

SPRING 2017

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Why we still need to come to terms
with the devastating legacy of
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TRUTH FIRST



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upfront

I've been thinking about inclusivity—what it is, how to achieve it and what it means to community.

As a young girl growing up, our large, circular kitchen table felt inclusive. There were eight of us kids and my parents. Suppertime was busy and noisy and involved jockeying for a spot but, as many as we were, there was always room at the table for an extra seat or two. I grew up in a small town and people often dropped in for a coffee, meal or game of crib. Food and conversation were shared with whoever knocked on our door, and the kitchen table was the gathering place welcoming all. For me, that table was a symbol of inclusivity.

As an adult, I expect more from my symbols. Of course, our kitchen table was a welcoming space and I'd like to think those who joined us felt included. But with time and experience, I know inclusivity requires much more than merely having a seat at the table. Inclusivity means all have voices and all voices are heard. It involves listening, understanding and creating a mutual sense of equality. It requires recognizing, accepting and celebrating the differences that make us the individuals we are.

As alumni, we share the value of education. I'm increasingly convinced education is needed, now more than ever, to build the kinds of inclusive communities we should demand—communities where every one of us has a chance to succeed.

We must educate ourselves about those who share our communities. By listening to what others have to say, learning about their history and acknowledging their experiences, we gain the insights needed to understand what it means to be University of Alberta alumni and to contribute, as our founders envisioned, to uplifting the whole people.

The opportunity is now. Don't wait. Educate yourself and then look around your many tables and ask yourself if there are voices you might invite into your circles—whether they are corporate, non-profit, volunteer or public service.

My family is big; our alumni family is bigger. The "kitchen table" that alumni share needs to continue to expand to include the diverse cultures, talents, perspectives, voices and possibilities of wave after wave of students who, in graduating, join us as engaged and contributing citizens.

It has been my honour to serve as president. I am humbled by the great things U of A alumni achieve each and every day and will forever be grateful to have had this opportunity.

With great thanks and best wishes,



Mary Pat Barry

Mary Pat Barry, '04 MA,
 President, Alumni Association



contributors

CONTRIBUTING EDITORS



Patricia Makokis
'79 BEd

is a *nehiyaw iskwew* (Cree woman) from Saddle Lake Cree Nation in Alberta. She is director of Indigenous programs in the Faculty of Extension and an author and pioneer for Indigenous education, health and values.

Fay Fletcher

'84 BPE, '94 MSc, '04 PhD

is an associate professor and associate dean in the U of A's Faculty of Extension and was born and raised in Edmonton. Her focus is on respectful and thoughtful inclusion of Indigenous knowledge in lifelong learning.



Janice Makokis
'05 BA(NativeStu)

is an Indigenous legal scholar, activist and treaty educator. She is a *nehiyaw iskwew* from Saddle Lake Cree Nation and an Indigenous education adviser/instructor in the U of A's Faculty of Extension.

Tanya Harnett

'95 BFA, '02 MFA

is a member of the Carry the Kettle First Nation in Saskatchewan, an artist and an associate professor at the U of A in the Department of Art & Design and the Faculty of Native Studies.



OTHER CONTRIBUTORS



Curtis Gillespie
'85 BA(Spec)

is a writer and journalist who has five books published, including the novel *Crown Shyness*, and seven National Magazine Awards. In 2010 he co-founded *Eighteen Bridges*, a narrative journalism magazine. He was born in Edmonton, where he lives with his wife and their two daughters.



Rhonda Kronyk
'04 BA(Hons), '07 MA

is Tsay Keh Dene from northern British Columbia. She is on her own reconciliation journey to understand the connections between her settler and Indigenous heritage. She works at the John Humphrey Centre for Peace and Human Rights and is also a writer and editor.



Lana Whiskeyjack

is an artist from Saddle Lake Cree Nation who is completing her PhD at Blue Quills university, a former residential school that her mother and grandmother attended. These women inspired Whiskeyjack through their traditional arts. She works at the U of A's Faculty of Extension as a visual arts scholar.



Jane Ash Poitras
'77 BSc(Spec), '83 BFA, '15 DLitt (Honorary)

is an artist and writer of Cree descent who was born in Fort Chipewyan, Alta. She influenced the development of a new visual vocabulary for First Nations perspectives in contemporary art. Poitras was a sessional lecturer in the Faculty of Native Studies for more than 20 years and has lectured internationally throughout her career.



David Garneau

is a descendant of Métis activist and homesteader Laurent Garneau, who used to own part of the land where the U of A's North Campus sits. He is a multidisciplinary artist and associate professor of visual arts at the University of Regina, and is working on a public art project in Edmonton.



Chelsea Vowel
'00 BEd, '09 LLB

is Métis from *manitow-sâkahikan* territory (Lac Ste. Anne, Alta.), and is working on her master's in the Faculty of Native Studies. She is mother to three girls, stepmother to two more and has a baby on the way. She blogs at apihtawikosisan.com and makes legendary bannock.

About the Cover Artist

In the ongoing photo series *Signs of Your Identity*, photographer Daniella Zalzman uses multiple exposure photography to create haunting images of Canadian residential school survivors (see cover and page 19), who are reflected in the sites where the schools once stood. Zalzman, who is based in London and New York, focuses much of her work on the legacies of western colonization around the world.



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CONTACT US

Email (Comments/Letters/Class Notes)
alumni@ualberta.ca

Call

780-492-3224; toll-free 1-800-661-2593

Mail

Office of Advancement, University of
Alberta, Third Floor, Enterprise Square,
10230 Jasper Ave., Edmonton, AB T5J 4P6

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Address Updates

780-492-3471; toll-free 1-866-492-7516
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sabailey@ualberta.ca

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Edmonton, AB T5J 4P6

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bear country



A Cultural Space in a Natural Place

In 2018, a new Islamic cultural garden is set to open in Alberta. The Aga Khan Garden will feature a courtyard with stepped terraces and a panoramic view, a fountain, an orchard and an amphitheatre.

The University of Alberta Botanic Garden (formerly Devonian Botanic Garden) is creating the space, a gift from His Highness the Aga Khan, the spiritual leader of 15 million Ismaili Muslims around the world.

Measuring roughly the

size of six Canadian football fields, this is the first garden in Western Canada and the northernmost in the world supported by the Aga Khan, who donated in excess of \$25 million to create it.

Like the existing Native Peoples Garden and Kurimoto Japanese Garden, the new garden will be a place where people can meander and learn while connecting with culture and nature.

An interpretive program will help visitors understand the garden's

plants and design, as well as Islamic traditions, music and poetry.

The University of Alberta Botanic Garden, part of the Faculty of Agricultural, Life and Environmental Sciences, is a 97-hectare property 15 minutes southwest of Edmonton. The garden is not only a visitor attraction, but also a research facility and home to educational programming such as summer camps, visual arts and a master gardener certificate program.



CAMPUS NEWS

A brief look at what's new at the U

» **The University of Alberta is ranked as the 31st most international** university in the world for 2017, according to the World University Rankings published by *Times Higher Education*. The rankings are based on data about international staff, students and publication co-authors, as well as the school's international reputation. International students make up nearly 17 per cent of undergrads and almost 39 per cent of grad students, while international professors account for more than 40 per cent of faculty.

» **This summer, Edmonton welcomes the 2017 World Indigenous Nations Games.** Representatives from Indigenous groups in Western Canada, Brazil, Ethiopia, Panama, New Zealand, Russia and the United States will come to the city July 2-9. Treaty 6 Grand Chief **Wilton Littlechild**, '67 BPE, '75 MA, '76 LLB, '07 LLD (Honorary), has been a strong proponent of an international Indigenous games for more than three decades. In addition to connecting Indigenous peoples across international lines, he said events such as this serve an important purpose for First Nations, Métis and Inuit people in Canada. The Games' athletic events will be held at various venues in and around Edmonton, including University of Alberta facilities.

» **The Faculty of Pharmacy and Pharmaceutical Sciences plans to** implement a new doctor of pharmacy degree program for incoming students in September 2018. This undergraduate, clinical professional degree requires two years of pre-professional studies followed by four years of pharmacy education. The program was recently approved by the Government of Alberta's Ministry of Advanced Education.

» **Student athletes and the entire Edmonton sport community can now** use Foote Field year-round. A new inflatable dome turns the previously seasonal field into a multi-season training facility. The space can be divided into four separate sections to help support the development of track and field athletes. Foote Field is used by Golden Bears and Pandas athletes and for special public events. It also hosts intramurals and recreational programming. The dome, the largest such air-supported structure in Alberta, will shelter the field through the coolest months, from late November until the end of April.

CONCEPT ILLUSTRATION BY NELSON BYRD WOLTZ LANDSCAPE ARCHITECTS

bear country



YOUR PHONE CAN IMPROVE YOUR MENTAL HEALTH

More than 6,000 Albertans rely on expertly crafted daily text messages to alleviate mental health issues, thanks to a study and the subsequent program developed by U of A psychiatrist Vincent Agyapong and delivered by Alberta Health Services.

Text4Mood is not a replacement for treatments such as counselling services, said Agyapong, but a supplementary tool that's part of the university's ongoing commitment to mental health awareness.

The Text4Mood study, published in 2016 in *BMC Psychiatry*, was the first to examine text messaging as a public health intervention for mental illness and addiction. The text messages were written by cognitive behavioural therapists, counsellors and mental health patients to target mood and anxiety symptoms. The program delivers a message every day for a 180-day subscription period.

The majority of subscribers in the study reported that the messages made them more hopeful about managing issues in their lives and made them feel in charge of managing depression and anxiety.

Anyone using a cellphone can sign up for the service by simply texting the word "mood" to 760-670-3130.



Research Rises From the Ashes

A special grant lets researchers look at how Alberta wildfires are affecting firefighters' physical and mental health

In early May 2016, a large but relatively benign fire burning southwest of Fort McMurray, Alta., suddenly turned into a fierce blaze that became known as "The Beast." Dozens of fire crews from municipalities and wild-land forces from around the province and beyond worked to save the city.

As weary firefighters returned from the front lines, University of Alberta epidemiologist Nicola Cherry was there to measure the toll that

heavy smoke and ash had taken on first responder respiratory systems.

Over the following weeks, Cherry's team tested more than 350 firefighters across the province.

Understanding how mental and physical hardships are affecting those who fought this enormous fire is at the heart of a special two-year, \$500,000 grant from the Canadian Institutes of Health Research, the Canadian Red Cross, Alberta Innovates and other partners.

"Of the people who went to the fire, we want to know if they have any particular clusters of ill health that we didn't see in comparison groups," says Cherry.

With regard to mental health, Cherry says her team is focusing on the kinds of support systems that were in place in the more than 50 forces throughout Alberta that sent people to the fire.

This search for best practices also includes finding factors that might mitigate the health effects of fires, such as the type of masks firefighters were wearing and for how long.

"If one force did something that worked particularly well, we can recommend it to everybody else," she says. —MICHAEL BROWN



Fake News and Surviving a Post-truth World

With Oxford Dictionaries naming “post-truth” as word of the year for 2016 and fact-checking sites registering “false” on countless politicians’ claims, many people might question whether accuracy and fact even matter anymore. And, perhaps more importantly, wonder how to sort out what’s real and what’s fabricated in their daily newsfeed.

We asked a journalist, a media expert and a psychologist to offer their thoughts on media literacy in a post-truth world. Listen to their full panel discussion, recorded on Jan. 5, 2017, online at uab.ca/fakenews.

“Opinion that doesn’t have an argument behind it, that doesn’t have evidence behind it, is not the same thing as a well-thought-out, documented, reflective point of view. ... [Don’t] give up on information or news. Try to become a critic rather than a cynic. Approach information from an open-minded and flexible point of view. Look for indicators that the quality of the information is high and try to suspend having an emotional reaction.”



Jason Harley
ASSISTANT PROFESSOR, DEPARTMENT OF EDUCATIONAL PSYCHOLOGY, UNIVERSITY OF ALBERTA

“The real challenge in a time when newsrooms are shrinking is that we still do investigative, original journalism, that we’re not just responding. As a pundit, I never want to be the one who’s just drinking someone else’s bathwater. ... Things that prey on our fears and our paranoia, things that inspire us to fear our neighbours are often dangerously viral.”



Paula Simons, '86 BA(Hons)
COLUMNIST, EDMONTON JOURNAL

“It starts with all of us challenging the people in our social networks who are sharing this stuff. ... Do people care about truth? Absolutely. I think people have an innate desire to educate themselves to be better citizens, to help out their friends and family.”



Tim Currie, '06 MA
DIRECTOR, SCHOOL OF JOURNALISM, UNIVERSITY OF KING’S COLLEGE

Four other Fort McMurray fire-related research projects receiving funding:

Pediatric resiliency, *Peter Silverstone, Department of Psychiatry*

Health of Indigenous peoples and communities in the Regional Municipality of Wood Buffalo, *Stephanie Montesanti, School of Public Health*

Chemical contaminants in traditional foods from Fort McKay and Fort Chipewyan before and after the fires, *Chris Le, '07 BSc, '13 MD, Department of Laboratory Medicine and Pathology*

Improvement of perinatal outcomes following the fires, *David Olson, Department of Obstetrics and Gynecology*

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ALUMNI IN THE NEWS

U of A alumni who made headlines recently



Shaun Smyth, '94 BFA, was featured in the *Hamilton Spectator* as he brought his version of retired NHL player Theo Fleury to the stage this past winter when he starred in *Playing With Fire*, a one-man show. Smyth has also appeared at the Stratford Festival and in movies and television, including *The Killing*, *Murdoch Mysteries* and *Arrow*. —HAMILTON SPECTATOR

Mai Nguyen, '14 BSc(Nutr/Food), is a finalist on the fourth season of *MasterChef Canada*. Over the course of 12 episodes, the home cooking contestants are tested using mystery boxes, pressure tests and team and elimination challenges. As of press time, Nguyen was in the top five. —YAHOO FINANCE

A popular mystery dancer on YouTube recently revealed himself to be engineer **Michael Startsev**, '09 BSc(EngPhys), '11 MSc. Until now, Startsev has been known as a dancer in a suit and bowler hat going by the name Forsythe. His YouTube channel has received 99 million views and has more than 188,000 subscribers around the world. Forsythe's first self-made video, posted a decade ago, has logged 38 million views. While he has no formal dance training, Startsev has performed around the world and been featured in the *New York Times*, the *Financial Times* and *Forbes*. —CBC

RESEARCH IN THE NEWS

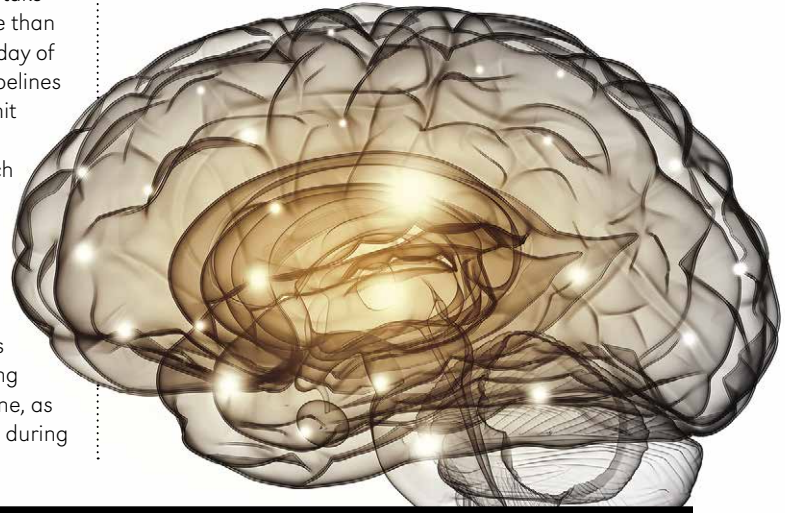
U of A research is always garnering media attention. Here's the lowdown on what's been causing a buzz.

Oil Pipelines Better Than Rail for Emissions: Study

Engineering professor **Amit Kumar**, '04 PhD, used computer modelling to show that pipeline transportation emitted between 61 and 77 per cent fewer greenhouse gas emissions than hauling by rail. The research team ran scenarios using bitumen and synthetic crude and varied the distance travelled and the number of barrels transported to measure the greenhouse gas output. It didn't take many barrels—more than 50,000 barrels per day of bitumen—before pipelines were revealed to emit fewer emissions per unit. The study, which was published in the *Journal of Environmental Science & Technology*, measured emissions generated by building the railway or pipeline, as well as those output during operation. —METRO

The Factors of Focus

We go through life weaving around people and objects like a boxer in the ring. There is so much activity and noise around us. How do we manage to focus on anything? Luckily our brains have figured it out. New research shows that our brains select useful information and ignore the rest. Our brains oscillate at different frequencies, and each frequency has a different role. The study, published by Kyle Mathewson, assistant professor of psychology in the Faculty of Science, and graduate student Sayeed Kizuk in the fall 2016 edition of the *Journal of Cognitive Neuroscience*, looked at 12-hertz alpha oscillations, a mechanism used to ignore a certain stimulus so the brain can focus on something specific and disregard unnecessary information. If, for example, there is a repetitive stimulus, such as a person's voice in a lecture theatre, these brainwaves lock onto the timing of the voice and allow the listener to block out other minor distractions. Mathewson is now working on stimulating the brain at alpha frequencies to understand how to improve performance, attention and safety in real-world situations. —EDMONTON SUN



A GLOBAL LEADER IN AI RESEARCH

The University of Alberta is a leader in the artificial intelligence industry and will now get a piece of a government-funding pie. The federal government recently announced \$125 million for the pan-Canadian AI Strategy to enhance research and recruit talent. It's unknown how much money is earmarked for the U of A, but it will be shared among institutions in Montreal and Toronto-Waterloo.

"The money that comes here to the University of Alberta is going to be used to ... bring in some of the world leaders to interact with the best that are already here," says U of A President David Turpin.

"Canada is punching above its weight in the field of AI and the field of machine learning," says Richard Sutton, a professor of computing science and researcher at the U of A's Alberta Machine Intelligence Institute. He wants Edmonton's AI industry to become like Silicon Valley. —GLOBAL NEWS



A Gift of Connection and Transformation

A stunning new outdoor garden will bloom in 2018 at the University of Alberta Botanic Garden. The Aga Khan Garden, Alberta, is a symbol of the ongoing partnership between the University of Alberta and the Aga Khan Development Network — a collaboration that has fostered intellectual, cultural and educational exchange for over a decade.

Unique to Edmonton's northern climate and inspired by Islamic landscape architecture, the garden will offer a space for connection, contemplation and education, enabling cultural understanding to flourish. This is just the second Islamic garden in North America and the northernmost in the world. It will join a network of Islamic gardens built or restored by the Aga Khan Trust for Culture around the globe.

With secluded forest paths, wide, stepped terraces that adapt to the seasons, geometric water features that stream into wetlands, and a spectacular orchard of local plants, the Aga Khan Garden will transform the landscape and perspective of visitors alike.

The University of Alberta is grateful to His Highness the Aga Khan for a gift in excess of \$25 million for the new garden. The Aga Khan Garden embodies extensive research, creative design and broad thinking to enhance the visitor experience.

Learn more at uab.ca/akg and at akdn.org



bear country

“There are no clothing options for people with mobility challenges when it comes to doing winter outdoor activities, let alone activities that verge on extreme, such as sit-skiing [or] sit-skating.”

–Megan Strickfaden



Danny Wein (centre) can now take extended outings in winter, thanks to the clothing system co-designed by Megan Strickfaden (left). For caregivers such as his father, U of A professor emeritus Ross Wein (right), a variety of hooks, tabs and zippers make it simpler to help users into the clothing.

PUT ON YOUR CAPE AND PANTS; IT'S TIME TO GO OUT

Danny Wein, '98 BSc(Hons), is an avid outdoorsman who immerses himself in nature often and enthusiastically.

Wein was in a motorcycle accident in South America in 1998 that injured his lower brain stem and took away his mobility. That doesn't stop him from getting outside whenever he can with a backwoods-access wheelchair pulled by helpers, but until now his activities have been restricted to summer or to short winter outings because his extremities

get cold very quickly.

Now, a clothing system designed by **Megan Strickfaden**, '89 BA(Spec), '02 MDes, means he can be active outdoors for as long as he wants, year-round.

“There are no clothing options for people with mobility challenges when it comes to doing winter outdoor activities, let alone activities that verge on extreme, such as sit-skiing [or] sit-skating,” says Strickfaden, an associate professor of design studies and material culture in the Department of Human Ecology.

Without functional and comfortable winter clothing, she says, people with limited mobility simply won't go outdoors for extended periods. “That can create isolation and depression,” she says.

Strickfaden worked with Xioakun Yu, a visiting scholar from Donghua University, and local manufacturers to develop the clothing, which consists of 60 special features, including a high-tech poncho with fitted shoulders and hood, plus two bottom options.

Wein and others are testing the prototype this winter through the Alberta Abilities Lodges Society, founded by Wein's parents, Eleanor and Ross Wein, former U of A faculty members.

The goal is to refine the design and produce the clothing for the global market.

Strickfaden's designs garnered her an award in December from the Premier's Council on the Status of Persons With Disabilities. –HELEN METELLA

Salt Could Save Lives

Salt has been used for thousands of years as currency, a food preservative and a religious offering. We sprinkle it on icy roads and bland foods and wonder: is there anything salt can't do? Well, there's yet another reason why salt is amazing.

Hyo-Jick Choi, a professor in the Department of Chemical and Materials Engineering, developed a way to treat common surgical masks with salt so they can trap and kill airborne viruses.

When we sneeze, airborne pathogens travel fast and far. And while surgical masks trap the spray of virus-laden droplets, they don't kill the virus. Just removing the mask and touching the droplets can spread the infection. Viruses trapped in respirators pose the same risks. So, while a surgical-style mask protects from infectious droplets, it doesn't help prevent the spread of respiratory diseases such as severe acute respiratory syndrome or influenza, says Choi.

Masks that could kill viruses would save lives, especially in an epidemic or pandemic. Choi and his team explored ways to improve the filter on these inexpensive masks. They developed a salt mixture that, when applied to the mask, would “deactivate” the influenza virus. When an aerosol droplet carrying an influenza virus contacts the treated filter, the droplet absorbs the salt. The virus is then exposed to increasing concentrations of salt and, as the salt evaporates, the crystals' sharp edges destroy the virus.

Choi sees few roadblocks to implementation and has a provisional patent for the development of virus deactivation systems. His research results appear in the journal *Scientific Reports*.

–WITH FILES FROM RICHARD CAIRNEY





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The University of Alberta proudly welcomes incoming Alumni Association President **Ayaz Bhanji, '91 BSc(Pharm)**



THE GATEWAY'S NEW IDENTITY

STUDENT LIFE

Q | A After more than 100 years, *The Gateway* newspaper morphed into a monthly magazine with a website for breaking news and interactive features. Karen Unland, who ran the paper in 1992-93, sat down with Josh Greschner, the editor-in-chief who presided over this past year of monumental change. Greshner says the main challenge is to reinterpret *The Gateway's* identity and its place on campus.

