



waahkoomiwayhk

NS111: Introduction to Indigenous
Contemporary Realities



UNIVERSITY OF ALBERTA
FACULTY OF NATIVE STUDIES



The University of Alberta respectfully acknowledges that we are located on Treaty 6 Territory and Métis Region 4, a traditional gathering place for diverse Indigenous peoples including the Cree, Blackfoot, Métis, Nakota Sioux, Iroquois, Dene, Ojibway/Saulteaux/Anishinaabe, Inuit, and many others whose histories, languages, and cultures continue to influence our vibrant community.

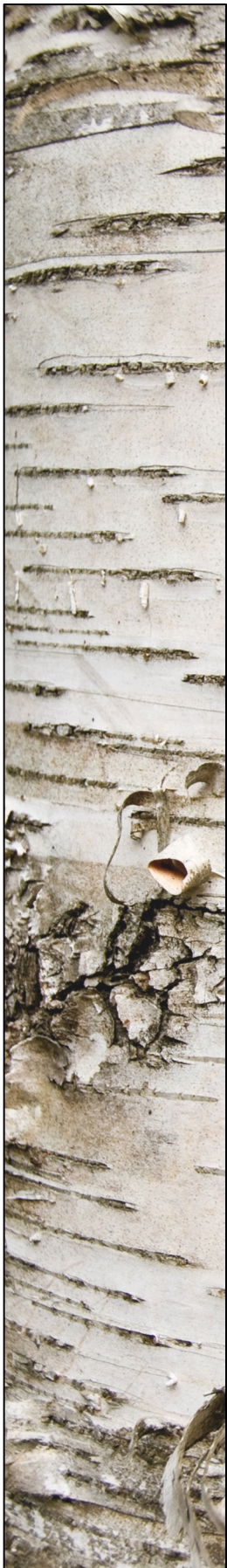


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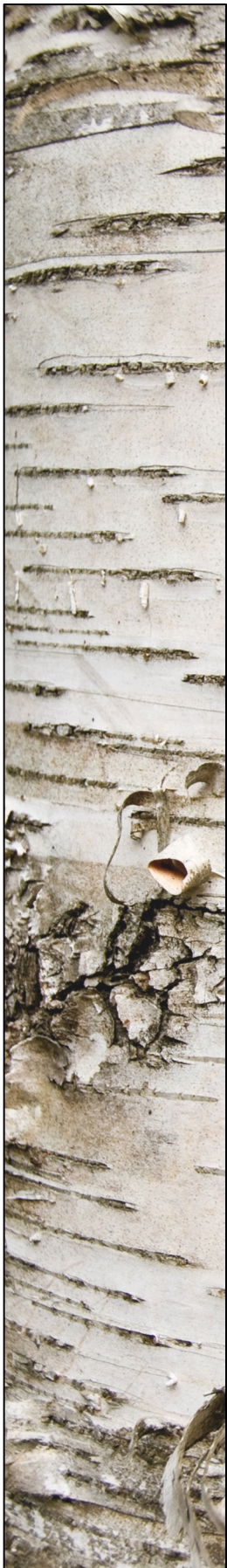
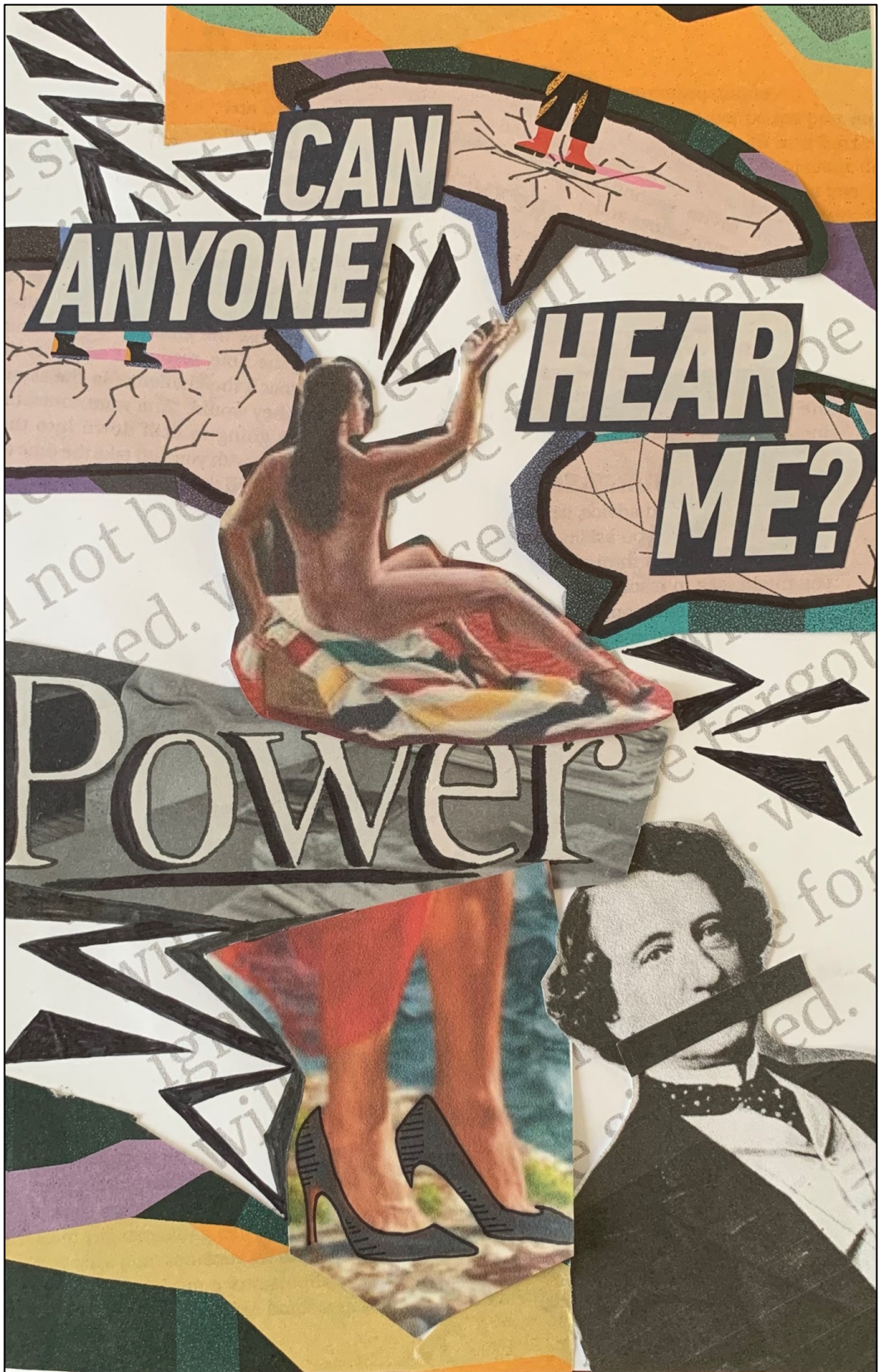


