Services, a group of chiefs representing Treaties 6, 7 and 8, called the funding in the budget “dramatically insufficient to address the urgent needs in critical infrastructure gaps across the Alberta region, particularly around clean water.”



Continued on page 11



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



Chef Holly Holt is cooking and feeding the community

By Laura Mushumanski

Chef Holly Holt is a proud Okanagan Syilx woman (snpink'tn Indian Band) and an award winning Chef in Treaty 6 Territory, Edmonton AB. She comes from a big food family. Her maternal grandmother was always experimenting with different foods and that led to a life-long passion turned career for Holly that has stretched into cooking and feeding for community.

At the age of 23, Holt went to culinary school, sharing “I just wanted to learn about food.” At the school, she soon realized that it was mainly focused on French Cuisine and that there was a lack of diversity in food culture and ways of sharing food cross culturally in a respectful way. This became the start of Holt’s journey to fill the gap in an area that she saw was lacking.

Over the last five years, cooking has really started to take off for Holt. She began creating dishes that were not only nutritious but also always easy to prepare and accessible with others in mind. At first, Holly was making freezer meals to help her father who, at the time, was having medical issues. Prepping healthy meals for her loved one expanded into prepping for people wanting healthy lunches. As founder of She Cooks Inc. Holly started to offer healthy lunch bowls, which led to becoming a part of the

Yellowhead Tribal Council as a cook for their healthy lunch program for staff.

As Holt shared increasing amounts of nutritious food, she started noticing how much this was impacting community. “This started to open me up to my purpose – cooking and feeding the community,” she shared. While utilizing foods from the land as an inspiration as much as she can, Holt has been able to expand her creative flare in cooking to not only bring nutrients to all that enjoy her meals, but also the vibrant and robust colors and smells that are on the plate.

Reflecting on her journey thus far, Holt recalls that she used to be terrified that she’d do stuff wrong and was scared to experiment with food. Over time she built her confidence as she kept doing what she loves – cooking. To date, Holt continues to trust her own instincts, and do things in her own way, stemming from teachings she’s



Former *Top Chef Canada* Contestant Holly Holt teaching a class at the Edmonton Public Library.

learned along her journey that have ultimately improved her cooking. And as she gained insight into patience and what that means, she is beginning to understand the depths of protocol, and the impact it has on food even when using good water. “All those things really put me on a good path, and as a result it shows up in my food, with the secret ingredient being love.”

Readers can find out what Holly is cooking by accessing her social media channels on Facebook and Instagram.

Laura Mushumanski is a Local Journalism Initiative Reporter.

Treaty Nations cont. from p 10

Committee member Chief Troy Knowlton of Piikani Nation (Treaty 7) called Prime Minister Mark Carney’s inaugural budget “just fancy words on status quo.”

In a Nov. 5 statement from the Chiefs Steering Committee, he noted that the new funding for clean water and other infrastructure is only enough to continue projects that are already underway.

“It’s a single drop in the giant bucket that Canada created,” said Knowlton.

Chief Sheldon Sunshine of Sturgeon Lake Cree Nation (Treaty 8) said the “woefully inadequate” First Nations-specific funding in the budget does “nothing to meaningfully close the enormous gaps that exist.”

Kehewin Cree Nation (Treaty 6) Chief Vernon Watchmaker said First Nations Peoples are done “looking for more tokens; we are demanding justice and the financial tools necessary to govern

our territories and ensure the well-being of our people.”

Grand Chief Kyra Wilson of the Assembly of Manitoba Chiefs acknowledges that the budget “contains good words and some important investments.”

“But good intentions are not the same as reconciliation,” said Wilson in a Nov. 5 statement. “Canada cannot call this a generational budget while reducing the very investments that ensure First Nations children have housing, clean water, and safety today.”

An alternative budget proposed by the Assembly of Manitoba Chiefs asks for \$40.8 billion in funding for First Nations in Manitoba over the next year, including \$13.1 billion for First Nations education and building schools on reserve, \$11 billion for on-reserve housing, \$4.2 billion for clean drinking water and wastewater treatment, and \$3.5 billion for other community infrastructure.

“Some may interpret the required spending

identified in this document as aspirational – but it demonstrates what Canada could and should do if it were genuinely committed to economic, social, health, and environmental Reconciliation that reflects the self-identified needs and priorities of the 63 First Nations of Manitoba,” the alternative budget notes.