Q | What were you most afraid of?

A | Honestly, I was too unaware of everything to be afraid. It was pure piss and vinegar. It was pure dumb hope. With the magazine part, it must have been the same feeling they had 100 years ago, where it's like, "OK, let's make it happen." There was a lot more improvising than we thought, and there was a lot more improvising than I would have preferred.

Q | Because you didn't realize the extent to which making a magazine is a different rhythm than a newspaper?

A | Yeah, rhythm, that's the word. What has to happen when, and who has to be organized to do what. I came into it thinking, "Oh yeah, it's an editor job. I'm going to sit and make the content really good." You realize that no, this role is pretty removed from content production. It's more like direction.

Q | In my day, we were doing two newspapers a week, so there was no way



I could be hands-on with anything at that pace. The job was managing people, not dealing with words.

A | It's a good learning experience. It turns you into an adult. You'd better adapt, or you'll just get steamrolled. I had to change myself in order for [the changes] to work.

Q | How did you change yourself?

A | Just being hands-off when you need to be, letting what works well run on its own.

There's a lot of stuff about your personality that you have to confront. You learn how to take criticism, too. You learn the value of having faith in your own vision.

Q | Unlike a lot of your predecessors, you had a lot to do with the business side of the business. What did you learn from that?

A | I liked that more, actually. I basically learned how the [budget] would work for a publication that has this

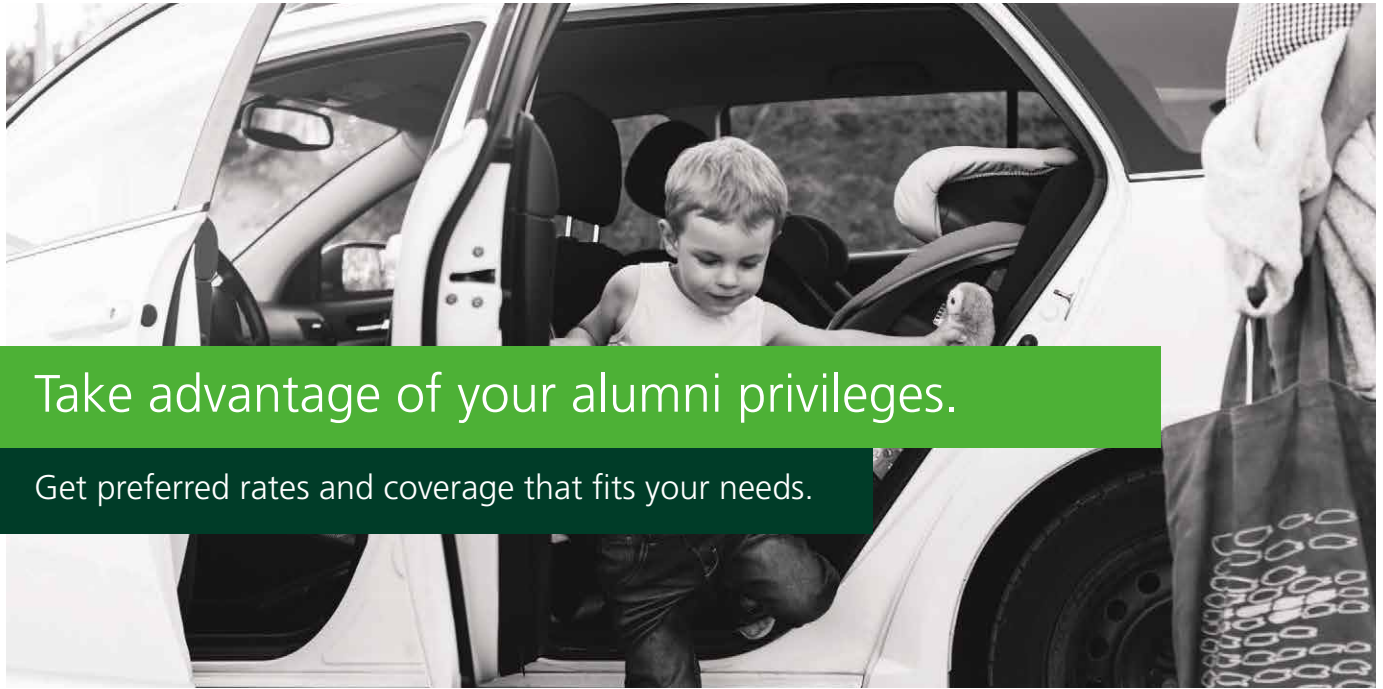
amount of staff, that has this amount to publish, that gets this amount of money at these certain times. How to file taxes, what an audit requires, a lot of that non-profit stuff. Another part of *The Gateway* that is overlooked a lot is the applied job skills it'll give you, not only going into journalism. You could learn how to basically run a small business. ■

—KAREN UNLAND, '94 BA, WITH FILES FROM MATT REA, '13 PHD

This conversation has been edited and condensed.

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Remote Electricity

By Karen Sherlock

IMAGINE NOT HAVING TO HUNT FOR AN OUTLET for your laptop because your café table charges it automatically. Or arriving in a disaster zone and tapping into the ground to provide electricity to an entire neighbourhood within minutes.

That's the future some University of Alberta researchers envision.

With a system they've dubbed QWiC power — short for quasi-wireless capacitive — the research team in the Faculty of Engineering has wirelessly powered everything from cellphones and lamps to motors and wheelchairs, simply by sitting them on tinfoil, desks and floors. Most recently, in a discovery published by Cambridge University Press, the team transmitted electricity through the ground, opening up a whole new area of potential.

Real-world applications could be ready in as little as two years and the technology could eventually make electrical outlets and power lines obsolete, says Charles Van Neste, a member of the research team led by Canada Excellence Research Chair Thomas Thundat.

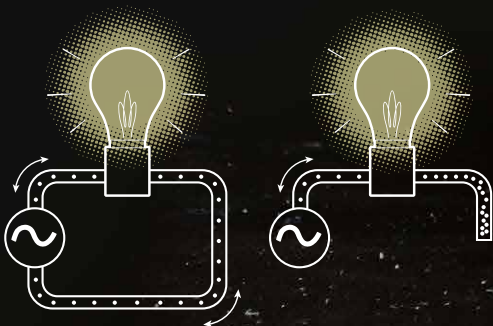
At a lab in the Department of Chemical and Materials Engineering, Van Neste explains how "remote electricity" works using a small robotic crab and an everyday piece of aluminum foil.

THE BIG DIFFERENCE (OR ALL YOU REALLY NEED TO KNOW)

If you're not into science and just want the basics, all you need to know is that while typical electrical systems are looped, meaning the electrons that carry the electrical charge travel around a circuit, remote electricity uses something called "standing waves." Standing waves are created by particular frequencies of electricity that cause the electrons to bounce back and forth along a single electrical wire rather than in a loop. This creates some cool advantages (see sidebar, facing page).

LOOPED CIRCUIT

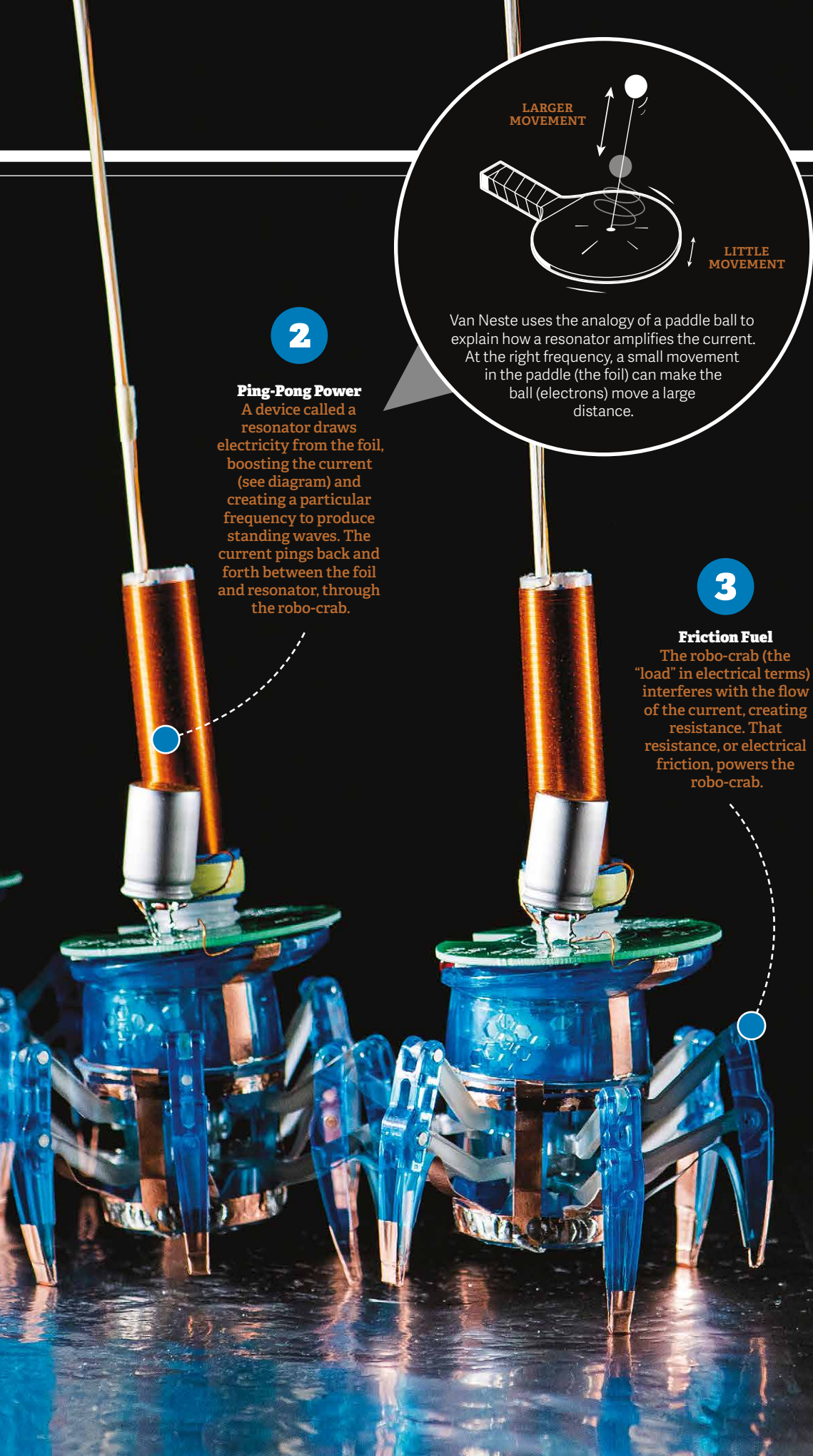
STANDING WAVES



1

Look Ma, No Batteries

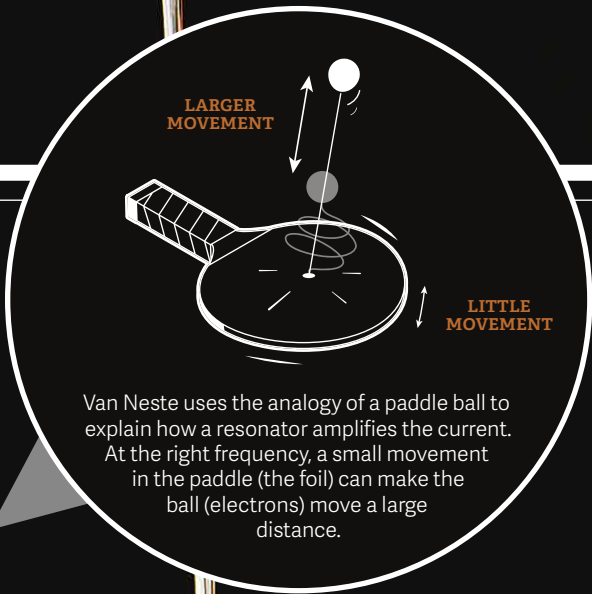
Using the robo-crab as an example, here's how it works: A power source clipped to the aluminum foil delivers a low-voltage current to the foil.



2

Ping-Pong Power

A device called a resonator draws electricity from the foil, boosting the current (see diagram) and creating a particular frequency to produce standing waves. The current pings back and forth between the foil and resonator, through the robo-crab.



Van Neste uses the analogy of a paddle ball to explain how a resonator amplifies the current. At the right frequency, a small movement in the paddle (the foil) can make the ball (electrons) move a large distance.

3

Friction Fuel

The robo-crab (the "load" in electrical terms) interferes with the flow of the current, creating resistance. That resistance, or electrical friction, powers the robo-crab.

WHY IT'S EXCITING

Remote electricity has some big advantages over traditional electrical systems, Van Neste says.

→ It's less wasteful. The energy is transmitted only when a "load" is present. (A load is the portion of a circuit, like an appliance or light bulb, that consumes electricity.)

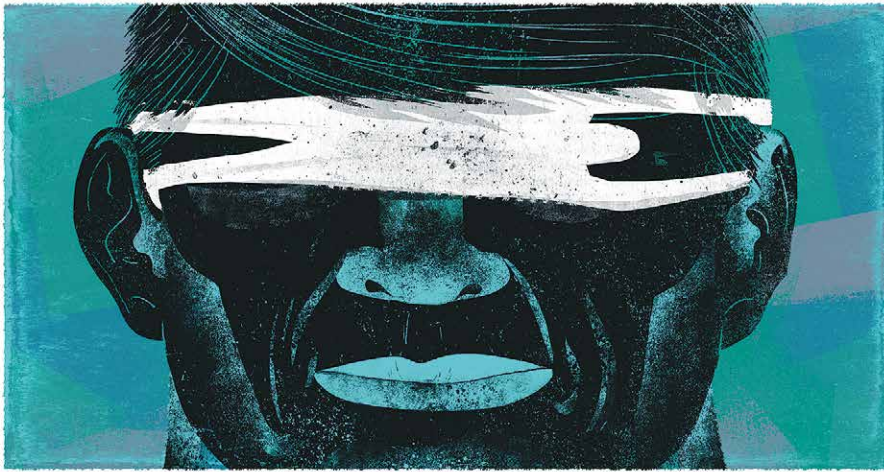
→ There's no risk of electrocution. A human body cannot complete a standing wave circuit, as it can with a traditional looped system.

→ Energy is transferred at about 95 per cent efficiency, which is better than current wireless technologies.

→ Remote electricity doesn't fill the air with electromagnetic fields.

CHARGING FORWARD

So what's the big deal? You can already charge cellphones by laying them on the surface of a charging device. The difference, Van Neste says, is that most wireless chargers today use "field coupling." Two transmitters generate a magnetic field between them, and your device must be within the field to access power. QWiC power doesn't generate a magnetic field, so its use is restricted only by the size of the charged surface.



Facing the Painful Truth

IT'S SO MUCH EASIER TO RETREAT BEHIND EXCUSES, BUT HEALING OUR RELATIONSHIP WITH INDIGENOUS PEOPLES FIRST REQUIRES SELF-AWARENESS

ON A SNOWY DAY IN JANUARY, I joined my daughter's Grade 6 class on a trip to the Alberta legislature.

I had looked forward to it for many reasons. When I was in elementary school I had taken a similar trip, and I am given to nostalgia. I had worked in the building twice—once as a university student and again as a journalist.

Upstairs, we walked rather quickly past the galleries of esteemed men with grey hair. There is an excellent display about the Famous Five. But the longest stop was at a statue and plaque I had walked past hundreds of times but never noticed. The statue was of Crowfoot, the great chief of the Blackfoot Confederacy.

In French, our young tour guide explained about Treaty 6 and Treaty 7, about residential schools, about the Indian Act. My daughter paused at the line on the plaque, "In anguish over the declining position of his people" She is a collector of words, and this one—anguish—struck her.

The kids asked a lot of questions that day, but the best of them were in front of the statue of Crowfoot. I realized, listening to them, that these students knew far more about Indigenous issues

than I did when I graduated from university.

When we lived in France, we went to the Mémorial de Caen, a war museum in the coastal city that was destroyed in the Second World War. On the day we walked the circular descent that charted Hitler's ascent to power, there were several busloads of German schoolchildren among us. I remember thinking: how strange it must feel to be German at moments like these.

A few years later, in the Apartheid Museum in Johannesburg, I wondered what it felt like to be a white South African tourist walking past the nooses hanging from the ceiling, images of blood and carnage set against images of privilege. That was me. My parents and grandparents. That is me.

In 2014, when the Truth and Reconciliation Commission stopped in Edmonton, I attended a few of the sessions. They were handing out boxes of tissues to those of us who listened. Afterward, in the halls of the conference centre and out on the street we said

"unbelievable" to one another—as though it had all happened in another country. Then we went for tacos.

Where I grew up, when I grew up, racism was bad. A racist was the worst thing you could be. The villains in Hollywood movies were either bullies, communists or racists. But among most of the adults I knew, in my lower-middle-class industrial town surrounded by farms, jokes about Indigenous people were somehow OK.

This is how it feels to be a German at the Mémorial de Caen, to be a white South African at the Apartheid Museum: it feels like someone else did it. Those German schoolchildren were born long after Hitler committed suicide. None of the white South Africans walking through the Apartheid Museum actually hanged anyone.

I've toyed with this thinking myself. I didn't put anyone in a residential school. I don't make jokes about Indigenous people at dinner parties.

This is a dodge. While they never would have used this label, I come from a long line of privileged white people. I can find all sorts of marginalized groups in my family history but that is another dodge, a defensive retreat into comfort. I come from a culture of white privilege, and it has helped me immensely. It's why I was in the position to be asked to write in this wonderful magazine, and why I had the audacity to say yes.

In middle age, I'm in the same position as my 11-year-old daughter. We're both standing in front of the Crowfoot statue, feeling the word anguish, trying to understand. I have not yet figured out how I might improve things, apart from asking questions honestly and curiously, reading and fighting every instinct to form an opinion on an issue I know nothing about.

This is a lesson I've learned as an alumnus more than as a student: it is often best to shut up and listen. ■

Todd Babiak, '95 BA, works at a strategy company called Story Engine. His latest work of fiction, Son of France, is published by HarperCollins.

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“WE ARE CALLING ON YOU TO OPEN UP YOUR MIND, TO BE WILLING TO LEARN THESE STORIES, TO BE WILLING TO ACCEPT THAT THESE THINGS HAPPENED. THIS IS NOT AN ABORIGINAL ISSUE, IT’S A CANADIAN ISSUE.”

*Wilton Littlechild,
TRC commissioner, June 2015*

TRUTH FIRST

More than 150,000 children were removed from their homes. The government wanted to ‘civilize’ them. The church wanted to ‘save’ them. What really happened to Indigenous people has been Canada’s shameful secret for more than 150 years. In the wake of the Truth and Reconciliation Commission’s report on residential schools, we are only just starting to come to terms with Canada’s true history.



Understanding the history of Canada's residential school system is not just looking backward; it's an essential part of learning how to move forward together.

By Lisa Cook

HOW DID THIS HAPPEN HERE?

AT SOME POINT, you inevitably ask yourself—what if it were me?

If the RCMP came knocking at my door. If it was me they told, “Surrender your child or go to jail.” If I had to watch her put on a train, scared and alone, with all the other children who were scared and alone? If I knew that when she arrived they would cut her hair, strip her naked and delouse her with kerosene? That she would be stripped of her name, too, and reduced to a number?

How helpless would I feel knowing I couldn't protect her? Or would I even know that the people I'd trusted to care for my child would hit her and punish her in countless other ways that could only be called abuse. That she might be dragged from her bed late at night and raped. That she would learn to be ashamed of her family. Ashamed of herself.

And if she died there, where nobody cared or consoled or hugged her, they would keep her body, too, because it was too expensive to send her home to be buried next to her ancestors.

What if it were my child?

The truth is hard to hear. Even if you know about Canada's residential school legacy, the scope of what happened is difficult to grasp. For more than a century and a half the federal government methodically removed First Nations children from their families with the intention of stamping out Indigenous culture. The residential school experience was different for Métis and Inuit people, but that doesn't mean it was better. The truth—of how bad it was, how widespread, how recent, how *intentional* it was—still comes as a surprise. “How did we not know this?” is a recurring question. “How did this happen *here*?”

For seven years, the Truth and Reconciliation Commission of Canada—including Treaty 6 Grand Chief **Wilton Littlechild**, '67 BPE, '75 MA, '76 LLB, '07 LLD (Honorary)—travelled the country listening to survivors and uncovering the facts. In 2015, the TRC released its final report, laying out some of the hard truths you just read about. The commission issued 94 calls to action, essentially asking every person in this country: Now that you know, what are you going to do about it?

Many Canadians are wrestling with that question. At *New Trail*, we felt a responsibility to tackle this topic, but when we looked around the table we had to

ask, Who are we to take on this story? All we saw were non-Indigenous faces. We were eager to do something and willing to ask for guidance but also terrified that we would ask the wrong questions or accidentally cause offence.

In the piece on page 48, **Fay Fletcher**, '84 BPE, '94 MSc, '04 PhD, talks about that paralysis and how to move past it. Fletcher and **Pat Makokis**, '79 BEd, served as our main consulting editors for this issue. The pair have worked together for years, Indigenous woman alongside non-Indigenous woman, to educate people from both worlds about reconciliation. (Hear more from Makokis and Fletcher on page 48 and see page 3 for a full list of contributors.)

The first thing Makokis did was invite us to take part in a sweat lodge. That was our first lesson: everything important begins with ceremony. We have sought to give you the same experience, launching these stories with the words of an elder (page 22). He asks you to open your mind to a different understanding of history.

Littlechild, too, has called on Canadians to be open and to “be willing to accept that these things happened.” These truths are hard to hear and sometimes hard to believe. They don't just force you to question what you thought you knew—they force you to question who you are. They lead you to more questions.

Makokis, Fletcher and others we spoke with welcomed us into this conversation, and this issue of *New Trail* is your invitation to be part of it, too. We know some of you are well-informed on this topic while others haven't really given it much thought. That's OK—there's room here for everyone. In fact, it's a conversation that needs all of you. All of us.

“It's a head-to-heart journey,” Makokis often tells us, and it's true. Once you learn the truth of what happened to those children in Canada's residential schools, and the legacy of shattered families, your heart can't help but be moved. Then, at some point, you inevitably ask yourself, “What if it were my child?”

And that is the first step. ■

Canada and Residential Schools

Canada's residential school system stemmed directly from the government's goal of assimilating all Indigenous peoples. Here is a look at how some government policies and laws launched and sustained the residential system.