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Emily Van Roon



Bug Sylvestre





LOVE

... within yourself for Love.
... and then love others.
... until you first l

... is v
... of each b

LC
Love is your love.
Love is and the othe
You can't love until y
You must understand and liv
Love is waiting for.
Love is the key to life.

There is no shortcut to
You cannot know love unless you are
the humility to accept
these other Teaching
The loving heart ce

... in e

... worth wor

... unless you are courageous.

... to understand one's self and

... Love has its very core

... in each



This page was intentionally left blank to represent the students in the class who were unable to participate in this publication.

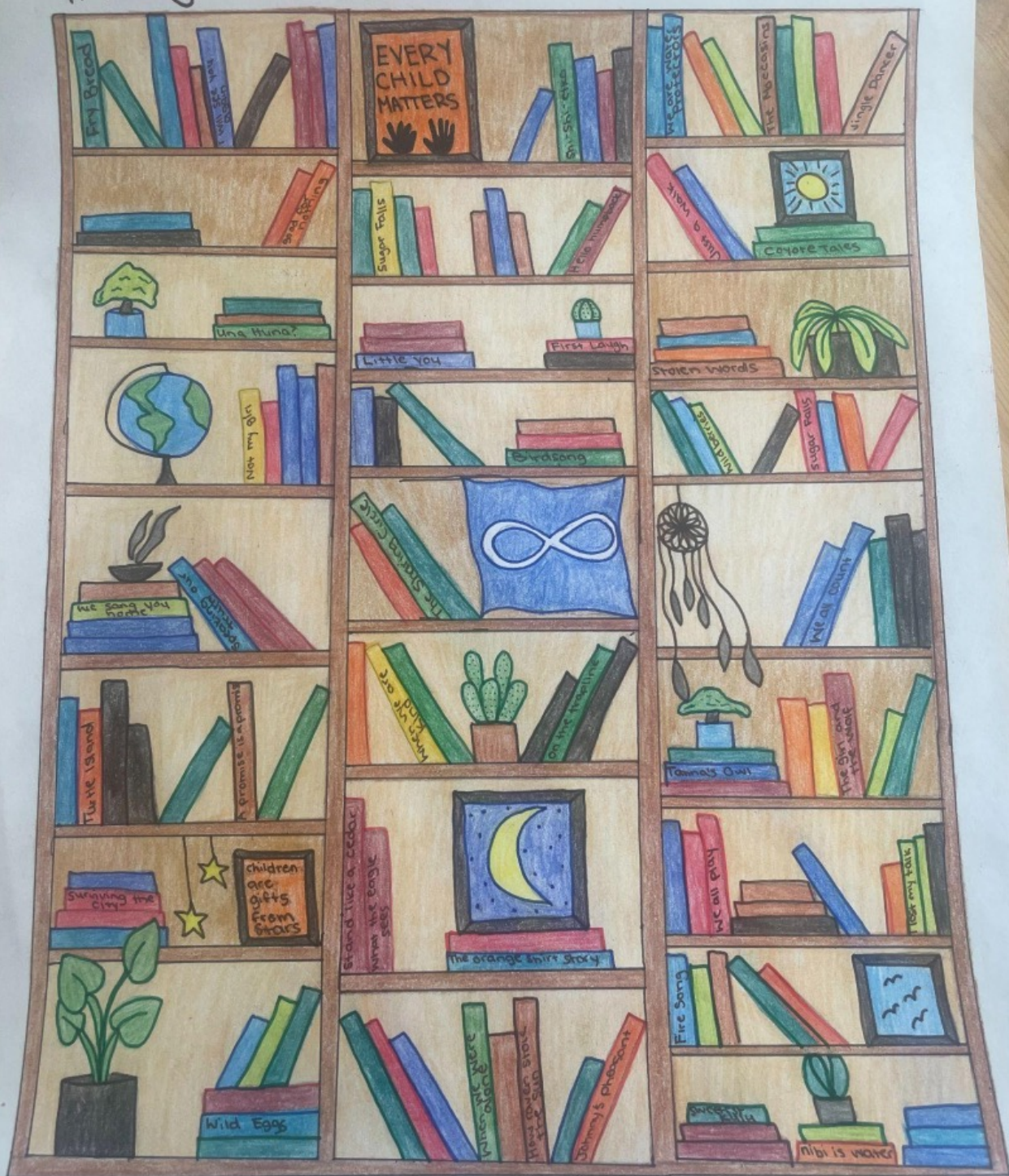
Their work throughout the semester is recognized and valued despite not being represented here.