Pimicikamak Cree Nation Chief David Monias added that historically, “Canada has underfunded the core services that keep our families safe — housing, water, health care, and education.”

“These are not program decisions. These are Treaty debts,” said Monias. “Every budget cycle that ignores Treaty is another year Canada benefits from our lands while denying our children the safety and dignity that were promised.”

Grand Chief Wilson said that loan guarantees are “tools our Nations can and will use.”

“But tools alone cannot close the gap — only fair, Treaty-based funding can,” she said.

Stop the destruction of Alberta's healthcare

Join the call to protect and rebuild Alberta's public healthcare.

rebuildourhealthcare.ca



Official Court Notice



If you smoked regularly before Nov. 20, 1998 and were diagnosed with a tobacco-related disease, you may qualify for \$14,400-\$100,000 from a landmark settlement.

As part of a landmark settlement with Canadian tobacco companies, the Ontario Superior Court of Justice (Commercial List) has approved two compensation plans to provide payments to eligible smokers and ex-smokers diagnosed with certain tobacco-related diseases:

- The Pan-Canadian Claimants’ Compensation Plan (PCC); and
- The Quebec Class Action Administration Plan (QCAP)

For those who have died that qualify, payments may be available for their estates.

WHAT ARE THE ELIGIBLE DISEASES AND DOLLAR AMOUNTS?

This table shows the diseases covered by the plans and the maximum payment amounts:

Disease	You started smoking before January 1, 1976	You started smoking on or after January 1, 1976
Primary Lung Cancer or Primary Throat Cancer	\$60,000 PCC \$100,000 QCAP	\$48,000 PCC \$80,000 QCAP
Emphysema or COPD (GOLD Grade III or IV)	\$18,000 PCC \$30,000 QCAP	\$14,400 PCC \$24,000 QCAP

Important: Payments may be reduced depending on the number of eligible claims in each plan. A person will only be entitled to one payment, under one plan, and for one disease.

WHAT ARE THE CLAIM DEADLINES?

The Claims Submission Periods commenced on September 3, 2025 and the plans have different claim deadlines:

- PCC claim deadline is **September 3, 2027**
- QCAP claim deadline is **August 31, 2026**

Important: QCAP deadline is one year earlier than PCC deadline.

HOW MANY CIGARETTES AND WHICH BRANDS?

Both plans require the smoker or ex-smoker to have smoked at least 87,600 cigarettes (for example, 20 cigarettes a day for 12 years) between January 1, 1950 and November 20, 1998. The cigarettes must be from brands sold by the tobacco companies. The website has

a list of the eligible brands, which include most legal cigarettes sold in Canada.

WHAT ARE OTHER PCC REQUIREMENTS?

In addition to the disease and smoking requirements, the smoker or ex-smoker under **PCC** must:

- (a) reside in Canada (or if deceased, must have resided in Canada at the time of death);
- (b) have been diagnosed **between March 8, 2015 and March 8, 2019**, inclusive of those dates;
- (c) have resided in Canada at the time of diagnosis; and
- (d) have been alive on March 8, 2019.

WHAT ARE OTHER QCAP REQUIREMENTS?

In addition to the disease and smoking requirements, the smoker or ex-smoker under **QCAP** must:

- (a) reside in Quebec (or if deceased, must have resided in Quebec at the time of death);
- (b) have been diagnosed **before March 12, 2012**;
- (c) have resided in Quebec at the time of diagnosis; and
- (d) have been alive on November 20, 1998.

HOW CAN I GET FREE HELP?

Agents are available **free of charge** to assist claimants under these plans. Agents will help you (a) complete your claim form; (b) commission your signature on the claim form; and (c) provide guidance on how to obtain the necessary information and documents for your claim.

PCC Agent 1-888-482-5852
is Epiq PCCAgent@TobaccoClaimsCanada.ca

QCAP Agent 1-888-880-1844
is Proactio tabac@proactio.ca

If you do not submit a claim by the applicable deadline, you cannot be eligible to get a payment.

If you are not sure whether you qualify, the website has a simple questionnaire to help you. The plans have been designed so that you **do not need a lawyer** to prepare and submit your claim. If you have already registered, you will be notified by an Agent about how to complete your claim.

Full information is available at the official website www.TobaccoClaimsCanada.ca and via the QR Code.



www.TobaccoClaimsCanada.ca