Canadian Laws and Policies Concerning Indigenous Peoples

A royal proclamation by King George III states that all lands remain property of Indigenous people unless they are either ceded or sold, saying Indigenous people "should not be molested or disturbed" in the quest for territory.

The Bagot Commission recommends assimilating Indigenous people by separating children from their parents.

Under the Constitution Act, Indigenous people, the land reserved for them and education become a federal responsibility.

The Indian Act establishes who is an "Indian," and gives the government exclusive rights to create legislation regarding the people and their lands.

An amendment to the Indian Act bans two Indigenous ceremonies, including the potlach. Later amendments outlawed more ceremonies, dances and festivals.

Bans on traditional practices and ceremonies are removed.

Status Indians gain the right to vote without giving up their status.

An amendment to the Constitution Act recognizes and affirms existing Aboriginal and treaty rights.

The Royal Commission on Aboriginal Peoples makes 440 recommendations, including an inquiry into the effects of residential schools.

The Indian Residential Schools Settlement Agreement, the largest class action settlement in Canadian history at the time, sets aside a multibillion-dollar fund for survivors and funds a Truth and Reconciliation Commission. The TRC is officially established in 2008.

The TRC releases its final report and 94 calls to action.

History of Residential Schools

The Mohawk Institute becomes Canada's first school in the residential system, in Brantford, in what is now Ontario.

The Davin Report calls on the government to establish a boarding school system that separates children from their parents to better "civilize" Indigenous children.

The Indian Advancement Act provides funds for the creation of residential schools to be operated by the government and the churches.

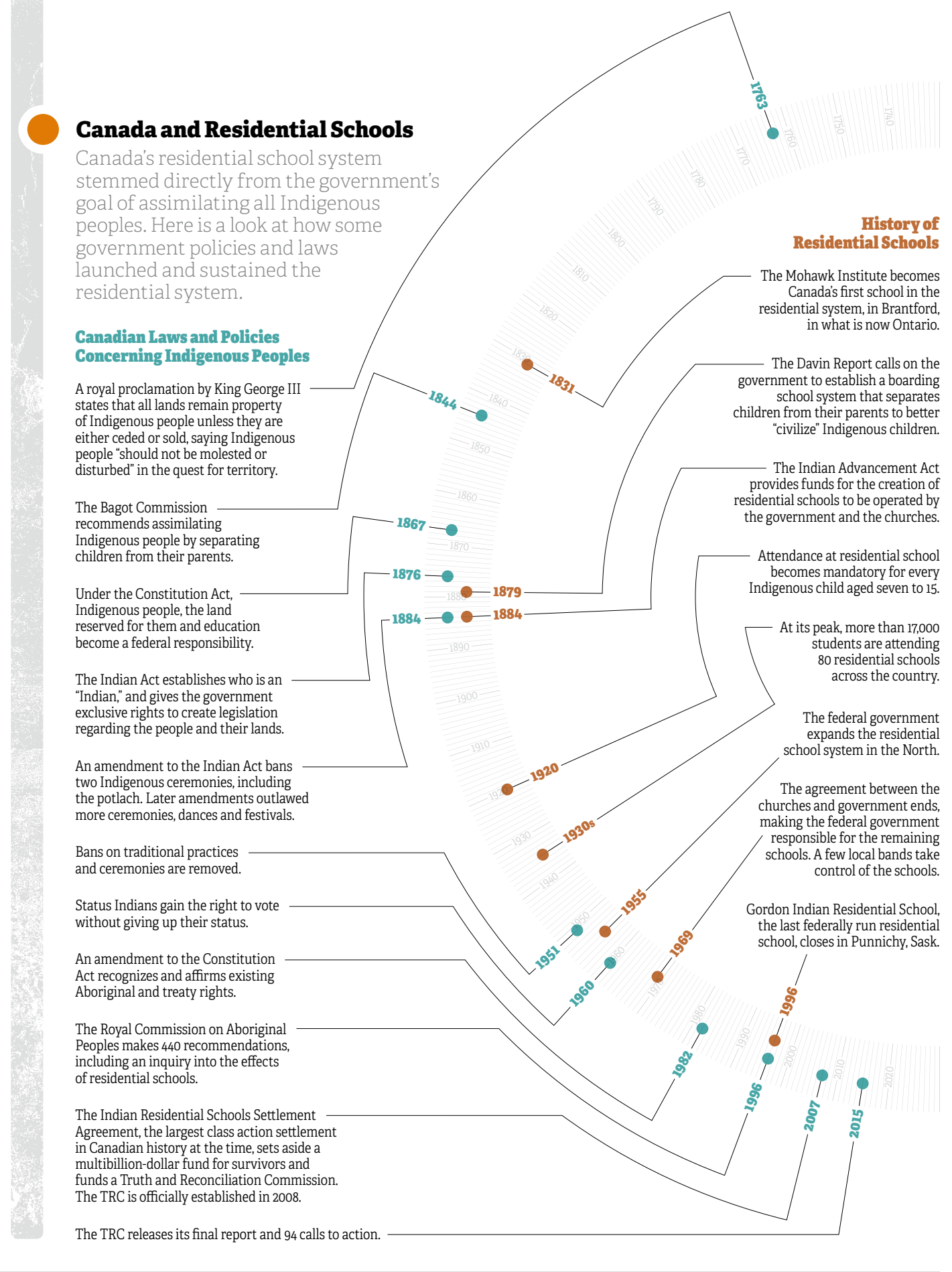
Attendance at residential school becomes mandatory for every Indigenous child aged seven to 15.

At its peak, more than 17,000 students are attending 80 residential schools across the country.

The federal government expands the residential school system in the North.

The agreement between the churches and government ends, making the federal government responsible for the remaining schools. A few local bands take control of the schools.

Gordon Indian Residential School, the last federally run residential school, closes in Punnichy, Sask.



A DIFFERENT VIEW OF HISTORY:

an elder talks about what the treaties mean to Indigenous peoples and what it means to teach and learn in a traditional way

As told to Lisa Cook

'WE NEED TO WORK TOGETHER. THAT'S HOW IT WAS MEANT TO BE.'

LAST AUGUST, the U of A installed *The Sweetgrass Bear* sculpture in Quad on North Campus. As part of the installation, nearly 60 university leaders and Indigenous community members participated in a pipe ceremony, led by Elder Jimmy O'Chiese, who told the crowd that we have to move forward together. President David Turpin responded by formally requesting O'Chiese's advice and support.

We, too, sought the elder's wisdom for this issue of *New Trail*. O'Chiese, who was raised in a traditional Foothills Ojibway family, is an elder, eminent scholar and instructor with Yellowhead Tribal College in Edmonton.

O'Chiese spent four hours speaking with the *New Trail* team to share some of his teachings about Indigenous culture and history. The experience was miles from classroom learning — story-based and, unlike western-style teaching, there was no easy bullet-point list of take-aways. As listeners, we were challenged to delve into the stories and each pull out our own meaning — a first-hand demonstration of teaching and learning in an Indigenous way.

Below, we share some of the themes O'Chiese touched on. While it is impossible to translate this experience of the spoken word to the page, we hope it helps readers share in the experience of learning from an elder.

Please note: While we aimed to stay as true as possible to the elder's words, by necessity the conversation has been edited for length and clarity.



The Foothills Ojibway hid their children, so Jimmy O'Chiese was never taken to residential school. The knowledge he shares as an elder stems from traditional teachings.

The Spirit and Intent of the Treaties

"There's the constitution from England; there's the constitution that was here. If you ever look at the wampum belt — the first treaty that was negotiated — it says it right there, 'Side by side.' Not integration, side by side. Because we had our own education; we had our own laws; we had our own governance. We had our way of life, and we shared that with the Europeans that came here. And you must share that — work together. That's what that treaty was. Two laws, not only one side. Things will never work if only one side of the treaty is interpreted, if only one law is interpreted.

"That is why we need to interpret the treaty from our side. The Queen has her own laws and we didn't decide what those laws are. She [can decide] what's good for her people, right? What about the other way? No, somebody decided what's good for the Indian, what kind of Aboriginal laws they should have. We didn't decide that — we didn't even decide how this land is going to be divided up and separated. Divide the land also to divide people.

"When the settlers came, we were already here. We already had our own laws, which were later on outlawed by the Indian Act. The Canadian government decided what kind of rights



we should have as the original peoples of this land. What I see, where we need to start, is to really understand the agreement. Why we are meant to co-exist here and what that treaty means—then the education that comes with it.”

Why the Treaties Are Unfinished Business

“We shared the land with the Crown. And the Crown has its own constitution and, ourselves, we have our own constitution. Our constitution is part of the four directions, which is our relationship to the land. As long as the sun rises, as long as water flows, as long as grass grows, as long as there’s Native people. Which is why the mark of the X was acceptable when we signed the treaty.

“You can see the X symbol on the original treaty documents. You can see that X symbol on the four directions, too, which is yet to be interpreted from our side, from what that X means based on the spirit and intent of treaties. Among Indigenous people, we were already using treaties. We knew about treaties. [Speaks in Anishinaabe.] So, if we don’t understand each other today, [are the treaties] finished? It’s unfinished business because our interpretation of treaty was outlawed, our education was outlawed, our governance was outlawed.”

What’s a Pipe Ceremony and What Does It Have to do With the Treaties?

► Sacred Ritual

A pipe ceremony is a sacred ritual that connects the physical and spiritual worlds and is akin to a binding agreement in western culture. Indigenous peoples believe the fire in the pipe represents the sun, the source of life, and the tobacco links the Earth and sky, as the plant’s roots grow into the soil and the smoke carries prayers to the Creator. Before any important matters are addressed, the pipe is presented; only truth and commitment must follow.

► Binding Agreements

When Indigenous peoples entered into 11 numbered post-Confederation treaties with the Crown between 1871 and 1921, they saw the pipe ceremonies and

subsequent treaty signings as significant acts that bound the two sides into mutually beneficial agreements. These “numbered” treaties cover what is now northern Ontario, Manitoba, Saskatchewan, Alberta and parts of the Yukon, the Northwest Territories and British Columbia. There are three treaty areas in Alberta—6, 7 and 8. The University of Alberta sits on Treaty 6 land.

► Treaty 6

When Treaty 6 was signed in 1876, it involved 50 First Nations across what is now central Alberta and Saskatchewan. The Crown, wanting to open the land to settlement without conflict, offered First Nations reserve land and various other

guarantees. First Nations, fearing intrusion on their land, starvation due to dwindling natural resources and disease such as smallpox, agreed to settlers’ use of the land in exchange for assistance in the transition to a new lifestyle.

► Two Perspectives

The written version of Treaty 6 includes such promises as: annual cash payments to band members; agricultural implements including livestock, twine and ammunition; a “medicine chest” for each reserve; a school; the right to hunt, trap and fish; and rations in times of famine and pestilence. From the Indigenous perspective, these were in addition to their existing rights, including their own governance system, laws, language, culture and traditional use of the land.

Education From Two Points of View

“To ‘Indigenize education’ is to put our native education into a box and teach from a European interpretation. It’s another way of Europeans describing to us who we are according to their education. We shouldn’t be trying to ‘Indigenize education.’ We should be recognizing our own Native education as it is, as it always has been, which is our own law—Creator’s Law; some call it natural law. Creator gave us one air, one water, one world, one life. We were supposed to be learning from each other, according to the treaties; we were supposed to be teaching each other our education as it is. That’s what it means to truly co-exist. Respecting

each other’s own education. Treaties are about agreeing to co-exist.”

How Individuals Can Make a Difference

“Learn from one another. Learn about what it means to co-exist on this land now called Canada, but that we always called Turtle Island. Share with one another and learn what it truly means to share with one another. Education is part of the treaties. Learn about the education that we once had before Europeans arrived. Recognize the land-based education that was written on the land, and help bring it back the way it has always existed.

“We need to work together. That’s how it was meant to be.” ■

**THE TRC LAID OUT
SOME DIFFICULT TRUTHS.
WHERE DO WE GO
FROM HERE?**

A HARD WALK

By Curtis Gillespie, '85 BA(Spec)



S Stretched flat on the earth just outside the Saddle Lake Reserve two hours' drive east of Edmonton, I opened my eyes and gazed into the sky. The warm sun was overhead. I was soaking wet but could feel the prickly prairie fescue under my bare back and calves. There were voices nearby, soft and subdued, though one, that of a small child, Atayoh, was more animated. The sweat lodge was being disassembled behind me. Unable to move, I understood that a purification of some kind had just taken place. Elders and knowledge keepers had told us beforehand that inside the sweat's black void and volcanic heat we might be gifted with answers or struck by visions or pass out, or that ancestors might speak to us or that the Creator might heal a spiritual wound. But in stage after stage of the sweat, what I felt was a peeling away of layers—layers of experience, history, assumption, persona, misinformation. The lodge's total interior darkness meant there was only one place to look: inside. The chants and songs and prayers hit a hypnotic level by the time all the rocks were in the centre pit, glowing like molten lava starting to crust over. When the last prayer ended and the lodge tarp was pulled back, I was capable of forming only one thought. *Today, we start over.*

The child's voice rose with joy. Atayoh was playing with his grandpa, Eugene Makokis, whose wife, **Pat Makokis**, '79 BEd, had invited me to the sweat. Atayoh was running around near the sweat lodge, carrying a small piece of birch, waving it like a wand and laughing. My brain was beginning to process again and I began to consider what the future held for a child like Atayoh. He was only two years old, but even a single generation ago he might have had just a few more years at home before being placed in a residential school. Another few years of playing with his grandparents, bonding with his mother, delighting his community. And then he'd be gone. His parents and grandparents might never have seen him again.

It was this way for 150,000 Indigenous children and their families across the history of the Indian residential school system, part of a practice that lasted for more than a century. The 2015 final report of the Truth and Reconciliation Commission of Canada, a seven-year undertaking, was the first real attempt to come to terms with how residential schools were used by the Canadian government as one tool among many to eradicate Indigenous culture, ceremony and identity. On the very first page of the TRC report, the authors note the residential school system is "difficult to accept as something that could have happened in a country such as Canada, which has long prided itself on being a bastion of democracy, peace and kindness throughout the world."

I saw that day, as clearly as I saw the perfect line of the prairie horizon, that non-Indigenous Canadians have a great many serious facts not just to acknowledge but to truly understand before there can be any talk of reconciling with Indigenous people in this country. Canada tried to erase Indigenous people by destroying their political and social institutions, seizing their land, moving populations forcibly, banning their languages, prohibiting their cultural practices, enforcing a foreign faith and attempting to dissolve their family customs and bonds at every turn. And that is on top of what took place at the residential schools.

I'd left the sweat lodge drained, an empty vessel. What stepped into that space was the truth. And there is no hiding from it anymore, for any of us.

MANIFOLD CRIMES have been committed against Indigenous peoples in Canada for centuries, but why? Why did Canada do these things?

At the time of first contact, European colonizers believed they had divine authority (under a papal bull, a kind of public decree from the pope) to conquer and convert. It was thereafter the duty of European superiority to promote man's continuous progress — meaning, civilize the savages when and where you find them. Since Confederation, but even more pointedly during the greater part of the 20th century, it became legislative practice to erase Indigenous peoples, primarily for economic interests. It would have been (and still would be) fiscally impossible for the Crown to fully meet its treaty obligations.

Pat Makokis wants her grandson, Atayoh, to grow up in a different kind of world.

**THE TRC
BY THE
NUMBERS**

150,000
students who attended residential schools in Canada

37,951
claims for injuries resulting from physical and sexual abuse at residential schools

3,201
reported deaths at residential schools

6,000
a truer estimate of how many children died at residential schools, according to Sen. Murray Sinclair, chair of the TRC

6,750
statements from survivors of residential schools, members of their families and others who wanted to share information about the schools

4,000
pages in the final TRC report

It's important to understand that virtually everything that took place in a residential school, and many of the atrocities inflicted on Indigenous peoples since Canada's inception, have been the result of deliberate decisions at the highest levels of government. The crimes against Indigenous peoples cannot be dismissed as the actions of rogue priests or sociopathic schoolmasters. As the TRC states, "residential schooling was always more than simply an educational program: it was an integral part of a conscious policy of cultural genocide." (See *Canada and Residential Schools*, page 21.)

LAST SEPTEMBER, the University of Alberta hosted the second annual Building Reconciliation Forum, a two-day session that brought universities together with First Nations, Métis and Inuit leaders to wrestle with the question of how to address the 94 calls to action set forth in the final TRC report, many of which involve education in one way or another. As the first morning



THE CRIMES AGAINST INDIGENOUS PEOPLES CANNOT BE DISMISSED AS THE ACTIONS OF ROGUE PRIESTS OR SOCIOPATHIC SCHOOLMASTERS.



was getting underway, I ran into young Atayoh's grandmother, Pat Makokis, and **Fay Fletcher**, '84 BPE, '94 MSc, '04 PhD.

Makokis, who is from Saddle Lake Cree Nation, went on to earn her doctorate in education from the University of San Diego and is currently on a three-year appointment with the University of Alberta to work in Indigenous relations. Fletcher, who is of white European descent, is associate dean in the Faculty of Extension and an associate professor focusing on education and Indigenous issues. They often work as a team to help the university, government and business find an ethical, intellectual and emotional space from which to begin thinking about how to make reconciliation possible. Typically, they lead discussions and offer presentations on history and current realities, and where each one of us fits into finding a way forward.

"It's possible," Makokis told me, when we met in Fletcher's office at Enterprise Square last fall, "that Fay and I are

starting to have a bit of success because we've been doing this work together for so long. It's challenging, but it's exciting."

The first morning of the Building Reconciliation Forum demonstrated precisely how great the challenge is. We were reminded that Canada was, in large part, founded on the practice and profit of a process meant to erase a major roadblock to nation-building, namely Indigenous people and their treaty claims. Cultural genocide wasn't just something that happened in our country; it *made* our country.

From the words of Sir John A. Macdonald in 1883 when he told the House of Commons that "Indians" were "savages," to public works minister Hector Langevin telling Parliament, also in 1883, that if left in the family home, Indian children would "remain savages," to deputy minister of Indian affairs Duncan Campbell Scott telling a parliamentary committee in 1920 that "our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic,"

we can easily see the pattern at work. The attempts at eradication continued unabated. The Canadian government used Indigenous peoples as lab rats for nutritional experiments in the mid-20th century. Even the 1996 federal royal commission, heralded at the time as a step forward, has had few, if any, of its recommendations met in full. But that's history, part of *back then*. We know better now, and we are smarter and more ethically inclined. Right?

Perhaps not. In 2008, then-prime minister Stephen Harper publicly apologized in Parliament to Indigenous peoples on behalf of the nation, but his government then proceeded to hinder the work of the TRC. In fact, the TRC had to sue the Canadian government in 2012 and 2013 to force it to produce documentation related to the history of residential schools. It took a judicial ruling to obtain much of the documentation that led to the TRC's final report, more than 900,000 documents in total.

Canada, meaning both the government and individual Canadians, has committed atrocities against Indigenous peoples under many covers. But through a process of cultural regeneration and spiritual preservation akin to keeping a single match alight in a hurricane, Indigenous peoples in Canada have somehow managed to survive. And now here we are. Thirty-five million treaty people—Indigenous and non-Indigenous alike—needing to heal from a dishonourable and

contemptible past. Which leads us to a rather vexing question.

Now what?

Back at the Building Reconciliation Forum, Wab Kinew — politician, broadcaster and advocate — offered one starting point. Non-Indigenous Canada must “recover” from the myth of cultural superiority. “It still persists,” he said. “It’s still with us. There is a spiritual and intellectual legacy to Indigenous culture. And it’s not too much to ask that people learn about the nations where they live.”

Indigenous scholar Steven Newcomb put it a different way. The shared history of the two peoples, he said, has been about domination and dehumanization. “And if we can’t tell the truth about that, there is no point having a conversation about reconciliation.”

If Canada wants to reconcile with Indigenous peoples, in other words, we first need to know, and then accept, the extent and depth of what it is we are reconciling *from*.

Despite the sobering cataloguing of truths about Canada’s past, it was nevertheless the point of the forum to talk about reconciliation, particularly in the post-secondary setting. Wendy Rodgers, U of A deputy provost, told

Number tags remain beside coat hooks in the downstairs mud rooms at Blue Quills university. Students at residential schools were assigned numbers and, for some, that became their only identity.



the assembly about her own awakening, which began as she confronted her ignorance around the damage done by our colonial heritage. “I see the world differently,” said Rodgers, “recognizing that our university, like our country, has absorbed some of the colonial assumptions about the superiority of white, western ways and the inferiority of Indigenous peoples and their cultural practices. We have to work to unlearn these assumptions.”

Rodgers was touching on something central, namely that many of us are still trying to acknowledge the corrosive influence of colonialism, the belief that white, Eurocentric culture is superior to Indigenous culture. That culture is *not* superior. Yet neither is it inferior. We have to unlearn that way of thinking. If we can, maybe the learning can begin. And as I found out a couple of weeks later, the process will be painful.

THE PASSAGEWAY was no more than 10 metres long, but in covering that haunted distance, the meaning of it all went through me like a spear to the chest. The TRC report became a living document when I was led through a former residential school a few kilometres west of St. Paul, Alta.

University *nuhelot’ine thaiyots’i nistameyimâkanak* Blue Quills has been an Indigenous-run educational institution since 1971, after a 1970 protest to demand the institution be turned over to a First Nations educational authority. In 2015, it became the first Indigenous-controlled university in Canada, owned and run by seven First Nations. But between 1931 and 1969, the facility was a residential school run by the Catholic Oblates.

I was being shown every room, office, hall, corner and closet by Corrine Jackson, the university’s assistant registrar. She is a graduate of the university, but both of her parents and many other relatives and members of her community were placed there in the 1950s and 1960s. She has heard many of their stories.

The basement common room is a long, low space no longer in regular use, but for decades it was a dining hall. It brought to mind stories from the TRC report: example after example of children forced to eat rotting vegetables, rancid food or scraps left over from the meals of the priests and nuns, and then sometimes forced to eat the vomit from having to choke down that food.

The tour continued upstairs and on the third floor we paused beside a small storage room. It was once the infirmary. Jackson’s mother, who is now 78, had broken her arm skating one winter, but the nuns wouldn’t take her to the hospital. They left the break unset; it healed poorly and to this day her arm bends awkwardly. Jackson then told me another story.

“I never knew this until my mother told me recently, but I had an aunt, an elder aunt.” It wasn’t until Jackson’s mother was able to visit Blue Quills with her daughter, after decades of avoiding the building, that Jackson found this out. “My mother had an older sister who was in residence with her. She was on her time, and she stained her petticoats and her underwear. As punishment, the nuns had her scrub clean her stuff and, after that was done, she was sweating. Then they





Though the building now houses University *nuhelot'ine thaiyots'j nistameyimâkanak* Blue Quills, some residential school survivors still cannot bear to enter the school.