Jessie Bohach

Indigenous Childrens Literature





favoring Indigenous Peoples to create and change their own laws.

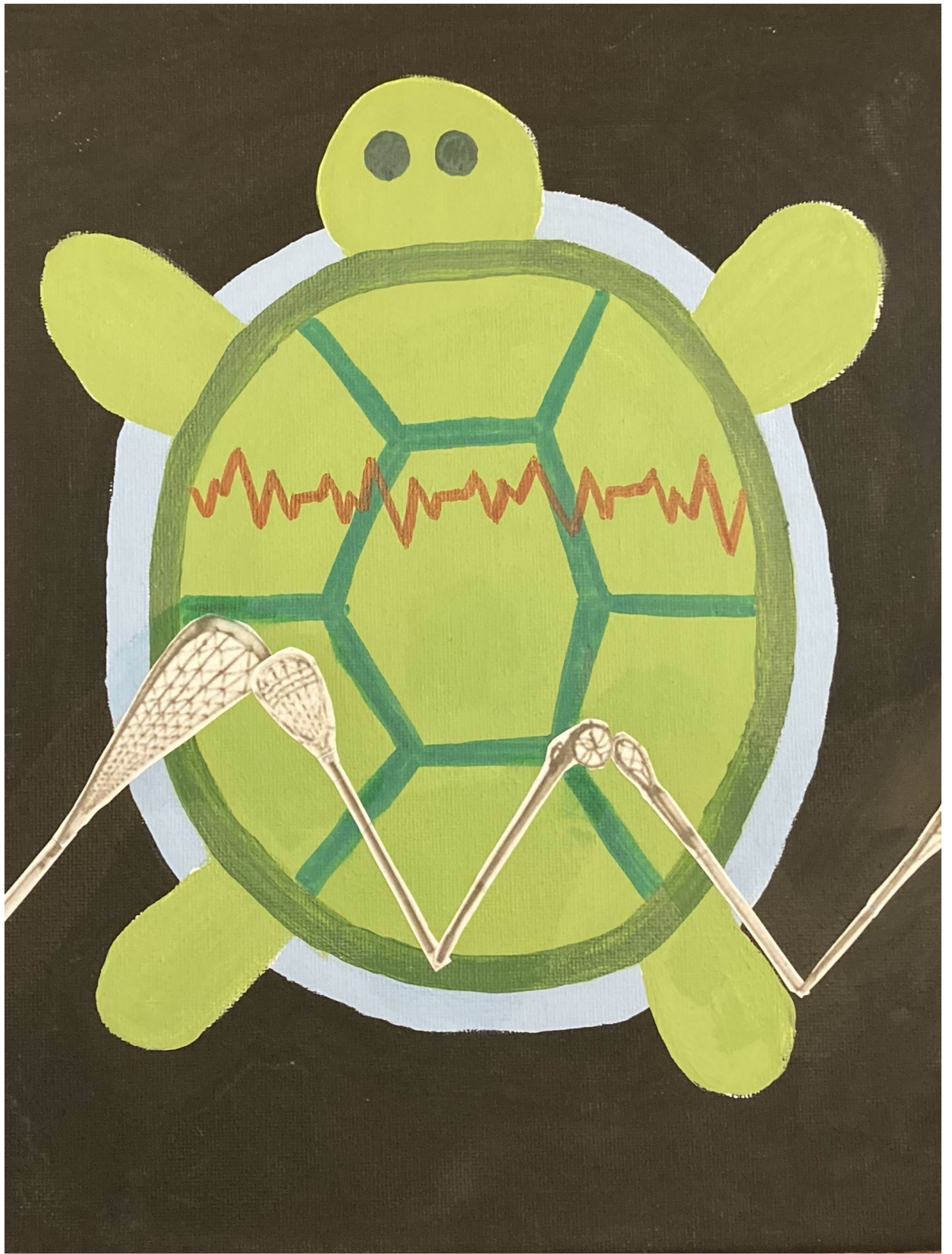
impacting Indigenous rights

the promises that were not kept by the government

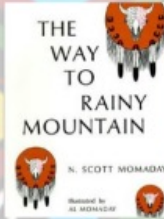
being ignored with

government projects.