Deaths at Residential Schools

The stories about children who died at residential schools are certainly the most difficult sections of the TRC findings. Here is some of what the commission discovered:

We Don't Know How Many Children Died

Many residential school records have been destroyed. Where there are records, principals often reported the number of children who died but didn't name them. Deaths were not always reported to federal and provincial authorities, meaning there is no way to know for sure how many children died. A 2015 statistical analysis by the TRC of existing records lists 3,201 reported deaths from 1867 to 2000. In nearly half the cases, no cause of death was listed.

Death Rates Were Much Higher Than for Other Children

From 1941 to 1945, children in residential schools were 4.9 times more likely to die than children attending other schools. Tuberculosis accounted for nearly half of recorded deaths. Even as late as the 1960s, the death rate was still double that of other children.

Many Bodies Never Made it Home

In many cases, schools denied parents' requests to send the bodies home because it was deemed too expensive. Many of the children who died in residential schools were buried in plots far from their homes and marked only by plain white crosses.

Summary of the Final Report of the Truth and Reconciliation Commission of Canada, pages 92-103

threw her outside without a jacket for a few hours, and it was minus 30. She got double pneumonia and passed away. She would've been 13 or 14, my mom 10 or 11."

Jackson's mother was released from residential school not long after that because her own mother died. She was needed at home to raise her younger siblings and, at only 12 years old, help her aging grandparents. "I find my mom to be a true survivor," she told me.

Jackson paused before sharing yet another horrifying story—one that had been told to her—her voice faltering slightly. "Some sexual abuse happened on the third floor. My mother-in-law, she was five years old, her and her good friend used to hear this older girl who would cry at bedtime. A nun would come and get her and they would hear her screaming somewhere and then she would just come back and lay there. Anyway, they said they woke up one morning and the older girl just wasn't there. Her bed was empty. They asked where she was. The nuns got really irritated and said she went home ... these were five-year-old girls."

Physical and sexual abuses were well-documented in the TRC report; for some residential school survivors, the TRC's sharing panel was the first time their accounts were actually believed. The commission identified fewer than 50 convictions for abuse at residential schools—a shockingly low number when you realize that nearly 38,000 claims of physical and sexual abuse were submitted as part of the Indian Residential Schools Settlement Agreement.

The commission also worked to uncover the truth about deaths in residential schools. Volume 4 of the TRC's report, *Missing Children and Unmarked Burials*, noted that fully half of the 3,200 children whose deaths were accounted for in the residential school system did not have a cause of death listed (tuberculosis accounted for roughly half of those who did have a cause listed). One-third of the deceased were not named. One-quarter were not identified by gender.

I couldn't help but think again of Atayoh's carefree laughter as the rest of us recovered from the sweat lodge and how, in a different era and just a few years older, he would have been forced into living conditions just like these.

We eventually made our way back downstairs to the rear exit and walked out toward a second building, the newer administrative and teaching centre of the university. I thanked Jackson for the tour. She shook my hand and we parted.

Blue Quills is now a university but being back outside felt as if I had escaped its past. The sun was



▲ Teaching the next generation about ceremony, such as this smudge, is key to helping communities reconnect with tradition.

**"PEOPLE
NEED TO
KNOW THE
DISPARITY
OF WHAT'S
HAPPENING
TO MY
PEOPLE."**

*Pat Makokis,
director of
Indigenous programs,
Faculty of Extension*



shining, the sky was cloudless and the air was crisp. How would such a day have looked to a lonely little child 50 years ago, arriving here for the first time?

"JUST KEEP WALKING," said Pat Makokis, half under her breath. "Walk at exactly the same pace. Don't slow down. And don't speed up. And whatever you do, don't start running."

The dog, a muscular animal, had trotted up and now followed us so closely it was almost on our heels. I could hear it panting. I turned around to look and could see the readiness in its heavy shoulder muscles. "Don't look back and don't stop," said Makokis.

We kept moving at the same pace, though trying to walk calmly is not at all calming. The animal followed us for about a hundred metres down the muddy, semi-gravelled road. Once we'd passed out of sight of its house, the dog stopped and stood in the middle of the road, watching us, almost daring us to come back that way.

We'd been walking around the townsite on the Saddle Lake Reserve for about half an hour. I had met Makokis at the hockey arena, from where we



set out. She wanted to show me what was happening to the place where she lives, a place that had never been prosperous but that at least had once been safe.

In September 2007, the United Nations General Assembly adopted the Declaration on the Rights of Indigenous Peoples. Among other rights—self-determination, language, equality and land—Article 21 calls on governments to “take effective measures and, where appropriate, special measures to ensure continuing improvement of their economic and social conditions.” In other words, Indigenous peoples have the right to live a safe and comfortable life with access to economic opportunities.

Yet to walk the roads of Saddle Lake is to understand that many of Canada’s Indigenous peoples do not have these opportunities. The roads are in worse condition than many an off-road hunting trail. The housing is squalid. One of the roads is blocked by

concrete barriers to deny drug dealers quick entry and exit in residential zones, though it doesn’t seem to have worked—there are worn tire tracks through the long grass in the ditch beside the barriers. And then there are the dogs. “The people who live here have dogs for two reasons. Either they’re drug dealers or they’re scared of the drug dealers and their dogs,” Makokis explained. We stopped so she could point out some signs in front of the local grade school. “You see that?” she said. “That sign has no graffiti. That’s because they were made by students, and they’re signs about hope and perseverance and staying clean and respecting family. The gang boys don’t deface those because a lot of them are still kids.”

Makokis knows that some people see all of this as proof of stereotypes—but those people don’t understand the complex legacy of the residential schools, how generation after generation of Indigenous children were taken from their homes and taught to feel ashamed of their families and their culture.

“I’ve been teaching about historic trauma for years, and I look at our community and it’s so heartbreaking to see people in disparity and poverty and family violence and all these things. And I look around and I can see generations, three at least in some of these families, where they’re traumatized so badly that it’s rolling out in the problems in their families. And it’s just heartbreaking. It’s so heartbreaking because I understand. It’s all about unresolved grief.”

“Intergenerational trauma” is the term psychologists use to describe why the effects of residential schools continue to manifest in Indigenous communities. First-generation survivors develop coping methods, lifestyles and even parenting styles rooted in the traumatic experiences of the past. The next generation adopts these lifestyles and parenting styles and then inevitably passes them along to the generation after that. Makokis knows finding a way to break that cycle is key to moving forward.

“I look at my own family and I think, ‘Oh my God, if people only understood that hanging onto culture is part of the answer.’ Because to me, when I look at

‘Why Can’t You Just Get Over It?’

“Many people have said over the years that I’ve been involved in the work of the Truth and Reconciliation Commission, ‘Why can’t you just get over it and move on?’ And my answer has always been: ‘Why can’t you always remember this?’

“Because this is about memorializing those people who have been victims of a great wrong. Why don’t you tell the United States to ‘get over’ 9/11? Why don’t you tell this country to ‘get over’ all of the veterans who died in the Second World War, instead of honouring them once a year?

“Why don’t you tell your families to stop thinking about all of your ancestors who died? Why don’t you turn down and burn down all of those headstones that you put up for all of your friends and relatives over the years? It’s because it’s important for us to remember. We learn from it.

“And until people show that they have learned from this, we will never forget. And we should never forget, even once they have learned from it, because this is a part of who we are. It’s not just a part of who we are as survivors and children of survivors and relatives of survivors, but it’s part of who we are as a nation. And this nation must never forget what it once did to its most vulnerable people.”

Sen. Murray Sinclair,
chair of the Truth and Reconciliation Commission

my family, how the hell did I end up with [children who are] a doctor and a lawyer? You know? We were poor like everybody else but we hung onto that culture. We could see the strength and the beauty and the teachings in that, in how we have to live our lives.”

That tradition and ceremony have been a part of young Atayoh’s life since

Why Are Ceremony and Spirituality So Important?

“Sacred ceremony has always been at the heart of Indigenous cultures, law and political life. ... Traditional knowledge keepers and elders have long dealt with conflicts and harms using spiritual ceremonies and peacemaking practices, and by retelling oral history stories that reveal how their ancestors restored harmony to families and communities. These traditions and practices are the foundation of Indigenous law; they contain wisdom and practical guidance for moving towards reconciliation.

“Many survivors told the [TRC] that reconnecting with traditional Indigenous spiritual teachings and practices has been essential to their healing. ... Losing the connections to their languages and cultures in the residential schools had devastating impacts on survivors, their families and communities. Land, language, culture and identity are inseparable from spirituality; all are necessary elements of a whole way of being, of living on the land as Indigenous peoples.”

Summary of the Final Report of the Truth and Reconciliation Commission of Canada, pages 16, 276 and 320



the beginning. Makokis likes to say that her husband, Eugene, sang their grandson into this world. Like pretty much every other toddler, he loves to play dinosaurs but he also loves the drum. He just picked it up one day, displaying an uncanny sense of rhythm alongside his childish enthusiasm. He is a healthy, happy child and he is being raised in tradition. Makokis doesn't believe this is a coincidence.

As we continued our walk, she stopped and waved a hand over the houses we could see in front of us. “You know, it's not just about teaching white people about what happened. It's about teaching our own people about what happened, so that they understand why they are the way they are, and how they can change.”

When we got back to our cars, we

paused with doors open. “People need to know the disparity of what's happening to my people,” she said. “You can go to Cold Lake and see what they're doing there then you can go an hour and a half down the highway to here, to another reserve, where you can witness the direct effects of poverty and trauma, where we barely have drinkable running water. When you have economic opportunities, the community collectively can figure out its growth plan. If there were the same opportunities on every nation, you would probably see those communities thrive.”

A cold wind was blowing across the parking lot. We said goodbye and I drove back through town on the kind of road the average Albertan would write outraged letters to elected

officials about. I decided to take the back way through the reserve to the main highway, but wasn't sure how to get there. The road signs on the edge of town weren't much help; the information was obscured by graffiti.

A 90-MINUTE DRIVE northeast of Saddle Lake lies the Cold Lake First Nation. The reserve sits near the town of Cold Lake on the Alberta-Saskatchewan border. It also straddles huge swaths of the Cold Lake Air Force base, is home to numerous oilsands operations and has reached a land settlement agreement. All of this adds up to opportunity and, in 1999, leadership created Primco Dene, a company wholly owned by Cold Lake First Nation, with the express strategy of working with industry. On the same



▲ Eugene Makokis sang his grandson, Atayoh, into the world.

site is a casino and new Marriott hotel, both run by the band.

As we sat in the boardroom of their modern offices, natural light spilled in through floor-to-ceiling windows, all the better to admire the burnished wood table. A bottle of chilled spring water had been placed in front of me, and various members of the Primco executive team — some white, some Indigenous — sat around the table.

Commencing with 50 employees in the catering and janitorial businesses in 1999, Primco Dene now employs more than 800 people, mostly Indigenous, from 50 different communities in Western Canada. It operates 15 separate companies, which include security and emergency medical services as well as janitorial and catering services. Primco Dene has turned the Cold Lake First

Nation into a financially sound body, an Indigenous success story operating on its own terms.

I asked what the biggest challenge was to working as an Indigenous company in a predominantly white industry, the oilpatch. “To me, the biggest challenge is education,” said Larry Henderson, Primco’s vice-president, commercial. “We need to get good information out to everyone but particularly people at the heads of companies — proper information, so that we change the perspective of things. There are so many prejudices out there, so many misperceptions.”

“And really,” said Mike Brown, Primco’s security manager, “you can throw money at things, but I think the place you’ve really got to start with the education is at the kindergarten level. But you can’t just start it and then leave it. You have to follow up. We have to teach Canadians that Indigenous people have fulfilled their part of the bargain, but we in no way have fulfilled ours.” Not to mention, said Tammy Charland-McLaughlin, Primco’s vice-president of operations, that there are many misconceptions around fiscal issues.

It’s hardly surprising there are misconceptions. As I found, First Nations funding is complex and convoluted. Essentially, the federal government holds First Nations money in a trust. This money originates from a variety of sources, including the sale of what was originally First Nations land, and resources from reserve, treaty and traditional Indigenous land. As far back as 1911, Duncan Campbell Scott spoke to Parliament about “the Indian Trust Fund,” which at the time held \$56,592,988.99.

The details of what happened to this fund and whether it evolved into something else (the federal government refers in its financial documents to the “trust accounts” that it administers), how much has or has not been paid into these funds or trust accounts in the century since Campbell Scott’s report, and even the process by which the federal government today disburses transfer payments, are all difficult to confirm. What is clear is that moneys currently transferred to First Nations communities are generated, in large part, from funds

that they, in fact, own. Once these moneys are disbursed, each individual nation then assumes the responsibility to pay for services such as education and health. Of course, all of this varies from community to community and does not account for Métis, Inuit or First Nations peoples living off reserve.

The bottom line, says Charland-McLaughlin, is “the general public thinks taxpayers’ dollars pay for our nation, but they don’t.”

SINCE THE RELEASE of the TRC’s final report in 2015, there has been a vast amount of activity—forums, books, essays, workshops, community-

building exercises, school visits, government work, think-tanks, post-secondary summits, and on. If one theme has begun to emerge, it might be this: Indigenous people feel that prior to any breakthroughs on genuine reconciliation, a first step would be for non-Indigenous Canadians to accept, and perhaps even attempt to understand, the legitimacy, beauty and depth of Indigenous culture and history.

Of course, these lessons are unlikely to be absorbed without friction. Pat Makokis and Fay Fletcher wrestle every day with questions of how to educate and through whom. They can recount numerous anecdotes of difficult situations they’ve faced in which non-Indigenous people have challenged the legitimacy of Makokis’s message or Indigenous people have challenged the right of Fletcher, as a *moniyaw* or white woman, to even speak to the subject. Makokis and Fletcher use the term “settler-ally” to describe Fletcher’s role and relation to the issue and process. It means someone of European descent who is an ally of Indigenous people in working to create change. This term can also be used as “settler-ally work,” as in the work undertaken together.

“Pat knows my role and I see hers,” Fletcher told me, “and we can seamlessly privilege both those views. I don’t know anybody who works like Pat, that there is a place for everyone to bring perspectives and knowledges that are important. I’ve been in a space where there was a lot of anger expressed. But Pat very quietly said to me, ‘This is not yours to carry.’ And so I learned to sit, to listen, to receive, but not to be harmed by it—or as little as possible. I know it’s an old saying, she’s got my back, but she does.”

I asked them about times when they were team-teaching or speaking together, when they encountered difficult moments, or even when they might have seen the light bulb go on in an educational setting.

“Well, the thing you have to realize first is a lot of the problems revolve around western methodology,”

A CALL TO EDUCATION

Below are a few of the more than 70 TRC calls to action related to education, directly or indirectly.

No. 7

We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

No. 11

We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

No. 16

We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

No. 62

(ii) We call upon the federal, provincial and territorial governments, in consultation and collaboration with survivors, Aboriginal peoples and educators, to provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods in classrooms.

said Makokis. “Universities and academies that maybe don’t believe Indigenous knowledge and teaching is rigorous enough because it’s mostly oral. But then sometimes we end up working with people—academics, say—who realize that there is another way.”

“What’s funny, though,” added Fletcher, “is that some of these people who are *getting it* are only getting it at the end of their careers. They look around after decades of doing things the western way and maybe they see what’s being done to our collective mother, our Earth, and they realize, ‘Oh my God, Indigenous people are the poorest on this land and yet they’re fighting this fight.’”

The biggest barrier in pursuing reconciliation through education, said Makokis, is simply the lack of knowledge of who Indigenous people are. “When we don’t know each other, it’s easy for someone to walk down a street and see a Native man panhandling and think that’s who we all are without realizing what that man’s story is.”

We stood up to go, but Makokis offered a parting thought. “The question that I try to get people to think about is, ‘How have we been indoctrinated, all of us, by what we’ve been taught?’”

That’s certainly a question **Evelyn Steinhauer**, ’02 MEd, ’07 PhD, has been grappling with of late. Steinhauer is an associate professor in educational policy studies in the Faculty of Education at the U of A, as well as associate chair (graduate co-ordinator) and the director of the Aboriginal Teacher Education Program. I met with her in her office on the seventh floor of the education building one afternoon as the early winter light was bleeding into evening. I asked her to tell me about the controversial events that have surrounded one of the faculty’s mandatory courses, EDU 211: Aboriginal Education and the Context for Professional Engagement. The course description says students will develop “their knowledge of Aboriginal peoples’ histories, educational experiences and knowledge systems, and will further develop their understanding of the significant connections between such knowledge and the professional roles and obligations of teachers.”

All of which sounds logical and beneficial. Not to everyone, apparently. In the 2016 spring session, a student went to Rebel Media, the website of provocateur **Ezra Levant**, ’96 LLB, and complained that the course was one-sided and that it was set up only to hector non-Indigenous people. The student’s action created animosity and fear. Professors had to go to class with security. The university made moves to protect the faculty, but it also investigated the student’s claims that he felt unsafe and had his rights compromised. Steinhauer is still not convinced the university

Exposing Five Myths About Indigenous Peoples

Chelsea Vowel speaks from the heart when she says myths about Indigenous peoples devalue the very real pain that is the legacy of abuse and oppression. In her book, *Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada*, Vowel explores the experience of Indigenous peoples from the time of contact to the present, using her own experiences to tackle themes including culture and identity, myth-busting, state violence, land, law and treaties.

Vowel, a Métis writer, public intellectual and educator, hopes the book will spark conversations in homes, classrooms and communities and will be only the beginning of exploring these topics. Although she acknowledges that the subject matter is difficult and emotions can run high, she believes if non-Indigenous people in Canada engage in sincere and respectful conversations with Indigenous people, making an effort to become better educated about Indigenous issues, we can move together toward a better life.

In her chapter on myth-busting, Vowel unpacks pervasive myths that stand in the way of understanding.

The Myth of Taxation

assumes that Indigenous peoples do not pay taxes. This myth is closely tied to the damaging belief that people who do not pay taxes are lazy, socially parasitic and unworthy of even the most basic human rights.

► **To debunk this myth, we must:** first recognize that the Indian Act tax exemption does not include most Indigenous peoples (only status Indians) and applies only to goods, services, personal property and income located on a reserve. Also, many First

Nations have exchanged tax exemption for other benefits in self-governing final agreements or have instituted their own taxation regimes.

The Myth of Free Housing

assumes Indigenous peoples receive free housing.

► **To debunk this myth, we must:** understand that no one is handing out free houses on-reserve. There is market-based housing, where households pay the full cost associated with purchasing or renting; and non-profit social housing,

where the cost is covered by a combination of government funding and private-sector loans—a situation not unique to First Nations.

The Myth of the Drunken Indian

assumes that alcohol abuse is a cultural trait and Indigenous peoples cannot metabolize alcohol and are all drunks.

► **To debunk this myth, we must:** learn that research

shows First Nations peoples react to alcohol much like other peoples and there is nothing inherent in the culture or genes that makes First Nations peoples more likely to become alcoholics. In fact, more Indigenous people abstain from alcohol than in the general Canadian population. Heavy drinking is, however, more common among Indigenous drinkers than non-Indigenous because of residential school trauma, repercussions of the Indian Act, child welfare issues, geographic isolation, racism and intergenerational trauma.

The Myth of the Level Playing Field

assumes that while Indigenous peoples have legitimate grievances stemming from awful

things that were done in the past, the advent of a modern democracy means we are now all equal and have equal access to the same rights.

► **To debunk this myth, we must:** realize there is no break between the past and present and that equality does not mean “the same.” Have honest discussions and see there is no level playing field upon which Indigenous peoples can benefit equally.

The Myth of Progress

assumes that, as time passes, things are inevitably getting better. Yes, bad things did happen, but they are in the past and equality has been achieved.

► **To debunk this myth, we must:** Talk. Listen. Learn. Use school and the media to tell true stories of what happened, and continues to happen, and share our histories while learning the histories of others.

This text has been paraphrased and condensed from the book with the author's permission.

Chelsea Vowel, '00 BEd, '09 LLB, is Métis from manitow-sâkahikan (Lac Ste. Anne, Alta.) and is working on her master's degree at the U of A. Her work intersects language, gender, Métis self-determination and resurgence. She blogs at apihtawikosisan.com and makes legendary bannock.

realized the seriousness of the threats.

“In the end,” she told me, “we were the ones investigated because we made the student uncomfortable so we must’ve been doing something wrong. It went to the police and the police did an investigation. It didn’t go any further.”

The situation stands as an apt reminder of the many inherent challenges in the reconciliation process—in this case, how to use the

power of education to create equality and tolerance in the next generation. Or, as Primco’s Mike Brown put it, we need to start at the kindergarten level. But if the teachers don’t believe in it, don’t get it, the racism will be perpetuated. The reality, said Steinhauer, is that we will never have anything even close to reconciliation until we build meaningful relationships.

“There’s been a lot of broken, troubled

relationships, but people just need to get to know Aboriginal people. We’re really good at walking in the white world because that’s how we’ve learned to survive. But how often does a non-Aboriginal person come walk in our world? When you walk in each other’s worlds equally, then that’s when relationships will really begin to develop.”

Classes for that term had ended, which meant that when I left



What Does the TRC Mean by 'Cultural Genocide'?

Physical genocide is the mass killing of the members of a targeted group, and *biological genocide* is the destruction of the group's reproductive capacity. Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. In its dealing with Aboriginal people, Canada did all these things."

Summary of the Final Report of the Truth and Reconciliation Commission of Canada, page 1

Steinhauer's office, the south education tower was unusually quiet. The halls were unoccupied, but it didn't feel peaceful.

THE FACULTY OF EXTENSION offers certificates in Indigenous Community-Industry Relations, and students must complete five non-credit courses on what you might call entry-level Indigenous issues primers. In late November 2016, I attended the four-day Indigenous Laws, Lands and Current Industry Government Relations course. About 20 per cent of the 30 attendees were Indigenous, the remainder white, most working for various government departments, local businesses, small accounting or law firms. A couple of the Indigenous attendees worked for their band councils. In the opening sharing circle, as person after person said

a few words about why they were there, it became clear that "knowing more, understanding more" was at the heart of their attendance.

As a legal scholar, **Janice Makokis**, '05 BA(NativeStu), (Pat's daughter and Atayoh's mother) walked the group through the history of Canada's legal relationship with Indigenous people. Kurtis McAdam, a Cree knowledge keeper, also led sessions. After an early career working to develop Indigenous programs in the correctional system, he now spends his energy trying to locate elders to draw out and preserve the knowledge residing in them. As McAdam detailed the history of how Indigenous oral law developed over centuries, and how it gets interpreted today, the group was moved by a story he told: centuries ago the Blackfoot and Cree, tired of civil war, agreed that they had to cement peace between tribes and did so by sending their young children to live with each other, so that each tribe knew it could never attack the other because they would be killing their own children.

Over the course of the four days, there were a number of emotional moments, particularly when one or two of the Indigenous participants told the group that they had come to the course to learn about their own heritage, and that they themselves had been shocked to learn the details of what had happened to their people—not just in residential schools but over the course of the entire relationship between Indigenous peoples and Canada. More than once, a white participant would say something like, "But how could that happen?!" To which Makokis or McAdam would say, "Good question."

The most pointed moment of the class, however, came on the second day. McAdam was talking about the difficulty of trying to preserve knowledge when it is stored in oral tradition. "And it doesn't help, obviously, when your people are subjected to cultural genocide."

At that point one participant, Michael (not his real name), put up his hand. A curious and genial man who looked to be in his late 30s, he had told the group on Day 1 that he was an accountant working with a firm in St. Albert. He had enrolled in the course because he wanted to know the truth about things.

McAdam stopped when he saw Michael's hand up. "Yes?" "I have a question," said Michael, choosing his words carefully. "You use the term 'cultural genocide.' That's a pretty big term, you know, genocide, the Jews, the Nazis. What exactly do you mean by it when you use that term in this context?"

A slight tension came over the room.

McAdam thought about it for a minute. "OK," he said. "Let me explain it like this." He took his collection of small handheld drums and a couple of pipes. He put them in the middle of our circle. "Imagine that all these things are your culture and your people. Take away your sense of family ..." He picked up one of the drums, handed it to a participant and asked him to go stand alone in a corner. "Then you take away language ..." He handed another drum to another participant and asked her to stand in a different corner. "Then you take away cultural practices ..." Again, the same, this time with Michael, who went to the farthest corner away. "So, you do all that. And then you take all the little children, every single [child] in every family, and you take them away from their parents, and you strip them of everything they know and

▲ Vincent Steinhauer is president of Blue Quills, the first Indigenous-controlled university in Canada.



have. And you do that for the next decade with every child. And then you do it for a century and a half." He looked around the room and pointed to the people standing in the corners—culture, family, language—and then back to us. "And so, all of you, you're who is left. You have no children, you can't practise your culture, you forget how to parent, your language is against the law, you're not allowed to dance or sing or tell stories, you're forced off your land but not allowed to farm. Your money is stolen from you. Everything that you were, everything that your people were, is gone. And it's all been taken away from you under a system of law that you don't understand and didn't agree to and that has been designed to remove you. And now that's your life."

He stopped. The room was quiet. He asked people back to their seats. "Does that help answer your question?" he said to Michael.

Michael was hunched forward in his chair. "... I guess so." He sounded unconvinced, but also a touch insulted, as if part of him was thinking, *But wait a minute, it wasn't me who did that to you.* After lunch, Michael did not return, and I assumed he was simply doing what most of Canada

has been doing for decades: shutting out the truth because it's too painful to confront.

But then there he was the next morning, back in his chair sipping a coffee. We started the day with a sharing circle. There were many tears shed. There was outrage. But more than anything else, there was determination. A commitment to not go back to the same place we'd just come from. "I am going to go back to work tomorrow," said one woman who worked with the City of Edmonton, "and every person in my office is going to know what really happened. They're going to know because I'm going to tell them."

When Michael's turn came, he had things to say. "For the past 15 years, every professional development course I ever took was about accounting. But this has been a little different." He paused and the group chuckled. "The more you learn the more frustrated you become. I just don't know how white people can't get it, can't get what this is about. Being here has been ... well, it's been life-changing."

Makokis and McAdam thanked Michael. And then we kept moving around the circle.

MICHAEL'S EPIPHANY was something I understood and could relate to.

M

When I had finished my tour of Blue Quills with Corinne Jackson, I had gone back to the office of the

university's president, **Vincent Steinhauer**, '01 BPE, '04 MA. I went in and slumped in a chair. The view out his window was of the back of the old school.

"Enjoy the tour?" Vincent said, his eyes crinkling a bit with his own joke.

I told him that I was struggling. "I don't even know how to say it," I said. "I just feel ... I feel so ashamed, so sorry." The emotion was thickening in my throat and my next words were hard to squeeze out. "I feel inadequate, not even qualified or that I have any right to even tell you what I'm feeling or what any of us should do ..."

"That's the best place to start," he said quietly. "With the inner debate. To let people know how conflicted and inadequate you are. That you're searching for answers just like they are."

I nodded, glanced back out at the old building. "I understand how some people, survivors, just can't go in there."

"Yeah, there's some friction between the generations, actually, because some people are scarred by it and want to tear it down. Some of those people are so damaged that they walk the streets under the influence, and not just this town, but in many cities and towns in Canada. And people blame them for what Canada has done to them.

"But others see this place as a symbol of survival and education."



It made me think of what Jackson had told me as we parted. “To me, this is actually a positive place, a place of success,” she’d said. “I got two degrees here. I came for upgrading. I was a dropout. And I managed to pull up my socks and get things done. And now enrolment is growing. We’re becoming more well-known. And all those things that were taken away — the ceremony, the identity — that’s what students learn here, to grow, to come into the

cultural identity that was lost during the residential school time.”

The transformation of Blue Quills from a repository of shame and horror into a conduit for knowledge and hope is not just uplifting but symbolic. It’s what needs to happen in the hearts and minds of Canadians. A few weeks later, I asked Janice Makokis over coffee what such a person would look and act like, a white person who has turned that corner.

“Well, I guess for starters, they’d

understand their privilege. They would understand the privilege they carry as a non-Indigenous person. They would understand the history and issues of Indigenous peoples. They would know when to use their privilege in places and spaces to advocate for Indigenous peoples if there is not an Indigenous person there. And they would know how to work with Indigenous peoples in a respectful way where they don’t try and control the agenda. And they



“THE PUBLIC EDUCATION SYSTEM PLAYS A HUGE ROLE IN SHAPING THE NARRATIVE OF WHAT THIS COUNTRY IS.”

*Janice Makokis,
legal scholar*



Indigenous history be an option.’ The public education system is responsible for a lot of the issues, so that trickles up to the universities, and then their role is to train teachers to understand it all from a different lens. Because then *they* go back in the education system and teach the students.”

It’s too much symbolic weight to place upon the head of one child, yet I couldn’t help but think of Atayoh and the world he’ll occupy by the time he gets to his post-secondary education. Will he follow his mother and grandmother to the U of A? Will he be going to a university that celebrates Indigenous culture? Will he find municipal, provincial and federal governments in which positions of actual power are held by Indigenous people? Will he be able to walk the roads of Saddle Lake and not be tracked by the pit bulls of drug dealers? Will he attend a political science class thinking that he might one day be Alberta’s premier? Or will he be sitting in a classroom wondering why he’s fighting the same fights as his mother and grandmother?

I thought back to those moments immediately after emerging from the sweat, when I’d first met Atayoh. I’d watched him as he scampered around the grassy circle, waving his little arms, his black hair flopping around in the breeze. He was whooping with delight as his grandpa pulled his stick away from him and gave it back, teasing him. Atayoh zipped here and there, waving his stick as if it were a magic wand. The simple joy of it all was visible on his face, the joy of imagining that one swoosh of a stick could change everything.

If only it were that simple. ■

would listen, respectfully, and genuinely want to learn our perspective and values.”

“What’s so hard about that?” I said, laughing.

She laughed, too. “You know, in this process of coming to understand the history and going through this decolonization process, I realized that the public education system plays a huge role in shaping the narrative of what this country is and the relationship between Indigenous and non-Indigenous people. I remember a quote—someone was giving a talk about Indigenous ways of knowing, and how to incorporate that into a teaching curriculum. And the presenter put up a slide that said ‘White privilege is having white history be required and

▲ Atayoh Makokis plays among the dancers at the annual U of A round dance. The ceremony, traditionally held in the winter, is meant as a time for healing and remembrance for the community as a whole.

EDUCATION IS ESSENTIAL ON THE

path to reconciliation, the TRC emphasizes. But implementing the wide-ranging calls to action is a slow and complex process, as many at the University of Alberta are beginning to realize.

By Karen Sherlock

MOVING FORWARD WITH THE CALLS TO ACTION

THE HOPE FOR HEALING is high, but so is the fear of hoping.

Since the Truth and Reconciliation Commission released its calls to action in June 2015, governments, institutions and individual Canadians — most of all, Indigenous peoples — have been coming to terms with what it means. And if, in the end, it will mean anything.

“The optimistic side of me sees how it can all work out. But the realities of how complex this is and the histories of trauma pull me back,” says **Kelsey Dokis-Jansen**, ’11 BSc(EnvSci), ’15 MSc. As an environmental studies grad of Anishinaabe heritage whose master’s research combined Indigenous and western knowledge, she’s aware of the challenges of bridging the two cultures. She brings that awareness to the role she took on last April as manager of Indigenous initiatives in the University of Alberta provost’s office.

“There’s this knowledge that it takes time to build relationships. It’s going to be slow and we have to be patient. But then there’s also this sense of urgency, that we have this window of opportunity. ... That if we can’t deliver, if we can’t show that this can work, it’s never going to happen.”

For post-secondary institutions, the implications of the TRC’s 94 calls to action are far-reaching, almost overwhelming. More than three-quarters touch on education,

directly or indirectly. At the U of A, people are wrestling with the calls to action and what they mean — in their personal lives, in their professional lives and as an institution. It’s a complicated, slow process. And an emotional one.

It’s essential that the university tread carefully and respectfully, Dokis-Jansen says. “Indigenous communities are skeptical of ... non-Indigenous institutions proclaiming, ‘We’ve solved the problem and we know how to move forward.’ It’s a very tricky balance: we know we have all this internal work to do [at the university] and we have systems that need to change, but we also need to do it in consultation with Indigenous communities.”

The university’s new strategic plan, shaped by consultations with faculty and staff, commits to developing “a thoughtful, meaningful and sustainable response” to the TRC report. “What we’re trying to imagine in a pragmatic way is what do we need to put in place over the next three to five years that will have a lasting impact? How do we shift the way the institution operates?” asks Dokis-Jansen.

One challenge has been taking inventory of the many initiatives that already exist, ranging from long-term health research to Indigenous language preservation to course development. At the same time, the U of A is building the resources it needs to begin addressing the long-term calls to action, including hiring additional Indigenous employees and creating an Indigenous support team in the provost’s office (see sidebar).

Marilyn Buffalo, from Samson Cree Nation, has a unique perspective on what’s happening at the U of A. She served as adviser on Indigenous affairs to then-president Harry Gunning from 1975 to 1979 and was founding chair of the General Faculties Council Committee on Native Studies. As of November, she is back serving as cultural adviser in the university’s new Indigenous advisory office. She and the elders and others she worked with in the ’70s helped lay the groundwork for many of the Indigenous initiatives that exist today.

When she worked on campus in the ’70s, there were 15 Indigenous students.



▲ The TRC calls to action have implications for the U of A in its roles as educator, research institute and employer. Among them is the need to develop curriculum, workshops (above) and resources that address Indigenous history and contemporary issues.



"EDUCATION IS WHAT GOT US INTO THIS MESS ... [BUT] EDUCATION IS THE KEY TO RECONCILIATION."

Murray Sinclair in an interview with CBC's Peter Mansbridge



This year, there are 1,100 self-declared Indigenous students. "Thousands of kids have graduated from here, and yes, we should celebrate that, but we have to remember that's not enough. There are 48 First Nations in Alberta, and every one of them should have an Indigenous doctor, nurse, economist, accountant, educator, writer, historian."

In an institution as large and diverse as the U of A, responding to the TRC is complex and disagreement is inevitable. Requiring students to take courses in Indigenous history, for example, as a number of faculties are doing, has led to some push-back. Another source of friction for every research institution is the question of how ceremony, Indigenous knowledge and oral tradition meld with academic rigour.

Chris Andersen, '05 PhD, interim dean of the Faculty of Native Studies, has been at the U of A for almost 20 years as a student, professor and senior administrator. In his eyes, a shift toward reconciliation would look like this: more Indigenous faculty, staff and senior leadership; more connections with Indigenous communities; greater Indigenous content throughout faculties and departments; and campuses on which, from an art and architecture perspective, "we can see ourselves."

Andersen is encouraged by the sheer volume of things going on across U of A campuses, he says, and that the university has committed symbolic and financial resources. "There's a long way to go in terms of the tough stuff ... but I'm really excited about what's happening."

The TRC's greatest value, he believes, has been in sparking public conversation both on and off campuses. "It's getting Canadians to think about what a reset relationship would look like. How do we move from where we are now, where Indigenous peoples are mostly seen as problems to be solved, to where Indigenous peoples are seen as partners to be engaged with?"

"For me it's really important that you think about Indigenous peoples as partners that you want to engage with because you think we have good things to contribute to the conversation." ■

Responding to the TRC at the University of Alberta

- ▶ An Indigenous advisory office has been created within the provost's office to support faculty and staff in working to fulfill the calls to action.
- ▶ The provost's office has funded the hiring of 22 additional Indigenous faculty and staff across eight faculties and units, increasing the number from 17 to 39 since June 2015.
- ▶ An Indigenous strategy is being created to act as a guiding document across the university.
- ▶ A university council of elders is being developed with representation from different Indigenous communities.
- ▶ A new Indigenous faculty and staff group is being created to support employees, particularly newcomers, and to advise the president and provost.
- ▶ Two working groups, created in direct response to feedback from Indigenous communities, are examining current U of A practices: one in research and community engagement and one in content development.
- ▶ The Centre for Teaching and Learning has hired an Indigenous content development adviser to help develop new course content specific to the needs of different faculties.
- ▶ An online Indigenous hub has been created to consolidate information about university resources, initiatives and events.
- ▶ Faculties, campuses and departments have hosted conferences and workshops, implemented courses and worked on numerous initiatives related to the TRC.
- ▶ Workshops and resources have been developed to educate U of A employees about Indigenous history and guide them in incorporating Indigenous knowledge and protocol.

In its journey across the country speaking to residential school survivors and other Canadians, the Truth and Reconciliation Commission recognized the power of creative expression as an essential part of reconciliation.

The arts help bridge cultural divides, opening new avenues for learning about our shared histories, responsibilities and visions of the future. They provide a platform for alternative voices to challenge the settler-dominated telling of Canada's history and its present reality. And the arts can be healing and transformative — for both Indigenous and non-Indigenous peoples — by giving voice to unspeakable truths.

“The arts have opened up new and critical space for survivors, artists, curators and public audiences to explore the complexities of truth, healing and reconciliation,” the TRC report noted.

Three artists reflect on their work related to truth and reconciliation.

By **Stephanie Bailey**, '10 BA(Hons)

LANA WHISKEYJACK

▼
TITLE OF WORK

**Exploring Intergenerational
Trauma Series, No.1**

Acrylic on canvas, 2015

**“ART IS LANGUAGE THAT
CARRIES SPIRIT. I WANT
TO SPEAK MY TRUTH, TO
EDUCATE, TO CREATE
DIALOGUE AND TO SHARE
GOOD MEDICINE.”**

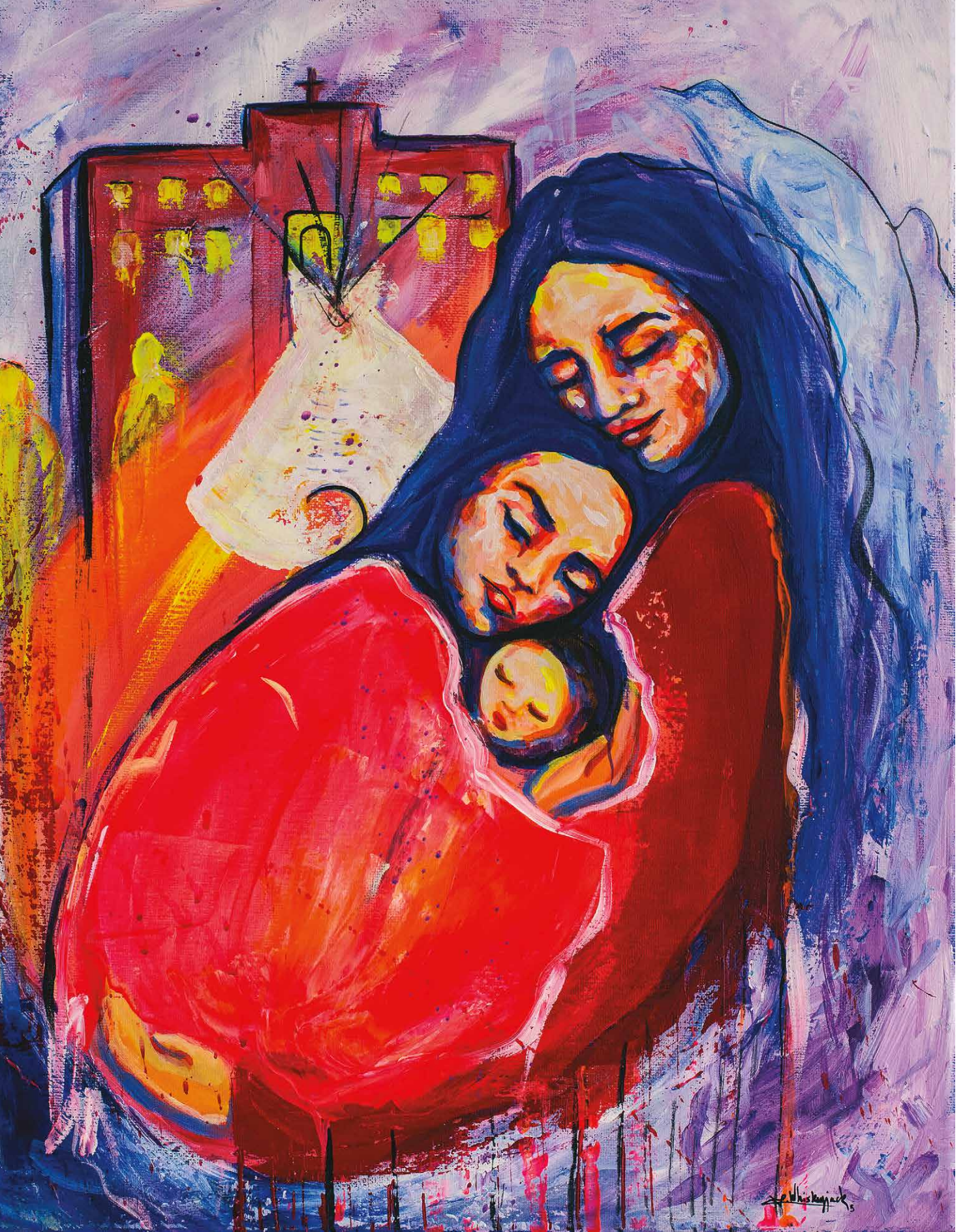
Lana Whiskeyjack

About the Artist

Lana Whiskeyjack is a multidisciplinary Cree artist from Saddle Lake Cree Nation in northeastern Alberta. Among her early influences were her mother's creative skills in traditional arts and her grandmother's gifts in quilting and song. Whiskeyjack studied visual arts at Red Deer College and the U of A, and environmental sculpture at Pont-Aven School of Contemporary Art in France. She has a BA and MA from Carleton University. She is now reprogramming her brain and filling her spirit by completing her PhD, combining academic and artistic skills at the University *nuhelot'ine thaiyots'i nistameyimâkanak* Blue Quills, a former residential school attended by her mother and grandmother. Whiskeyjack works in the U of A Faculty of Extension as an Indigenous visual arts scholar.

In the Artist's Words

“I began this series after a very challenging time in my life, when I realized how much the intergenerational trauma of Indian residential schools affected me and my relations. This trauma ruptured my inherent strength and my connection to the wombs I came from. When I feel stuck in those dark moments, I go to my ceremony of creating. I smudge, pray, pick up a paintbrush and transform my pain into a teaching. Each painting in the series represents a connection of a grandmother, mother and daughter. This painting represents the connection of my grandmother, mother and me, as I need to see them —blanketed by love, security and strength in spite of the trauma of residential schools. During the process of creating this series, my vision changed from one of trauma to resilience, with the final painting of me as a grandmother with my daughter and granddaughter.”



JANE ASH POITRAS

About the Artist

Jane Ash Poitras, '77 BSc(Spec), '83 BFA, '15 DLitt (Honorary), is a painter, printmaker, lecturer and writer of Cree descent. Born in Fort Chipewyan, Alta., she was orphaned at age six when her mother died of tuberculosis. She spent time in foster homes before being raised by a woman in Edmonton. After completing an MFA at Columbia University, Poitras went on to influence the development of a new visual vocabulary for First Nations perspectives in contemporary art. Her unique style combines postmodern art-making techniques—like collage and found objects—with a deep commitment to the politics and issues common to Indigenous peoples. She was a sessional lecturer in the Faculty of Native Studies for more than 20 years and has lectured extensively internationally.



"I THINK THAT THE ROLE OF AN ARTIST TODAY IS TO BECOME FREE, TO TRANSCEND. THEN THEY CAN TRANSFORM, ENLIGHTEN AND BECOME EMPOWERED."