INDIGENOUS PEOPLES



British Columbia



IT DOES NOT
REQUIRE
MANY WORDS
TO SPEAK
THE TRUTH
-CHIEF
JOSEPH



Creator, please
cleanse and purify
this space (or object,
or person) with this
sacred smoke. May it
bring in positive
energy and healing.
Thank you for your
guidance and
protection. Aho.

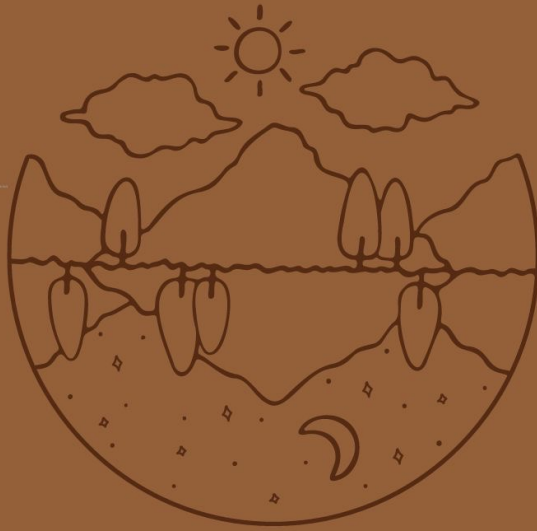


THE RED RIVER JIGGERS





Tanya Ball



where do I fit in
feet in both worlds
spirit calls my two
my drum speaks for me
we stop at the gate in Jasper
my Mother in the passenger seat
I pull out my card
the lady hands me a pass that says "Indigenous"
we drive on
my daughters ask, hey Kokum
how come we didn't have to pay?
I say,
because it is our Land.
Kokum laughs



KRYSTAL ANDERSON, 2023









Anonymous

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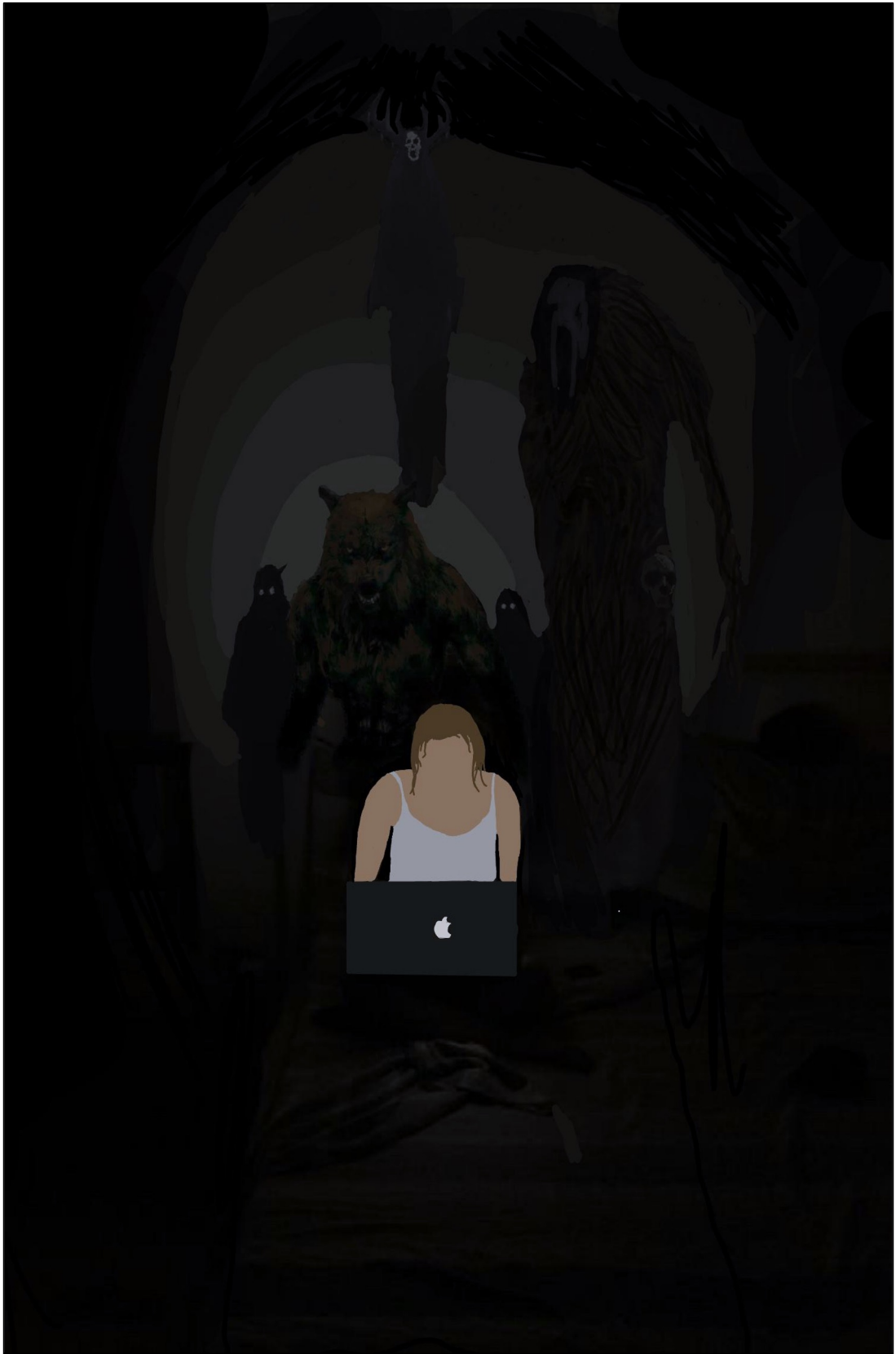