Jane Ash Poitras

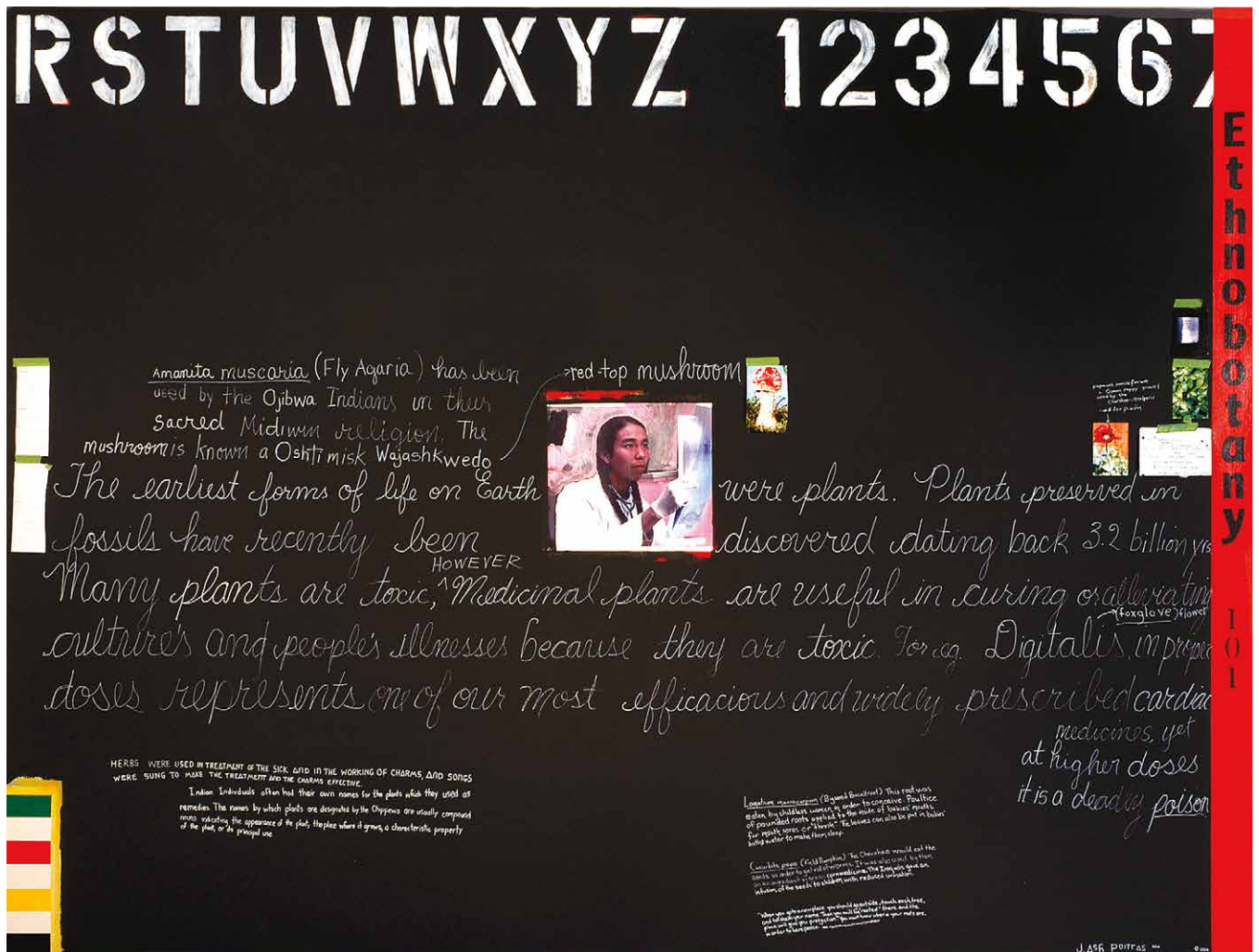
In the Artist's Words

"Residential schools were designed to assimilate Indigenous peoples, taking them from their families and denying their language and culture. They were treated not as equals, but as secondary citizens, trained to be kitchen help and farm workers. This strategy rejected the rich history, knowledge and wisdom they had to offer. It is satisfying that their valuable contributions, which were denied by systematic assimilation, are now at the forefront of many scientific fields. Indigenous people are now taking leading roles in the evolution of ethnobotany, environmentalism and the inclusion of traditional healing in modern medicine, among others." [Two panels of this large-scale work, 25 feet x 9 feet, graphically contrast the history of forced assimilation, on the left, with the academic and professional achievements of Indigenous peoples today, on the right.]

TITLE OF WORK

Potato Peeling 101 to Ethnobotany 101

Mixed media on canvas, 2004



“ART MOVES US BUT DOES NOT NECESSARILY MOVE US TO ACTION. ... IT CHANGES OUR INDIVIDUAL AND COLLECTIVE IMAGINARIES BY PARTICLES, AND THESE NEW PICTURES OF THE WORLD CAN INFLUENCE BEHAVIOUR.”

David Garneau

DAVID GARNEAU

▼
TITLE OF WORK

**Not to Confuse Politeness
with Agreement**

Oil on canvas, 2013

About the Artist

David Garneau is a descendent of Métis activist and homesteader Laurent Garneau, who used to own part of the land where North Campus now sits. Born and raised in Edmonton, Garneau received a BFA in painting and drawing and an MA in English literature from the University of Calgary. He taught at the Alberta College of Art and Design (1994-99) and is now associate professor of visual arts at the University of Regina. Garneau is interested in creative expressions of contemporary Indigenous identities and moments of productive friction between nature and culture, materialism and metaphysics. He is currently working on a public art project for the Tawatinâ Bridge, part of a new LRT line in Edmonton.

In the Artist's Words

“This painting is based on a popular postcard from the 1950s. The photographer is W.J.L. Gibbons of Calgary and the image features an unknown young Mountie and Ubi-thka Iyodage (1874-1970), also known as Chief Sitting Eagle or John Hunter, who was a prominent leader of the Chiniki band of Stoney Nakoda people of southwestern Alberta. I reversed the image to suggest some irony (the men are now shaking their left hands). I wanted not simply to reproduce the image but re-present it. The image is of an “Indian” and a representative of the state’s power. I suppose the intention of the original image was to show the old giving way to the new country, but the young man (who isn’t given a name) is clearly out of his league. I repurposed the image to suggest two very different ways of thinking and seeing the world.”





The TRC findings are not easy to talk about, but talking about them is key to healing and reconciliation. Three groups of people get the conversations started.

Photos by John Ulan

Three educators discuss how Indigenous and non-Indigenous people can work as allies

HOW WE CAN WORK TOGETHER

From left: Fay Fletcher, Pat Makokis and Etienna Moostoos-Lafferty





FOR MORE THAN A DECADE,

Pat Makokis and Fay Fletcher have worked together to bridge two worlds. A young educator asks how she can emulate this “ally work” in her own life.

Pat Makokis, '79 BEd, is from Saddle Lake Cree Nation and has a doctorate in education.

Fay Fletcher, '84 BPE, '94 MSc, '04 PhD, is associate dean in the Faculty of Extension and was born and raised in Edmonton. **Etienna Moostoos-Lafferty**, '09 BEd, is from Sturgeon Lake Cree Nation and works educating teachers about reconciliation.

ETIENNA MOOSTOOS-LAFFERTY:

This is really a mentorship conversation for me. I've seen you two ladies talk and I felt the universe aligned that day and I was meant to be there, so thank you. Part of the work I'm interested in is ally work. Is ally work or allyship the right term?

FAY FLETCHER: It's come up often, that the terms “ally” and “settler-ally work” are problematic. We're aware of that and we're working through what the language and terminology should be. But we've found it's a useful way to guide the relationship with each other. It's relational work, and ally fits for now.

PAT MAKOKIS: The other day, we were at a workshop and I thought I'd help people to understand where I'm coming from [when I speak of ally]. I have a two-spirited son [an Indigenous LGBTQ person], a member of the gay

community. I'll never be two-spirited but I'm connected to my son biologically. I am connected to that community relationally for the rest of my life. I have a personal obligation to lift that [community] up. I see myself as having a deep responsibility to be an ally in that context. I must walk with them, do what I can.

FF: Early in the work, the concern was, “You're not Indigenous so who are you to do this work?” It's something I struggled with for a long time. Then I met Pat. The way she's described being an ally fits well. I'll never live the Indigenous reality, but I do want to walk alongside and open those spaces for the relational work we need to do together.

PM: In service to our children, when we reflect upon that, it calls all of us to a deep responsibility for humankind. If we want a better world, we need to think about our role in understanding the colonial history in this country, because when we understand the history, then how do we move into that space of what is an ally and how will I become an ally?

EM: What are examples of how people can be an ally?

FF: We as a faculty have done this work for years. It was a dream come true

when Pat came to the Faculty of Extension. It's really impacted the work we do because of Pat's desire to teach people the impact of the history. People get paralyzed. They fear that they might do something wrong, so they slip into doing nothing. Or they might face legitimate anger. One thing as an ally is just beginning that journey. That might mean starting to read, having conversations, sitting down with Indigenous peoples and respectfully engaging in conversations. My role as an ally at the university has been to use that space to bring Indigenous knowledge into the university and extend the richness of the university.

EM: A lady in the North once told me this quote: “nothing about us without us.” What does that mean for creating that space? What does that look like in institutions?

PM: I would say that's inviting us to think about how will we work together in the different faculties to thread Indigenous knowledges as core. If that's the case, humanity will be better for it.

EM: In the book *A Knock on the Door* [2015], they describe reconciliation as creating mutually respectful relationships between Indigenous and non-Indigenous peoples. What does this mean for Indigenous people?

PM: Indigenous peoples have to walk through the pain. We've experienced and continue to experience blatant racism, and we carry pain and trauma. With that

comes the anger, and we have to be gentle with ourselves and figure it out. The first part of reconciliation is figuring out what is truth. People have to look at this history. I think people will be horrified when they realize that people could do this genocidal act. It's a hard walk.

EM: In my conversations with elders, reconciliation is about time. What I tell teachers is that while we're ready to talk about reconciliation, there's still people in pain.

FF: We have to acknowledge that.

PM: It's a journey and it's going to be lifelong.

EM: It's good work, but difficult. For me, it's the uplifting piece that keeps all of us going in this work. Charlene Bearhead [project co-ordinator for the Alberta Joint Commitment to Action: Education for Reconciliation] said there is a window open and we need to do as much work as we can. Someone else said there's a light. I'm wondering what we can be doing while the window's open.

PM: We have to jump. We have to go into those spaces and places; we have to have conversations with potential allies. In the alumni community, it would be the same. It would be inviting grads into these conversations. The window of opportunity is here and now and we must take it. The hardest part of that journey is going to be from our head to our heart, when we explore our training, our education, our belief systems and what these [university] walls have

contributed to that. And when we think about what the heck has happened in this country, because that's been the biggest secret. It's kept us from knowing each other. Reconciliation will allow us to ask how we can have positive relations with each other. Let's have coffee and conversations about having good relationships.

EM: Thinking about Roberta Jamieson's message [at the Visiting Lectureship in Human Rights at the U of A; see page 61]: you're no good to us in the reconciliation process if you're consumed with shame and guilt. Honour that, recognize that, but move on. Would that be your message to other people?

FF: I was one of those paralyzed people. You can ask people to move beyond that, but unless you provide people the space to move beyond that. ... Pat was the person who created that space for me to come out of that. It's an incredibly difficult thing to ask someone who's angry and in pain to create a space for people who represent that history, but it's an important piece of moving forward. Every day in my heart I thank Pat for her persistent humility. It's a huge ask, but everybody's going to have to step outside their comfort zone.

EM: You mentioned that the TRC can't just be another moment in time. How do we sustain and maintain this momentum?

PM: We have to push and push hard politically at all levels. ... I would say that we need to invite a conversation

"IT'S A HUGE ASK, BUT EVERYBODY'S GOING TO HAVE TO STEP OUTSIDE THEIR COMFORT ZONE."

Fay Fletcher,
associate dean,
Faculty of Extension

into exploring that we are all treaty people. Figure out what that means in the relationships going forward. It's an invitation to look into that history of the treaties when the elders were signing them, the Crown were signing them ... to explore what they mean today.

FF: It's never out of the ordinary for an Indigenous person to say "I'm a Treaty 6 person," because they're labelled Indigenous people by treaty. But the reality is my ancestors as non-Indigenous people are also a part of that treaty agreement. We are all Treaty 6 people.

EM: As a young Indigenous educator, what is some advice you can give me to walk in both worlds and take care of myself? For a lot of us, this isn't a job, it's personal. I got into this [education] because of my grandma and her story. She always talked about the nuns and the mission but I didn't really know what she was talking about. It wasn't until college that I asked her about it. And

How to Have Those Difficult Conversations

Being an ally can sometimes lead to challenging conversations. U of A professors offer a few thoughts that might help.

By Omar Mouallem

► Use Examples, Not Statistics

Don't try to persuade people with statistics and facts. Instead, try human stories that appeal to a person's sense of fairness, family or community, suggests political science professor David Kahane. Developing perspective helps. Try to see the world through the opposition's eyes, then respond with a personal anecdote that offers an alternative view.

► Admit Your Privileges and Biases

"People rarely think negatively of a group they belong to," says gender studies professor Amy Kaler. It helps to reflect on how, for instance, race, gender or education might contribute to success—or have the opposite effect for someone of a different race, gender or socio-economic background.

► Talk to People in Person

"We need to enable people to talk to others on buses and elevators and at the dinner table," says political scientist Malinda Smith, '93 PhD. It's tempting to dive in but social media bickering will get you nowhere fast. "The stronger remedy is ... being out there in the political and civic world in ways that do bring us into contact with people with more diverse views," echoes Kahane. "Skilful action is built on this kind of conversation."

she cried. If you've ever seen your grandma cry—it'll break your heart. It moved me so much that I decided I wanted to change this for her. She went to Sturgeon Lake residential school from about age five to 15. She attended with her twin sister, Elsie. They were fortunate to have each other. She's a brave old lady now who's so adorable. I'm fortunate that she can tell her stories. And I think it's healing for her, too. And she's one of the elders who will say, "It's about time this work is happening." Her story keeps me going.

PM: I stay close to community and I stay in ceremony. I'm part of the fasting community and other ceremonies. That grounds us and keeps us spiritually strong and reminding us of our responsibility to our community, and to do that in a kind and loving way and think of the children seven generations ahead. I bring my allies into the ceremony. We're all related, and if we're all related, how do we treat each other in doing that collective lift? ■

This conversation has been edited for length and clarity.





Three students and one alumna talk about their university experiences

INDIGENOUS ON CAMPUS

From left: Shana Dion, Grant Bruno, Robin Howse and Tiffany Orenda Johnson

WE ASKED THREE STUDENTS AND THE

director of the University of Alberta Aboriginal Student Services Centre to talk about their experiences at the U of A. All three students are the first in their families to go to university and two have parents or grandparents who attended residential schools.

By **Rhonda Kronyk**, '04 BA(Hons), '07 MA

Grant Bruno, '16 BA(NativeStu), from Maskwacis, Alta., is working on a master's degree in the Department of Resource Economics and Environmental Sociology. **Robin Howse**, a second-year student in the Faculty of Native Studies, has roots in the Miawpukek First Nation and was raised in Treaty 6 territory in Alberta. **Tiffany Orenda Johnson**, a third-year student in the Faculty of Agricultural, Life and Environmental Sciences, has family from Samson Cree Nation and Peepeekisis Cree Nation. **Shana Dion**, '05 BA(NativeStu), from the Kehewin Cree Nation, is the director of the Aboriginal Student Services Centre.

"THE OUTRIGHT RACIST OR IGNORANT THINGS THAT ARE BEING SAID SOMETIMES, IT'S HURTFUL TO HEAR."

Robin Howse, student



Rhonda Kronyk: Can you begin by sharing some of your personal experiences at the U of A?

Robin Howse: I am very light-skinned and, as such, I don't see as much direct racism as somebody who's visibly Indigenous. But I listen to conversations that go on on this campus and it blows my mind. The outright racist or ignorant things that are being said sometimes—it's hurtful to hear. The fall before I came to Native Studies was when the teepee was "TP-ed" [defaced with toilet paper]. Hearing that, I was like "What? At the U of A?" Then the attempted arson of the Red River cart, the vandalizing of the Aboriginal Students' Council lounge, the racism on social media ... Where do we go from here? I don't want my kids to be dealing with it when they come here.

Tiffany Johnson: I've slowly become disenchanting with being able to celebrate my culture at the U of A. There's so much covert racism as well as overt racism—certain practices that sororities and fraternities have here that make fun of Indigenous people. At a flash round dance in the middle of Quad, someone was standing behind us and ululating.

Just outright racism. I don't feel like this is a safe space as a student. I don't feel like the administration is doing anything to protect me as an Indigenous woman.

Grant Bruno: When we're talking about racism, what we don't want is sympathy. I don't feel sorry for myself. In the classroom, you get students saying things like, "Why are we learning Indigenous history? European history is superior." And the professor doesn't do anything. People are allowed to spew ignorance and aren't being challenged. That's what I have a problem with.

Shana Dion: Hearing these stories, it's really hard to not be angry. I want students to be proud. I want the university to be a place where they feel respected. ... The responsibility of faculty, professors, admin—when something happens on this campus that disrespects First Nations, Métis, Inuit peoples, that's an open door for conversation to happen. What I know here, as a former student and now in administration, is discrimination of our people happens every single day, and it's not about asking for an apology or sympathy, it's coming to an understanding as human beings.

RH: If the university wants to talk about its truths, it should start by incorporating Indigenous knowledge and histories into each aspect of the education system. Seeing that presence of [Indigenous] staff at the university is also big for me—professors but also elders; those knowledge keepers are our original professors.

GB: You go to an Indigenous literature class not taught by an Indigenous person, why is that? Why is that person telling our story? I've had a professor tell me the sweetgrass story, which is something I hold very personal; I was gifted the sweetgrass story, and that story changed my life. It was butchered by a professor [who] was well-meaning, I know, but at the same time, there's ignorance still. They don't realize they can actually hurt people.

RH: I go into classes where western science is the be-all and end-all and traditional knowledge, if mentioned, is "less than." It's hard for me, coming from a perspective where I hold traditional knowledge very high.

GB: One of the big things for me is supporting the students. The university does a really good job of selling itself as a place of growth and opportunity. It's the followup that I find inadequate. There's so much trauma with these students—it could be intergenerational, it could be childhood—and as an adult, you bring that with you to university. They should have supports in place for students.

TJ: When you talk to professors, some almost brush off intergenerational trauma sometimes. They're like, "Yeah, but we're talking about now." ... I deal with education students, nursing students, sociology students, human ecology students, and there's such a gap of information. The truth isn't acknowledged.

RH: The majority of students don't know whose land this was originally or why they have the privilege of living and playing and learning on these lands.

SD: As first-generation survivors, we're new to understanding this [colonial history], too. We're learning this as the nation is learning this. This is something that was very shameful. So, as this nation is trying to move toward reconciliation, we're trying to find that truth within ourselves. We still need to heal.

RK: How do you cope with these challenges?

GB: For me, it's community. I'm able to go engage with like-minded individuals here at the [Aboriginal Student Services Centre]. Students have to support students, because it's not coming much from elsewhere. Another thing I've been doing is a lot more ceremony. That rebalances me. The fact that students are here should be celebrated. We should be able to celebrate on our own terms at the university. [We] have to focus on the positives, it's not all negatives.

TJ: I'm pretty outspoken. I advocate a lot for myself. When somebody is blatantly waving their ignorance flag out there, I want to know what the root is, why they have that stereotype. It's also important to find allies—other students, professors. There are a lot of people who are open to discussing what happened. I've even invited people from my classes to have stew and bannock

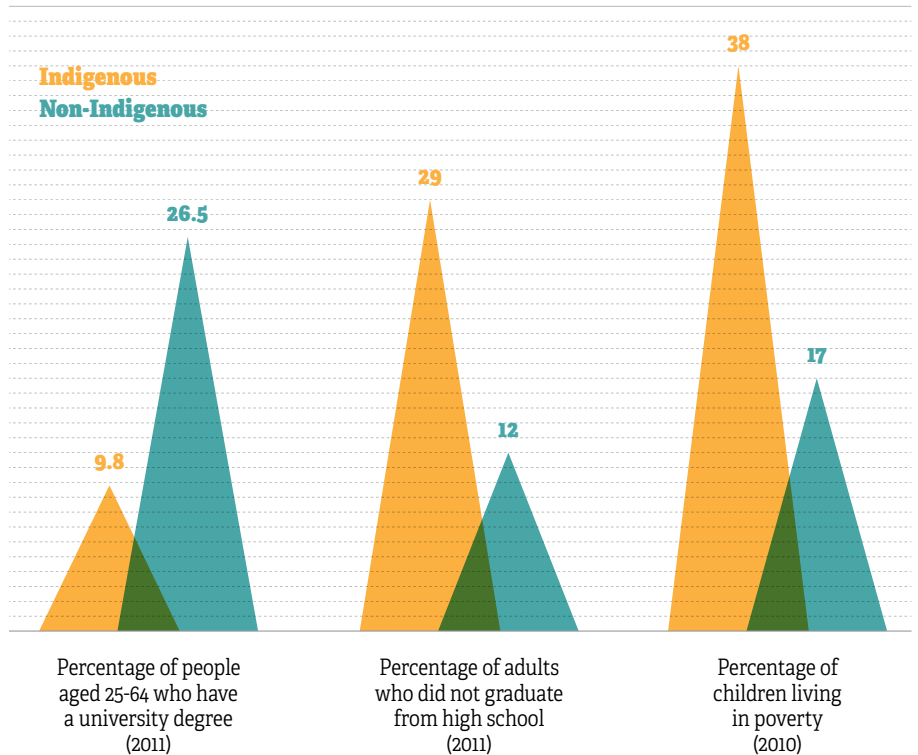
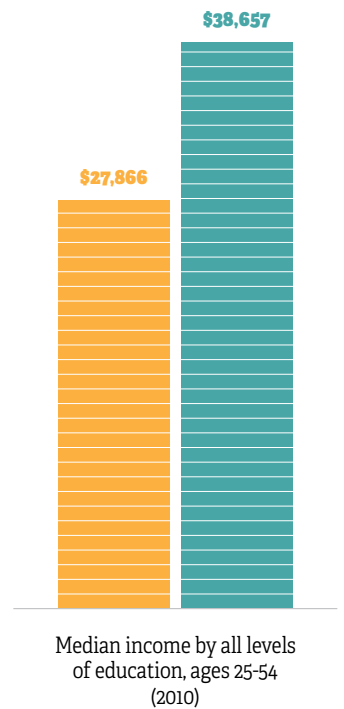
How a Degree Makes a Difference

It's a well-understood cycle. A good education leads to greater financial stability, which leads to increased opportunities for the next generation. Indigenous people with a university degree earn 50 per cent more than their peers with a high school diploma, according to a 2011 Statistics Canada survey.

But that advantage is still out of reach for many. Annual funding increases for First Nations schools have been capped at two per cent since 1996, about half the average for provincial and territorial school systems. (The Liberal government promised to lift the two per cent cap in 2016, but it remains to be seen how this will play out.) In 2004, the federal auditor general reported it would take 28 years for First Nations communities to attain the national average for high school graduation.

"One of the most far-reaching and devastating legacies of residential schools has been their impact on the educational and economic success of Aboriginal people," notes the TRC report, which called for sufficient funding and a better strategy to close those gaps within one generation.

Here is a snapshot of how education and other opportunities differ between Indigenous and non-Indigenous people.



Dates represent most recent information available from Statistics Canada. Sources: Universities Canada; Truth and Reconciliation Commission Final Reports; 2011 census; Canadian Centre for Policy Alternatives; National Household Survey.

at ASSC [the Aboriginal Student Support Centre].

RH: Ceremony is a big one. If I didn't have ceremony in my life, I wouldn't be here.

RK: All four of you are parents. Can you talk about being a parent and a student?

GB: The reason I'm in post-secondary is I became a father. To set a precedent for my boys gives me the biggest smile because they're going to see Dad do it. And my sister recently enrolled in the university because she saw me do it.

RH: We have two children, five and seven, and I think they're what saved my life and brought me here. They're my motivation. ... I'm in environmental conservation and sciences [because] I want to create a positive impact on the future of our planet and Turtle Island [North America] so our children and grandchildren and great-grandchildren will benefit from the gifts we've been given.

TJ: I saw intergenerational trauma and knew I wanted to be a different parent. Our parents mean well, but when you're parented by an institution [residential

school], it has a huge effect. ... My father was in one of the last residential schools to close in Alberta. He spent almost eight years in residential schools and during that time he became an orphan, so he went straight into foster care. ... Having my son made me not want to repeat the hatred taught in residential schools. I'm effecting change for him and his children.

RK: What would you say to students or alumni who don't know how to move forward?

SD: Allow us the space to be proud, to attend ceremony, to allow ceremony on campus and to speak our language without the barriers of discrimination.

TJ: People don't realize that we're parents and regular people. Other than the devastating effects of colonization, we're just humans. We want to live our lives and be our best selves.

RH: Build connections with Indigenous people and take time to educate themselves. The Faculty of Native Studies just released its massive open online course, Indigenous Canada. It's a great way to get to know Canada's history and Indigenous ways of life.

GB: In the age of information, ignorance is a choice. I'd like to challenge readers—alumni, administration, students—to do their research. I'd like to challenge Indigenous students to use their voice ... the fact that you're walking on campus means you've already succeeded. ■

This conversation has been edited for length and clarity.

Reading Toward Reconciliation

As moderator of A Conversation About Reconciliation, hosted by the Edmonton Public Library (see page 60), Shelagh Rogers shared a selection of fiction, non-fiction, poetry and children's books that explore residential schools, reconciliation and Indigenous identity. The full list of 45 books can be found at epl.ca under EPL Picks.

Compiled by Heather O'Sullivan, Gabriola Island Local Trustee, Islands Trust, in consultation with Shelagh Rogers

▼
NON-FICTION 2013
The Inconvenient Indian: A Curious Account of Native People in North America
by Thomas King

Thomas King offers a critical and personal meditation about what it means to be "Indian" in North America.

▼
NON-FICTION 2015
The Right to Be Cold: One Woman's Story of Protecting Her Culture, the Arctic and the Whole Planet
by Sheila Watt-Cloutier, '09 LLD (Honorary)

Sheila Watt-Cloutier explores the parallels between safeguarding the Arctic and the survival of Inuit culture in the face of environmental degradation.

▼
YOUNG ADULT 2015
The Outside Circle: A Graphic Novel
by Patti LaBoucane-Benson, '90 BPE, '01 MSc, '09 PhD, and Kelly Mellings, '00 BFA

Patti LaBoucane-Benson draws on 20 years of work and research on healing and reconciliation with gang-affiliated and incarcerated Aboriginal men to tell the story of two brothers surrounded by poverty, gang violence and drug abuse who try to break free of the trauma in their lives.

▼
CHILDREN 2016
I Am Not a Number
by Jenny Kay Dupuis and Kathy Kacer

The story of co-author Dupuis's grandmother, Irene

Couchie Dupuis, who was taken to residential school in 1928, is told through the eyes of eight-year-old Irene.

▼
POETRY 2016
Burning in This Midnight Dream
by Louise Bernice Halfe

In this collection, Louise Bernice Halfe responds to the emotions, memories, dreams and nightmares that arose in her as the Truth and Reconciliation process unfolded.

▼
FICTION 2001
Monkey Beach
by Eden Robinson

Eden Robinson combines joy and tragedy in a story of grief and survival and of a family on the edge of heartbreak, set in the Haisla settlement of Kitamaat on the British Columbia coast.

▼
POETRY 2015
The Pemmican Eaters
by Marilyn Dumont, '90 BA

Marilyn Dumont recreates a sense of the Riel Resistance period and Batoche through the eyes of those who experienced the battles. Winner of the Stephan G. Stephansson Award for Poetry.

▼
FICTION 1998
Kiss of the Fur Queen
by Tomson Highway

Tomson Highway infuses stark realism with the magic of Cree culture and blends tragedy with comedy in the story of the Okimasis brothers' fight to survive.

"PEOPLE DON'T REALIZE THAT WE'RE PARENTS AND REGULAR PEOPLE. ... WE WANT TO LIVE OUR LIVES AND BE OUR BEST SELVES."

Tiffany Orenda Johnson, student



CHILDREN 2015

Missing Nimâmâ

by Melanie Florence

This story follows the life of Kateri, a young girl growing up with her grandmother. Her absent mother is among Canada's missing and murdered Indigenous women. As Kateri grows up, her mother is always there, watching her child grow up without her.

NON-FICTION 2015

A Knock on the Door: The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada

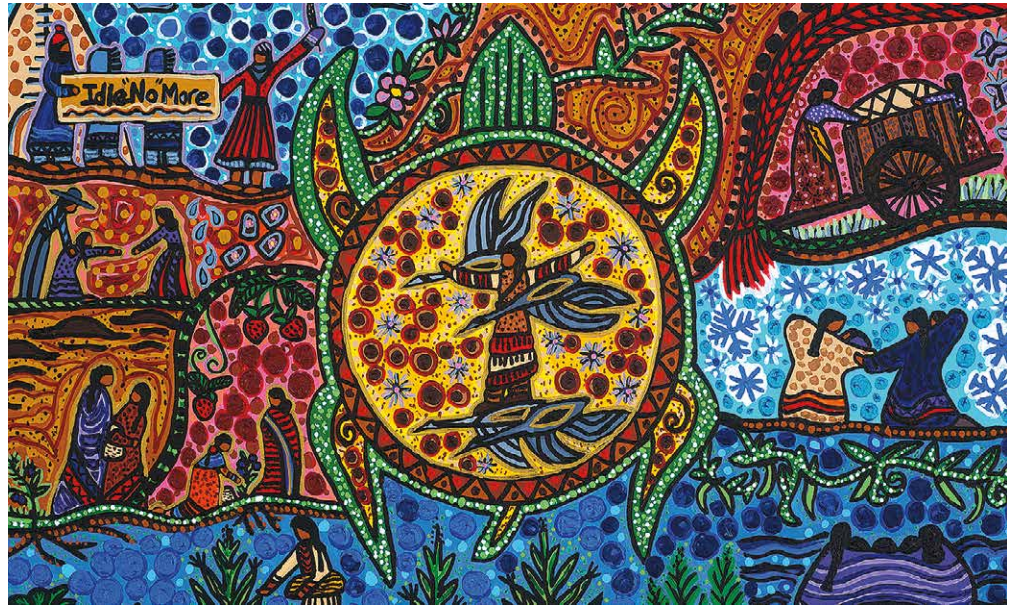
Published in collaboration with the National Research Centre for Truth and Reconciliation, the book gathers material from the several reports the TRC has produced to present the essential history and legacy of residential schools.

YOUNG ADULT 2010

Fatty Legs: A True Story

by Christy Jordan-Fenton and Margaret Pokiak-Fenton

A moving memoir of an Inuit girl who emerges from a residential school with her spirit intact.



New MOOC focuses on Indigenous Canada

Indigenous Canada, a free massive open online course offered by the Faculty of Native Studies at the U of A, explores Indigenous peoples' history and contemporary issues from their perspective. From storytelling and Indigenous culture to land claims and legal rights, the 12-week course offers a historical and critical perspective on national and local relationships.

ualberta.ca/courses/indigenous-canada

HOW TO LEARN MORE

Resources for exploring the past, present and future of First Nations, Métis and Inuit peoples

Truth and Reconciliation Commission of Canada

Links to findings, reports, survivors' statements and more trc.ca

National Centre for Truth and Reconciliation

Preserves the memory of the residential school system and legacy umanitoba.ca/centres/nctr/index.html

U of A Indigenous Index

Links to resources, programs and events at the U of A ualberta.ca/aboriginal-indigenous

Indigenous and Northern Affairs Canada

A federal government website with information about Indigenous groups, treaties, funding and programs. aadnc-aandc.gc.ca/eng

United Nations Declaration on the Rights of Indigenous Peoples

un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Historica Canada

Offers a timeline of residential schools and more thecanadianencyclopedia.ca

Métis Nation of Alberta

The Métis government for Métis Albertans albertametis.com

Inuit Tapiriit Kanatami

Advances the rights and interests of Inuit in Canada itk.ca

Reconciliation Canada

Devoted to reconciliation programs and initiatives reconciliationcanada.ca

Reconciliation in Solidarity Edmonton

A group of citizens committed to supporting reconciliation in words and actions facebook.com/RISEEdmonton

Canada's History Society

Webinars offering insight into Canada's treaties canadashistory.ca/Explore/Webinars

First Nations Child & Family Caring Society of Canada

Serves Aboriginal children and families fncaringociety.com

Tarene Thomas, Indigenous student blogger

woablog.com/author/tarene-thomas



After seven years spent listening to residential school survivors, two TRC commissioners remain hopeful about the future

A CALL TO BEAR WITNESS

From left: Wilton Littlechild, Shelagh Rogers and Marie Wilson



NEARLY TWO YEARS AFTER

the Truth and Reconciliation Commission's final report, two of the TRC commissioners talk about what has happened since and how Canadians can move forward.

Treaty 6 Grand Chief Wilton Littlechild, '67 BPE, '75 MA, '76 LLB, '07 LLD (Honorary), is from the Cree community of Maskwacis and spent 14 years in residential schools. He is the first First Nations person elected to Parliament. Marie Wilson, who will receive an honorary degree from the University of Alberta in June, is a journalist, teacher and senior executive manager. Wilson and Littlechild, along with Murray Sinclair, were commissioners of the TRC. This excerpt is from A Conversation About Reconciliation, part of the Edmonton Public Library's Forward Thinking Speaker Series (ep.l.ca). The event was moderated by Shelagh Rogers, CBC journalist and honorary witness to the TRC.

Shelagh Rogers: Where are we right now, as we look at the scale of having the truth? Where are we on the road to reconciliation? What do you think? What do you see?

Wilton Littlechild: Many times, at least in the early stages, survivors told us—or asked me directly a couple of times—“What makes you think you're going to believe me? I've told my story seven times and no one believes me.” We heard of children who tried to tell their parents about the abuse they were suffering in school and the parents didn't believe

them. So, there is a right to be believed. And you, each and every one of you, also have another right: the right to know. You have the right to know the truth of what happened.

So, where are we? Well, we've had a tremendous, I believe, a tremendous beginning on this path of reconciliation. I've been to over 75 communities since we gave our final report and I'm very, very encouraged about what I see across the country. I see, for example, colleges and universities getting together for the first time as post-secondary institutions, to look at the calls to action on education, that cluster on education, and mapping out five years forward. I went to boardrooms, especially in the city of Calgary, where private industry wanted to know what can we do from the private sector.

So, in the schools, in the communities, in the boardrooms, in government chambers, council chambers, legislatures, I see and I feel this commitment, and it's so, so encouraging for me. Because the biggest fear I had as a commissioner, knowing the history of some of the previous commissions, was that our report would just sit on a shelf and gather dust.

But you know what? Thanks to Alberta, thanks to Canada. ... When the federal government says, we're addressing 41 of the 45 calls to action directed at us as the

government, I think that's great. When a prime minister directs the ministers—all of them—about reconciliation and actually sends a mandate letter to the minister of Indigenous Affairs, called on her to continue the work of truth and reconciliation, and the next sentence was, “And begin with the implementation of the UN declaration.”

If we were gathered here two years ago and I said that, “You know what? Canada's going to implement the UN declaration,” you would have said, “Uh-oh, that Willie ... the residential school finally got him.” [Laughter] You would have thought I was nuts. But here we are, here we are in Canada, embarking on this journey. So, I'm really encouraged, Shelagh, about where we are now because it's a tremendous start, I think. People say, of course, we have a long way to go, but still, we've got a tremendous start.

SR: Marie?

Marie Wilson: I come from a journalistic background before the commission work and so, you know, I am a trained skeptic. [laughter] That's my professional grooming and I would say that we have to keep our eyes on the game plan. Because a lot of talk is a lot of talk. Activity is not consequence. Activity is not result and activity is not change. So, I do believe fully that a lot of dialogue is necessary. But we are always starting from the beginning, so we have this dual role of constantly restating and starting from the beginning while trying to make [progress].

As citizens, we must play our role as government, to act

as if we are the government, and make sure that we are giving the direction to the leadership that we elect and that we hold them to deliver on it. Because in the end, down the road, if nothing changes it won't matter what we said we promised to do. We've already had that experience with treaties, which were both legal and moral promises—and they have been broken so many times they can't be counted. We need to be vigilant and make sure that no one is let off the hook and let off their promises toward reconciliation. And that the talk is actually delivering some practical changes.

SR: There are a lot of people who would love to know what individuals can do—two or three simple actions that will push reconciliation forward. If they've never done anything before, what should they do?

MW: Well, I always start with this one. [Have you] read the 94 calls to action of the TRC? Start there. Read that. It's, I always say, not 94 pages, it's about 10 pages. Very readable.

And then I say, as you read it, be consciously asking yourself, Where do my initials belong? What is my profession? What is my personal life? What is my faith community? What are my personal affiliations? See where your name belongs. And then figure out from there whether it's something you, yourself, can do or others.

Because a lot of people in here are involved in book clubs—this is, after all, the Edmonton Public Library event—put it on your reading list. Read the

calls to action and read the summary report of the Truth and Reconciliation Commission and engage in conversation. There are many residential students, experts in their field, who are available to come and engage with you in conversation. Why not do that? You will build relationships by doing that. And deepen your understanding of things.

WL: I think, for me, it is to reach out. Reach out to us or reach out to a neighbour and have a dialogue or a discussion. I sometimes reflect on an experience I had when I was in a previous life and coming back from the United Nations, where I worked for a long, long time, to report back to the elders. And I said, "Well, I came back from the UN again and this time dialogue almost broke out." [laughter] So I think reaching out to someone, and just having a dialogue, is a good first step in terms of what can an individual do. So, reach out to us, some of us or your neighbour, and talk about truth and reconciliation.

You know I found it very difficult, the mandate that was given [to the TRC] by the court. I found it difficult to ask the people [residential school survivors] to share their truth and immediately go to reconciliation. Yes, it's important to know the truth. It's equally important to have an apology. The prime minister of Canada gave an apology on behalf of Canadians. But it's also equally important — I think sometimes more important — that we be given an opportunity to forgive. To forgive what happened to us as children.

So, the truth and apology

What Can I Do?

Roberta Jamieson, Mohawk lawyer and CEO of Indspire, offered some advice at the Visiting Lectureship in Human Rights at the University of Alberta last November.

- ▶ Acknowledge the facts.
- ▶ Work proactively to build relationships.
- ▶ Do what you can do in your own sphere.
- ▶ Start a conversation every day with someone you know on this topic.
- ▶ Raise it in your place of worship, in your classroom.
- ▶ Keep these issues alive.
- ▶ Create the political will: call your MP and elected officials. Make it an issue wherever you are. Ask every leader how they will implement the calls to action.
- ▶ Keep it alive and do what you can in your sphere to build relationships with Indigenous people.
- ▶ Lend your support, volunteer.
- ▶ Change your workplace: create space for Indigenous employees to be welcomed; create a place for them to feel valued; hire Indigenous employees.
- ▶ There's so much you can do to change history. Think about what you can do in your life, your time, your sphere of influence.

Roberta Jamieson is the first First Nations woman in Canada to earn a law degree and the first woman elected chief of the Six Nations of the Grand River Territory. She is also president and CEO of Indspire, an Indigenous-led registered charity that invests in the education of Indigenous people.

"DON'T GET STUCK IN THE GUILT, DON'T GET STUCK IN THE PARALYSIS, DON'T GET STUCK IN THE HISTORY PAGES. TAKE THE FACTS ON-BOARD BUT MOVE FORWARD WITH US TOGETHER."

*Roberta Jamieson,
president and CEO, Indspire*



and forgiveness. Then healing can start. And when that starts, people will begin to feel a sense of justice. And then you can talk about reconciliation.

MW: That's part of the role of witnessing, actually, is passing forward what you, yourself, learned and sharing that with others. But, I would also ... many of you here are parents in this room. Know what your children are being taught in school about all of this. We have an adult population in Canada

that has been dramatically ignorant of all this history because we were not taught it in school, and you need to be the ones who need to make sure that ... we are teaching, and we are not making the same errors by either negative stereotyping or glaring omissions.

This province is on the record as saying a curriculum is going to be developed. Be impatient about that and expect it to be done as an urgent priority. And then begin engaging with your children and grandchildren

so you can have those conversations about things no one has ever talked about before in their homes. As we start to get more comfortable with knowing how to speak to and about each other, and that becomes normalized, then we start to redefine our sense of society and our sense of who our neighbours are — as opposed to our current reality, where most of us have grown up living in complete ignorance of each other. ■

This conversation has been edited for length and clarity.

*question
period*



Spencer Sekyer rescued Suzie Q from Afghanistan in 2010—one of seven dogs he has placed in homes across Canada.

by FELICIA ZUNIGA

Spencer Sekyer, '91 BPE, '92 BEd

A teacher explains how his world travels in search of classroom inspiration turned adventure into activism

Spencer Sekyer looks for teachable moments. Wanting to set an example for his students in Sherwood Park, Alta., the high school social studies teacher and former University of Alberta Golden Bears linebacker began travelling the world, particularly to developing and war-torn countries, to teach and volunteer during his vacations. He wanted to learn more about the world and to make a difference. Sekyer's passion for helping children and animals grew with each trip. In 2010, he rescued seven dogs from the streets of Kabul, Afghanistan. Most recently, Sekyer rehomed a baby chimp named Manno from a zoo in northern Iraq.

You have a real passion for animals.

What do they mean to you? My first two dogs, Mac and Chloe, warmed my heart to the animal kingdom. I think of the quote by Gandhi: "The greatness of a nation and its moral progress can be judged by the way its animals are treated." People around the world are in difficult situations, so animals aren't always treated the best. But when I travelled, I had a soft spot and would care for animals I came across.

Like Manno the chimp. How did you meet him?

In December 2013, I travelled to Kurdistan to volunteer

at an animal rescue organization. The first time I met Manno, he was running loose at the [Duhok Zoo's] candy store, ripping apart bags of sunflower seeds. [The zookeeper] let me hold him and I felt an incredible bond. Then I found out he was being kept in a small birdcage most of the time. I felt a little niggle, like a pebble in my shoe. Something just didn't sit right with me. I emailed legal authorities, wildlife foundations and non-governmental organizations. Ultimately, one of those connections was the catalyst to Manno's rescue.

You met primatologist Jane Goodall at an event in Edmonton. How did that change things?

I showed her a picture of Manno, gave my spiel and her eyes lit up. She connected me to her team and they got me in touch with Sweetwaters Sanctuary in Kenya. In November 2016, Manno moved to the sanctuary. It's the perfect place: he is fed every day, has access to vet care and acres of forest to roam in. He was released from quarantine in March and began the integration process into the chimpanzee group.

How did you go from teacher to activist?

It's funny how the world works. I was teaching phys-ed and coaching, but that had run its course.

I wanted to teach social studies but speak from experience, like I could with athletics. I researched countries where I could teach during my summers off. The first place I heard from was a school in Freetown, Sierra Leone. I travelled there in the summer of 2008; it was an eye-opener and [that trip] started everything. I used all my holidays for the next five years teaching in developing countries.

How have your students reacted to stories of your adventures?

One of my former students contacted me on Facebook to tell me he was travelling to the Central African Republic to volunteer at an orphanage. You never know how what you say, think or do can affect people and maybe plant a seed or inspire a student who will go on to do great things.

What advice do you have for people who want to make a difference?

If you see something you don't think is right, step up. Don't think, 'Somebody should do something.' You're somebody. It may seem like you can't get something done, but if you set your mind to it and stick with it, it will happen. ■

This interview has been edited and condensed.



REGIONAL ACTIVITIES

Stay involved with the U of A through one of the more than 50 active alumni chapters around the world. Check online for information about events near you.

CALGARY | MAY 16
Engineering Dean's Alumni Reception

CALGARY | MAY 17
National Parks at Canada's 150:
Mixing Celebration with Concern

EDMONTON | MAY 18
Dental Centennial Public Lecture:
How to Keep Your Teeth Forever

EDMONTON | MAY 24
Law Alumni & Friends Spring
Reception and Silent Auction

OTTAWA | MAY 24
Alumni Reception

TORONTO | MAY 25
Alumni Reception

JASPER | MAY 25
Alumni Reception at Jasper
Dental Congress 2017

EDMONTON | MAY 25-26
Dental Centennial: Craniofacial
Biology Research Symposium

CHEMAINUS | MAY 27
Physical Education and Recreation
Alumni Association: Vancouver Island
Golf Tournament

EDMONTON | MAY 28
Alumni & Student Memorial Service

CALGARY | JUNE 8
22nd Annual Alumni Dinner
at Spruce Meadows

CALGARY | JUNE 10
Fish Creek Cleanup and BBQ

EDMONTON | JUNE 10
Pride Alumni Chapter booth
at Edmonton Pride Festival

TORONTO | JUNE 25
Aga Khan Museum Tour and Lunch

EDMONTON | JULY 12
Educated Traveller Event

CALGARY | JULY 17
Engineering Alumni
Stampede Event



Alumni Weekend

SEPTEMBER 22 - 25, 2017

Reunite, reminisce and make new friends. With events and activities including performances, tours, speakers and more, there's something for everyone. Whether you're celebrating a reunion or just want to see what's new at the U of A, come and join the fun.

uab.ca/aw2017

VOLUNTEER OPPORTUNITIES

GROCERY RUN

EDMONTON | ONGOING

Pick up food donations and deliver them to the Edmonton Intercultural Centre for distribution to refugee and immigrant families in need.

DINO LAB

EDMONTON | ONGOING

Channel your inner paleontologist by helping to clean and prepare new fossils for research.

AUGUSTANA DAY OF SERVICE

MIQUELON LAKE PROVINCIAL PARK | JUNE TBD

Help out on a service project at the Augustana Miquelon Lake Research Station.

FAMILY SERVICE EVENT: ROOT FOR TREES & BBQ

EDMONTON | JUNE 17

Get outdoors and help make our community greener as we plant trees with the City of Edmonton. All ages welcome.

PRAIRIE URBAN FARM: SUMMER HARVESTING

EDMONTON | JULY TBD

Tour the farm to learn about sustainable urban gardening and help harvest fruits and vegetables.

CANADA 150 SERVICE PROJECT: HABITAT FOR HUMANITY

EDMONTON | AUGUST TBD

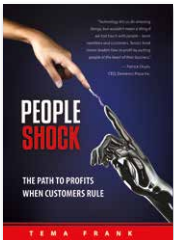
Get your hammers ready! We're helping Habitat for Humanity build 150 homes for Canada's birthday.