Anna Lambe,
Canadian Inuk
actress ✨ ✨ ✨
→ Helping make a change
to the film industry











DISCRIMINATION. it still exists...

"Our" Land

When we arrived we weren't alone.
We met peoples who called this place their home.
We looked down on them for they lived off of the Land
which was something we couldn't understand.
We stuck our flag in the ground and said this is "our" Land.
They offered to share, told us that the Land is free on its'
own.
We didn't care, we didn't want to hear them groan.
We began to marginalize them pushed them aside, forcing
them to play into our hand,
and when they fought back we said this is "our" Land.
Decades pass and they continue to fight our obnoxious
rules
while we continue to be ignorant fools.
Sovereignty for themselves is a right for which they
demand,
but we reply with this is "our" Land.
How long does this battle need to live?
We've never had a reasonable fight to give.
Some still see this as "our" Land,
but this should be our shared Land



Growing Indigenous Languages

Why is it Important?

Language is a community; It bonds people to each other and their land and environment. It allows for the transfer of knowledge, culture, and stories. When these things are passed down without their original language, it dilutes the interpersonal connection experienced and the value. Language also shapes worldview and Identity, helping us navigate the world and develop a moral compass. Each language is unique, with the grammar and vocabulary enhancing the values of the people who use the language.



How Can we Revitalize?

Funding

In order to properly implement language programs, funding is needed so that teachers can be compensated and access helpful resources. In addition, effective processes require funds in order to break barriers such as low amounts of speakers and population density.



Community Interaction

Language needs constant interaction. It needs a vibrant community willing to use the language to communicate. Using language in the family unit is crucial to reuptake, as regular use of language in practical situations is the most effective way of learning.



Educational Autonomy

Indigenous communities need more autonomy over their education systems so that they can implement language programs in the most efficient ways. Only those who know the culture can best create a learning environment that facilitates effective learning. Curriculums and programs created by Indigenous peoples focusing on revitalization will help ensure that language learning is successful.

Learners as Teachers

Learners can be teachers too. For many Indigenous languages, very few people are completely fluent speakers, but all levels of language speakers can still help other people learn as they learn. Therefore, everyone needs to take on the teaching role and pool their language knowledge.

Language Nests

The language must surround the speakers in multiple aspects of life. Language Nest programs bring young learners together to go through daily age-appropriate, culturally enriching life activities with speakers of the language. They allow children to be immersed in the language in a natural setting instead of learning it through structured and limited schooling lessons.



Promotion

People need to have pride in their language to use and spread it. Promoting the use of language to others allows a larger and more engaged community that can aid in the learning process together, providing many facets of interaction. Whether it is a social media post, an online discussion, a teaching video, an in-person classroom, or a conversation around the dinner table, constant use, sharing, and promotion of the languages will help with exponential growth.



I remember being in the powwows and hearing the hypnotic sound of a big drum being played by a group of Indigenous people. And that always just resonated with me. And when I heard shoegaze music I just was like, "why hasn't anyone really combined these two things together?" Because they're on the same plane. They exist in the same area and they do the same kind of healing... in my opinion.

NOOZ

Merikman unpacks his thoughts and ideas with untutored passion and effortless musicality that signals a new gear for his ever-developing artistry and activism. *Domininated*... melodically bright and windswept. - *GBC Music*

Big Pharma
the new EP from **ZOOZ**
OUT NOW

listening to and mimicking sounds of the wind rustling, ice crunching under my feet, birds chirping, water flowing, etc. I feel really connected to the land because of my Cree heritage, and being able to convey that connection through my art is something I find really special and important. Music is also a tool for connection. We have been making music since the dawn of time, and when I create, sing and play, I feel connected to my ancestors.

CHALLENGING COLONIALISM THROUGH MUSIC

Not only are indigenous people forced to shoulder the burden of colonialism, we are expected to celebrate it.

RUBY WATERS
The Opera House
Toronto, ON | January 26
Photo: @spinaMcGill

FONTINE

Sister Day's music is steeped in a wide range of cultural influences... Metis music played at home that not only brought them closer to their heritage, but taught them a form of storytelling rooted in collective value, resilience and safety.

EVERY DEADLY

“My name was Monistic. So I was whipped again because I didn’t know my name was Peter Nakagee”

“They took my language. They took it right out of my mouth. I never spoke it again”

“I wasn’t allowed to be myself as a Cree woman”

“We were programmed”

“As soon as we entered the residential school, the abuse

“You don’t talk that language here”

“I was sick about”

“His sickness was my constant companion”

“Three years of my life, I lost my Inuit values, even though I, Im very strong”

“I don’t know how they survived”

“I didn’t have a choice either that, or me going had to let you go”

“I would be punished if I spoke my own language”

“Then we would say grace, ‘course they were Catholic prayers, Catholic grace that we said. We were forbidden to speak our own language”

“That’s a dirty language, that’s the devil that speaks in your mouth, so we had to wash it because it’s dirty”

I’d cry myself to sleep every night, wondering what I did wrong

“A lot of the times the food was rancid, full

“Makes us do some of the things that was culturally done, eh, but to turn it around and make it look like it was more of a joke than anything else”

“I haven’t to this day, I cried. I really can’t cry. I can’t.”

“He started jabbing me in front of the students”

“They scared us”

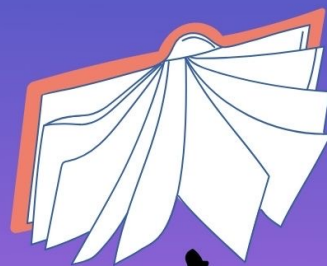
“She slammed the bowl, and picked me up by my arm, and she threw me up against the wall, and she started strapping me”

“there was no love, there was no feelings”

“Praying to some God that made me feel guilty because I was, I was not a very clean person”

Stories as Good Medicine

Stories can work to heal Indigenous Peoples in spirit and body, reminding them of their greatness. They empower, strengthen, and inspire. Stories of good medicine give Indigenous Peoples the power of self determination; they are not forced to live out narratives of deficiency that are often told about them.



Wihkês

Med-Sins

Indigenous Deficiency



Resurgence

Indigenous Strength

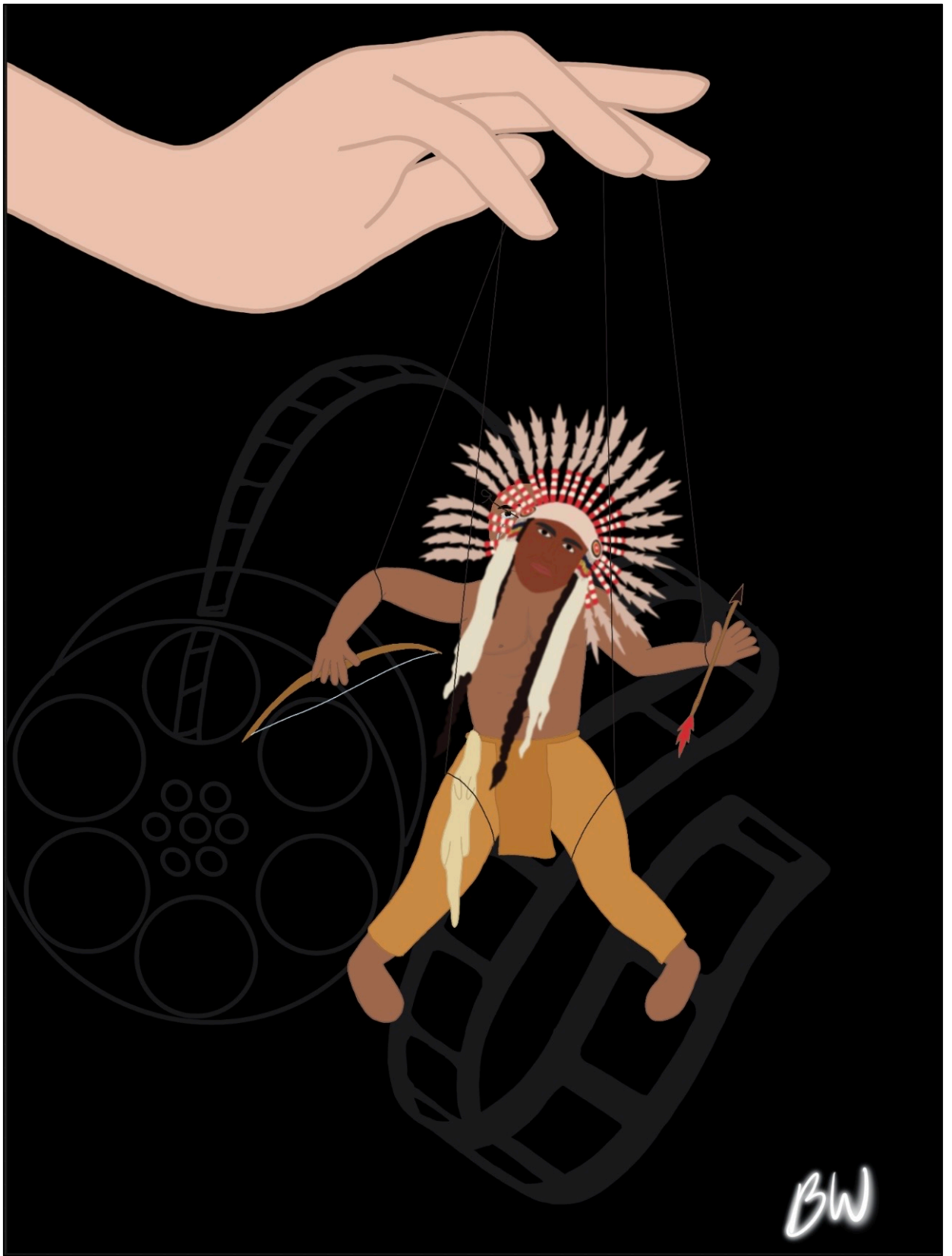
Resistance



Stories as Bad Medicine

Stories of good medicine have the ability to upset colonial forces, while those of bad medicine can strengthen them. This means that stories can work to benefit, but also harm the Indigenous Peoples they are about.

Unfortunately, many stories about Indigenous people are of Indigenous deficiency, depicting them as weak, assimilated, poor, beaten down and more. Stories like these reinforce the power of domination that colonial institutions hold.





Trigger Warning

The following images represent violence against Indigenous women. These are the last pages in the zine to offer an exit for those with trauma surrounding this topic.

Please proceed with love and care for yourself.

A Mother's Prayer

A woman's body, so beautiful and strong.
Yet treated with intentions, so harmful and wrong.

Taking away an Indigenous mother's right.
To bring her baby into this world,
she has to continuously fight.

A dreadful practice ongoing for years,
only to bring out every mother's fears.

Made to feel powerless and controlled,
to be forced and to be told.

Her tubes tied and sterilized.
Her family's life,
sadly compromised.

Why take her identity away?
It's something you cannot repay.

Though, through all her struggles and pain,
these continued effects still remain.

But these untold stories,
we still share.
Hoping to answer a mother's prayer.

VICTIM?

Look Again...

Support and awareness for living victims of MMIW

Church-school victim got no help

Public who abused Darryl, not the \$350-million re-elected federal government.

...any of that money had been used to pay for Darryl's funeral, my brother would still be alive."

A coroner has ruled the death an accident, but Watts called it "accidental suicide."

Simon Dues, the Albrici case came to court.

Now the family wants the church government to pay for Darryl's funeral, which is to be held in Niiga's village of Langrassan, the church's village of Langrassan, the church's village of Langrassan, the church's village of Langrassan.

Marion, "so we can give Darryl a proper burial."

The plaintiffs' lawyer, Allan Eason, said the church had agreed to pay for Darryl's funeral, but new evidence was introduced from the church's own archives. Documents show that in 1988, the church and Ottawa were ordered to pay for Darryl's funeral, but the money was never paid.

Wanda Jamieson, whose mother Cynthia Jamieson was murdered in 2003, shared how much the event meant to her.

"I am grateful. It's good to know there are people out there who actually care about the families. It's also comforting, knowing that they understand that it was not just her life that was lost, but the lives of the children. It's kind of a residential school, it's kind of a residential school, it's kind of a residential school."

One of the organizers for the event, Samantha Cook, spoke to the Two Row Times about the importance of supporting the living victims. "Our mission was to raise awareness about Missing and Murdered Indigenous Women and Girls. It's my mother's heart. Her biological mother falls among the numbered missing indigenous women in Canada. I never got to know what happened to my mother."

Cook also shared that she has a brother who is among the lesser talked about indigenous men who have been murdered in Canada. "I had a brother who was murdered who I never got to meet. He was murdered in Sault Ste. Marie and I guess doing this is really close to my heart. It's very passion driven. I'm really grateful for the opportunity to be able to do this and to be able to help the children."

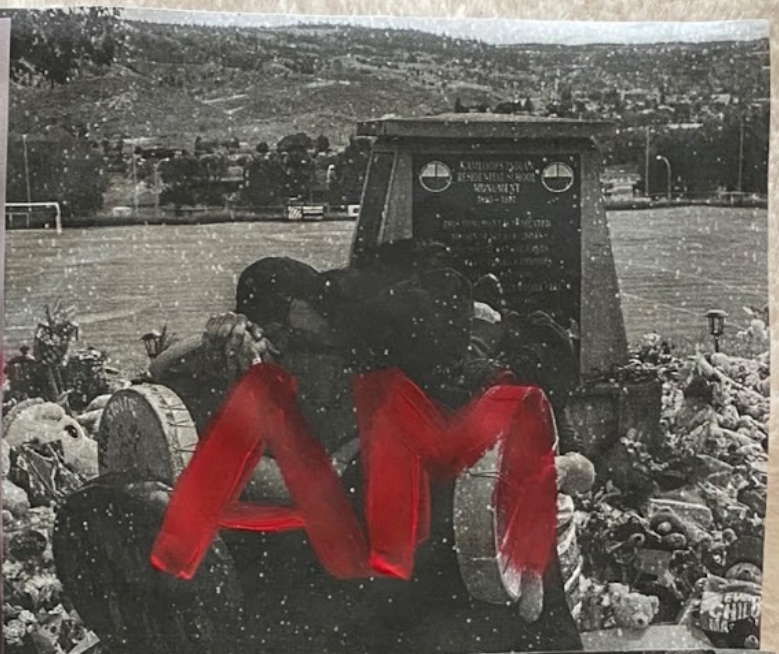
Brant MPP Dave Levac presented the organizers with a certificate and addressed the crowd saying he supports the call for a national inquiry. Levac said, "I'm very supportive of a national inquiry into missing and murdered indigenous women, not because it's just against the law but because something wrong is happening." Levac told the people to know what happened to my mother."

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MARLON WATTS mourns brother



By Nahoda Garlow

Just over 100 people gathered in the sunbaked Sunday outside the original St. Andrew's in Brantford, Ontario, to mark the 25th anniversary of the prayers and vigils for the missing and murdered women about 200 miles north of the city.

Wanda Jamieson, whose mother Cynthia Jamieson was murdered in 2003, shared how much the event meant to her.

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who was able to come out. It's really emotional. It feels really good to be able to support them."

The issue of Missing and Murdered Indigenous persons is one close to Cook's heart. Her biological mother falls among the numbered missing indigenous women in Canada. "I never got to know what happened to my mother."

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THE FINAL AMENDMENT

ENFRANCHISEMENT

On the report of the Minister for enfranchisement and that it

the full age of twenty-one years,

able of assuming the duties and responsibilities, and

enfranchised, shall be capable of and his dependants,

or in Council may by order declare his wife and minor unmarried children

the report of the Minister that an Indian person who is not an Indian, the Governor may by order declare that the woman is of the date of her marriage.

Where, in the opinion of the Minister, the woman is living apart from her husband, the name of her minor children who are living with her shall be included in an order under subsection one of the Indian unless the wife has applied for enfranchisement, but where the Governor in Council is of the opinion that such wife is no longer living apart from her husband, the Governor in Council may by order declare that the woman and the minor children are enfranchised.

(4) A woman is not enfranchised unless his name appears in an order of enfranchisement made by the Governor in Council.

10. A person with respect to whom an order of enfranchisement is made under section one hereof, on the date thereof, be deemed to be an Indian for the meaning of this Act or any other Act.

11. (1) Upon the issue of an order of enfranchisement in respect of land and improvements which the enfranchised Indian was entitled to exercise rights of ownership over which he exercised rights of ownership, his enfranchisement, may be disposed of by private sale to the band or another person, but if not so disposed of within thirty days after the date of the order of enfranchisement such land shall be offered for sale by tender by the Governor to the highest bidder and the proceeds shall be paid to the band; and if no bid is received and the land is not sold after six months from the date of the order of enfranchisement, the land and improvements, shall be deemed to be the property of the band.

AN INDIAN WOMAN MAY DECLARE THAT HER

CHILDREN LIVE WITH RESPECT AND SHALL BE DEEMED FREE.

ENFRANCHISEMENT

[REDACTED]



A Resource Guide for Family Violence and Abuse

- If in immediate danger call 911
- Prevention of Family Violence and Bullying
 - Bullying Helpline (24/7) 1-888-456-2323
 - Family Violence Info Line (24/7) 310-1818
 - Online Resources www.familyviolence.alerta.ca
- Shelter and Housing
 - Edmonton Women's Shelter Limited (women with or without children, 24/7) 780-479-0058
 - Sage Seniors Association: Seniors Safe House (men/women; 60*yrs) Intake 780-702-1520 Helpline 780-454-8888
 - Homeless Prevention Bent Arrow Traditional Healing Society (Nikihk Housing First) 780-481-3451
 - Boyle Street Community Services (Housing First) 780-424-4106
- Supportive Services
 - Aboriginal Counseling Services Association of Alberta 780-448-0378
 - Canadian Native Friendship Center 780-761-1900
 - Edmonton Aboriginal Seniors Center (over 55*years) 587-525-8969
- Parenting Programs and Support
 - Aboriginal Head Start (3.5-5years) 780-640 9799
 - Elizabeth Fry Society of Northern Alberta (Indigenous Women's Program) 780-784-2206
- Addiction and Substance Use
 - Addiction Help Line (24/7) 1-866-332-2322
 - Poundmaker's Lodge Treatment Center 780-458-1884
 - Addiction Recovery Center and Mental Health Services 780-427-4291
- Court and Legal Preparation Assistance
 - Legal Aid Alberta- Legal Services 1-866-845-3425
 - Emergency Protection Order Program 780-422-9222
 - Edmonton John Howard Society Domestic Violence Complaint Program 780-422-0721 Family Violence Prevention Center (FVPC) 780-423-1635

Thank you and to the community for your support!



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the Digital Scholarship Center.

We would be nowhere without you!