1. Alumni and friends use the green screen photo booth at the 2017 FOG Men's Volleyball National Championship in March. An Edmonton-based adult and youth volleyball club, FOG—for Friends of George—was established in 1986 by Golden Bears volleyball alumnus **George Tokarsky**, '68 BSc(Hons), '80 BEd. *Photo by Don Voaklander, '88 BPE, '94 PhD*
2. Griffin DenBok channels his inner artist at the Kids Create event for alumni and their favourite little ones in December. *Photo by Laughing Dog Photography*
3. Globe-trotting alumni visit the Abu Simbel Temples in southern Egypt while travelling with the Alumni Travel Program's Legends of the Nile trip in February. *Photo by Jeremy Rossiter, '77 MA, '86 PhD*
4. **Cindy Gonzalez-Silva**, '14 BSc(ChemE) (left), and **Shirley Du**, '16 BCom, volunteer at the annual Easter Eggstravaganza in April, featuring treats and entertainment for the whole family. *Photo by Laughing Dog Photography*
5. **Joan Skinstad**, '78 BPE (left), and **Yvonne Becker**, '74 BPE, '81 MA, sport their new sweaters at the second annual "Block A" alumni and student-athlete celebration in March. The ceremony honoured the 2017 Golden Bears and Pandas student-athlete Block A sweater recipients and Pandas alumnae who competed before 1989. *Photo by Don Voaklander*

U of A alumni share their new books, including an Arctic adventure, an exploration of scientific conduct in the 1950s and an essay collection contextualizing Alberta's contentious Bill 6.

Compiled by **STEPHANIE BAILEY**, '10 BA(Hons)

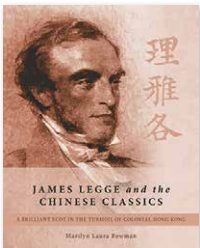


BUSINESS/MANAGEMENT

PeopleShock: The Path to Profits When Customers Rule

by **Tema Frank**, '68 BA, '75 MSc, Essential Views Publishing, available on Amazon

PeopleShock combines original case studies, data and useful advice to help organizations succeed in a hyper-competitive, digitized economy.



BIOGRAPHY

James Legge and the Chinese Classics: A Brilliant Scot in the Turmoil of Colonial Hong Kong

by **Marilyn Laura Bowman**, '61 BA, FriesenPress, friesenpress.com

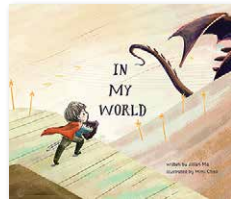
This biography recounts the life of James Legge (1815-97), a Scottish scholar and missionary, famous for translating the Chinese classics during a period of conflict between Britain and China.

HISTORY

People Migrations in Europe and America: Nation Building Prehistory to 1913

by **Myrtle Macdonald**, '44 Dip(Nu), '45 BScN, CreateSpace, available on Amazon

People Migrations shows how the movement of tribes and changing borders of nations contributed to the evolution of culture, languages, science, health care, music, art and architecture.



CHILDREN'S LITERATURE

In My World

by **Jillian Ma**, '08 BA, '11 BEd, Future Horizons, fautism.com

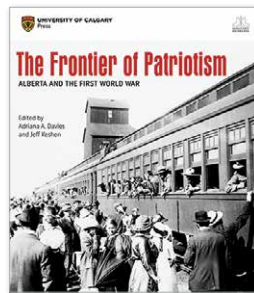
In My World follows an autistic child's imaginative journey to be accepted, loved and celebrated for his strengths and abilities.

TEXTBOOK

The Complete Canadian Book Editor

by **Leslie Vermeer**, '90 BA(Hons), '97 MA, '03 MEd, '12 PhD, Brush Education Inc., brusheducation.ca

This resource provides step-by-step guidelines for book editors, including how to build and manage author relationships, acquire and develop manuscripts, and edit and proof for print and ebooks.



HISTORY

The Frontier of Patriotism: Alberta and the First World War

Edited by **Adriana A. Davies**, '65 BA, '67 MA, and Jeff Keshen, University of Calgary Press, press.ucalgary.ca

Drawing on primary accounts, these essays take an in-depth look at Alberta's involvement in the First World War, reflecting experiences both on the battlefield and on the home front.



FICTION

Last Entry

by **Rick Will**, '85 PhD, self-published, available on Amazon

The Arctic quickly proves to be an unforgiving place for an archeology professor and his students, as they are confronted with animal attacks, sickness, dwindling food supplies and hypothermia.

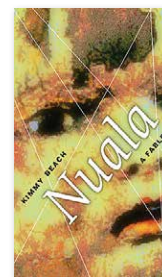


HISTORY

Selling Science: Polio and the Promise of Gamma Globulin

by **Stephen E. Mawdsley**, '06 BA(Hons), '08 MA, Rutgers University Press, rutgersuniversitypress.org

Recounting the story of the first large clinical trial to control polio in the 1950s, Mawdsley explores the ethics of scientific conduct and the shaping of public opinion on medical experimentation.



FICTION

Nuala

by **Kimmy Beach**, '98 BA(Hons), University of Alberta Press, uap.ualberta.ca

A giant adolescent puppet becomes self-aware in a dystopian world of love and treachery in this original and inventive work reminiscent of Margaret Atwood, José Saramago and Kazuo Ishiguro.

Tell us about your recent publication. Mail your write-up and book to New Trail Books, Office of Advancement, Third Floor, Enterprise Square, 3-501, 10230 Jasper Ave. NW, Edmonton, AB, T5J 4P6. Or email a write-up with a high-resolution cover image to alumni@ualberta.ca. Inclusion on this list does not denote endorsement by New Trail.



Behind the Bodice

A romance author takes us beyond happily-ever-afters

by SARAH PRATT

Romance might be the most hated genre of fiction. If you do a highly unscientific Google search of “why I hate romance novels,” you will find a long list of blog posts disparaging the world of romantic escapism. Some say romance novels are formulaic fluff, while others are uncomfortable with what they say are perfect, image-obsessed characters. **Melanie MacGillivray**, '97 BSc, doesn't agree. Having written five romance novels under the pen name MJ Summers (which she originally adopted for privacy), MacGillivray says romantic fiction is more valuable than its stereotypes might suggest.

■ **Do you feel judged because you're a romance writer?** Some people think if you write romance, you're oversexed. Someone once said to me, in response to that, “Well, do people ever ask Stephen King how many people he kills?” Good point.

■ **Do you think some people misunderstand the genre?** Many [romance] readers are college-educated women who are professionals. At the annual Romance Writers of America conference, there are these highly educated, business-savvy, incredibly smart women who write books as their business. They are [at the conference] to improve their craft and make money.

■ **What about people who say romance novels are “just porn for women”?** I think the romance industry did itself a disservice with the bodice-rippers and alpha male-dominated novels that were popular in the 1980s. My books are about the characters: strong people who are better at talking and solving problems than most of us are in real life.

■ **We all find different kinds of escape and entertainment: reading fiction, watching TV, playing video games. Aren't romance novels just another kind of escape?** Absolutely. They give people a different world to disappear into.

There are wonderful chemicals that your brain releases when you fall in love, and you have a mini version of that chemical release when you read romance. If someone can find that escape and it has benefits, they shouldn't feel silly about that ... although the covers [of romance novels] are often very cheesy.

■ **Is romantic fiction evolving? Such as featuring LGBTQ characters, for example?** For sure. I met Christopher Rice—author Anne Rice's son—and he writes gay romance. A lot of women read the male-male romance and they love it as a totally different escape.

■ **Despite what critics of the genre say, what have you learned from writing romance?** I stopped worrying so much about what people think, and it's really liberating when you can shake that. Right now, my journey is to know there's value in what I do. One of my readers told me she read my books while sitting at her mother's hospital bedside and it helped her through that difficult time. I've had women say their love life was dead until they started reading my books. [Romantic fiction] helps people, and there is something important about it even though a lot of people think it's silly or wrong. And that's OK. ■

This interview has been edited and condensed.

NON-FICTION

Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada

by Chelsea Vowel, '00 BEd, '09 LLB, HighWater Press, portageandmainpress.com

Vowel's essays explore the relationship between Indigenous peoples and Canada, focusing on issues surrounding the terminology of relationships; culture and identity; myth-busting; state violence; and land, learning, law and treaties.

POETRY

The Duende of Tetherball

by Tim Bowling, '97 MA, Nightwood Editions, nightwoodeditions.com

Bowling's poetry strives to account for and address our human need to resolve the tension between personal freedom and a world burdened by increasing homogenization and centralized control.

FICTION

A Floating Phrase

by Trent Portigal, '12 MA, Roundfire Books, roundfire-books.com

A Floating Phrase explores the nature of art, fear and snow puddles through the experiences of Cesarine, a stop-motion animator caught up in the intrigues of international diplomacy in 1970s continental Europe.

POETRY

Believing is Not the Same as Being Saved

by Lisa Martin, '04 BA(Hons), '06 MA, University of Alberta Press, uap.ualberta.ca

This collection of lyrical poetry takes as its broad theme the ways in which loss is not fully experienced in the moment, but rather configured in the ordinary details of the world.

NON-FICTION

Farm Workers in Western Canada: Injustices and Activism

Edited by Shirley A. McDonald, '13 PhD, and Bob Barnetson, University of Alberta Press, uap.ualberta.ca

Bill 6, the government of Alberta's contentious farm workers' safety legislation, sparked public debate as no other legislation has done in recent years. Nine essays provide context for the legislation.

MEMOIR

A Canadian Childhood

by Carolyn D. Redl, '78 BA(Spec), '83 MA, '91 PhD, FriesenPress, friesenpress.com

A memoir of growing up on a northern Saskatchewan farm in the 1940s and '50s captures a vital moment in Canada's social history, when women's roles were just starting to become less restricted.

NON-FICTION

Tar Wars: Oil, Environment and Alberta's Image

by Geo Takach, '81 BA, '85 LLB, '03 MA, University of Alberta Press, uap.ualberta.ca

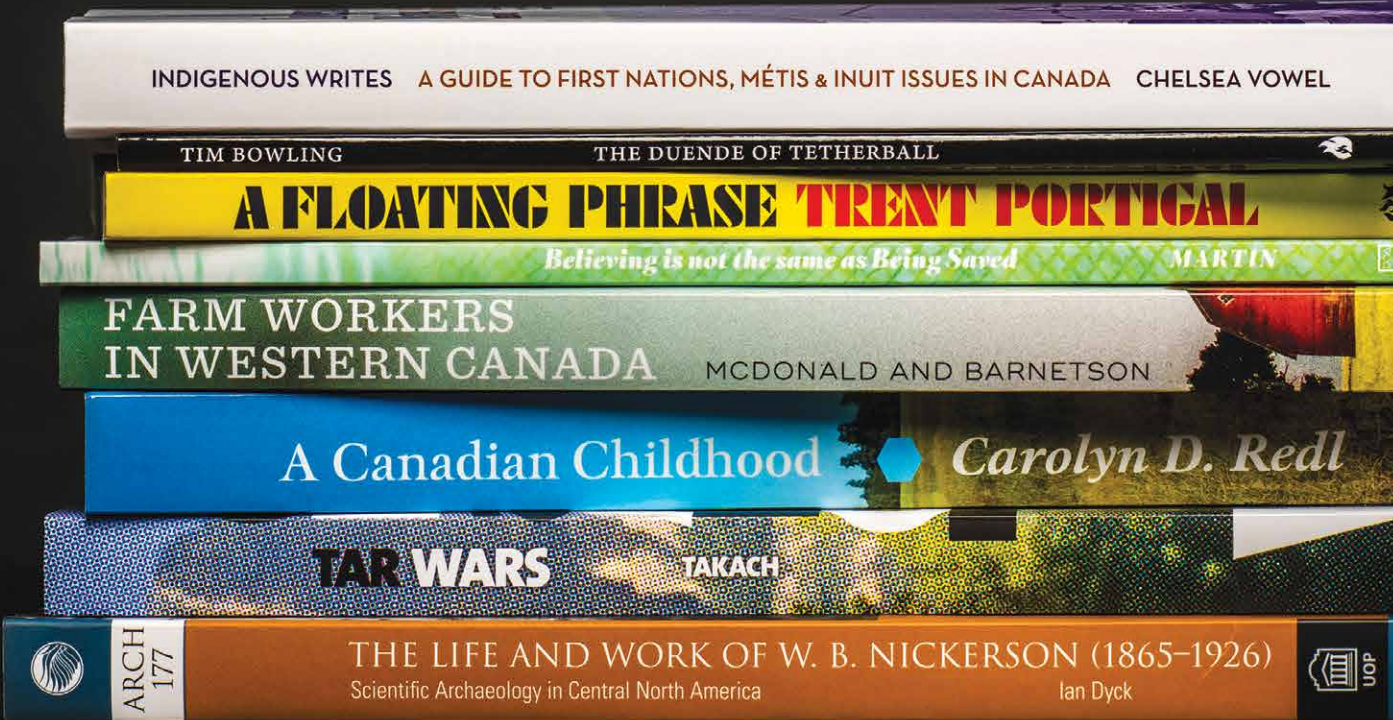
Tar Wars offers a critical inside look at the international battle over Alberta's bituminous sands, as leaders negotiate escalating tensions between continuous economic growth and unsustainable environmental costs.

BIOGRAPHY

The Life and Work of W.B. Nickerson (1865-1926): Scientific Archaeology in Central North America

by Ian Dyck, '76 PhD, University of Ottawa Press, press.uottawa.ca

This biography details the life of American archeologist William Baker Nickerson as he investigated sites from New England to the Midwest and into the Canadian Prairies.



2018 ALUMNI AWARDS

UNIVERSITY OF ALBERTA

Know a UAlberta grad who has done great things?

Nominate them.

Award categories recognize:

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- Professional achievements
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(780) 492-7723 | 1-800-661-2593

You do not have to be an alumnus to submit a nomination.

1940s

'44 Myrtle Macdonald, Dip(Nu), '45 BScN, recently self-published *People Migrations in Europe and America: Nation Building Prehistory to 1913* (See page 66).

Now 96, Myrtle enjoyed a fulfilling career. In 1946, she and her husband **Allison Macdonald**, '43 MSc, '43 MD, moved to India, where Myrtle served as an outpost nurse for several years. After receiving her master's degree in applied nursing research and education from McGill University in 1971, she launched a pioneering community followup program for psychiatric patients of the former Douglas Hospital in Montreal. She went on to teach nursing at Dalhousie University and the University of Victoria. Over the course of her career, Myrtle worked in six provinces across Canada in addition to taking on numerous



Myrtle Macdonald

overseas postings, which included training women to become nurses and community health workers in India and working at a refugee camp in Thailand.

In 1989, she settled in Chilliwack, B.C., to assist her mother and disabled sister and brother. Here she became active in the Schizophrenia Society and the Mental Health Advisory Committee and devoted more time to researching the cultural history of her ancestors.



Ruth Collins-Nakai

1970s

'72 **Ruth Collins-Nakai**, MD, '98 MBA, was recently named to the Order of Canada for her contributions as a physician leader. She is a cardiologist who spent more than 30 years at the U of A as a professor of pediatrics and associate dean of the Faculty of Medicine & Dentistry. She was the first female president of a number of organizations, including the Alberta Medical Association, the Canadian Cardiovascular Society and the Inter-American Society of Cardiology. Ruth was also the first Canadian to chair the board of governors of the American College of Cardiology. In recent years she has been consulting for biotechnology companies and working to improve early child development policies in Alberta and Canada.

'75 **Darwin Eckstrom**, BEd, '88 MEd, has won the Canadian Masters Powerlifting championships eight times at various levels. Darwin represented Canada at the 2016 World Masters Powerlifting Championship in October in Tallinn, Estonia. He writes: "Competing in the 120-kilogram men's master's category, I tied for second in the squat (210 kilograms) and got gold in the bench press (180 kilograms). Unfortunately, a hamstring tear did not allow me to finish my final dead lift, and I finished fourth overall in my category. The contest gave my wife, **Mary Ann Eckstrom (Slater)**, '81 BA, and me the chance to tour the Baltics, as well as St. Petersburg, Russia. It was a great trip and we hope to attend the Worlds next year in Sweden."

ASTRONAUT
SHORT LIST
INCLUDES
ALUMNI

In April, the Canadian Space Agency announced a short list of 17 candidates in the running to become Canada's next two astronauts. Among the contenders is **Nathalie Sleno**, '98 BSq(Spec), a medical officer at the 1 Field Ambulance Detachment of the Canadian Armed Forces in Yellowknife, N.W.T. The mother of seven is also a pilot, doctor and medical adviser for the North. Nathalie and the other candidates—including Robert Riddell, a UAlberta medical resident alumnus—will complete a final round of recruitment assessments, and the agency will announce its final choices in summer 2017.

Of the nearly 3,800 applicants for the two spots, five other alumni made previous short lists: **Marc D. Evans**, '12 MEng; **John Jamieson**, '02 BSq(Hons); **Logan Jones**, '06 BSq(MechEng); **Heather Mariash**, '06 BSq(Spec); and **Ross C. Semeniuk**, '03 BSc, '07 MD.

AUGUSTANA DAY OF SERVICE

Augustana Campus invites everyone to help out on a service project at the Miquelon Lake Research Centre

HABITAT FOR HUMANITY EDMONTON

Get your hammers ready - help build 150 homes for Canada's birthday

PRAIRIE URBAN FARM

Get your hands dirty, learn about growing your own food and take home some fresh produce

REPRESENT: VOLUNTEER IN THE COMMUNITY

ALUMNI WEEKEND

Welcome Edmonton to campus at our giant festival on Quad

ROOT FOR TREES

Plant trees and help increase our city's urban forest at this family-friendly service day

GROCERY RUN

Pick-up and deliver food donations to refugee and immigrant families in need

SUMMER OF SERVICE

Join a summer service day planned by your faculty or alumni cohort

1980s

'80 **Grant Armstrong**, MEd, former dean of Henday Hall and assistant to the dean of students at the U of A, recently received the Qigong Teachers Certificate Award from the Chinese Biological Medical Qigong Association. Grant discovered Qigong, a holistic system of co-ordinated body postures and movements, breathing and meditation, while recovering from a life-threatening accident in Taiwan. Three-quarters of the way through a 50-year career in education, Grant moved to Taiwan to take up a new post as an elementary school principal. Now semi-retired, Grant leads two Qigong classes each week and lectures on stress management throughout Taiwan and mainland China. He wrote to express his gratitude for the U of A professors who supported him:

"In this world, so many people help us grow, develop and touch our lives in a positive way. We need to stop and reflect on the contribution these individuals made and show our gratitude while we can. My time at the University of Alberta shaped my life and career as a lifelong educator. Qigong saved my life and helped me continue that journey. I am and always will be eternally grateful for all the help I received at the university, namely from former U of A president **Myer Horowitz**, '59 MEd, '90 LLD (Honorary), former chair of the Department of Educational Administration **John E. Seger** and professor **Joseph Kirman**."

'81 **John Geiger**, BA, the CEO of the Royal Canadian Geographical Society, and the National Capital Commission have announced a new home for the society at 50 Sussex Dr., Ottawa. The building will house the society, *Canadian Geographic* staff and a centre for geographic learning. It will also serve as a Canada 150 pavilion. The society has experienced tremendous growth since the appointment of John as CEO in 2013: fundraising has more than tripled, the number of educator members and fellows has dramatically increased, and the public profile of the society has grown, cementing it as the go-to organization for all geographical matters. Prior to his appointment as CEO, John served

for nine years on the society's board of governors, including a term as president.

'84 **Michael Zuk**, BSc(Dent), '86 DDS, was recently granted a U.S. patent for an invention he hopes will help patients suffering with above-average tooth decay rates. A general dentist in Red Deer, Michael says flossing and brushing are not always enough. He is also lobbying Alberta's health minister and the Alberta Dental Association for changes to the profession, encouraging whistleblower protection to help reduce the risks of speaking out. His book, *Confessions of a Former Cosmetic Dentist* (2010), was featured on CBC's *Marketplace* in the episode "Money Where Your Mouth Is."

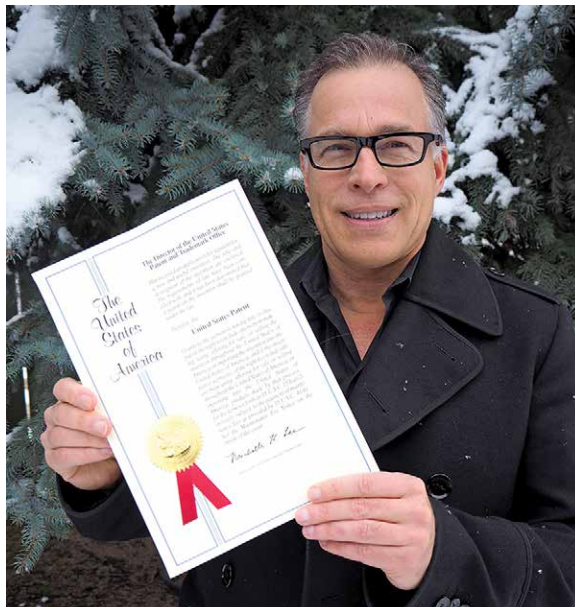
'89 **Chris Menard**, BSc(Spec), '92 MBA, recently celebrated 20 years with the Bank of Montreal, where he has worked in many roles that have required him to continuously learn and adapt. While most of his roles have been based in Edmonton, he and his family relocated to Kelowna, B.C., five years ago, where he is now the vice-president of mortgage specialists for the B.C. interior, the North and Yukon.



Grant Armstrong



John Geiger in front of the Royal Canadian Geographical Society's new building



Michael Zuk



Chris Menard

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Tell us about your new baby or your new job. Celebrate a personal accomplishment or share your favourite campus memories. Submit a class note at ualberta.ca/alumni/connect/class-notes or email alumni@ualberta.ca. Notes will be edited for length, clarity and style.



APPOINTMENTS TO PROVINCIAL COURTS IN ALBERTA AND BRITISH COLUMBIA

In December 2016, the governments of Alberta and British Columbia announced appointments to their respective provincial courts.

'86 **Michèle Collinson**, BA, '89 LLB, has been appointed to Provincial Court, Edmonton Region. Much of her legal career was spent with the Alberta Crown Prosecution Service, most recently serving as co-ordinator of the High Risk Offenders Unit in Specialized Prosecutions. She has also served as an assistant chief Crown prosecutor in the Edmonton office and as lead counsel for the Criminal Justice Division of Alberta Justice and Solicitor General, where she provided legal advice and support for legislation, division policy and operational plans. Michèle is active in the community, including volunteering for animal rescues and local food banks.

'88 **Lynal Doerksen**, BA, '89 LLB, has been appointed to Provincial Court in British Columbia. Lynal has practised in many areas of litigation, including family, employment, commercial, personal injury and criminal law and has appeared before

all levels of court in British Columbia and Alberta. Lynal previously served as Crown counsel in Alberta, before taking on the role of administrative Crown counsel in Cranbrook, B.C., in 2005.

'91 **Julie Lloyd**, LLB, has been appointed to Edmonton Provincial Court, Family and Youth. Since being admitted to the Alberta Bar in 1992, she has focused mainly on the areas of family law and human rights law, including advancing legal rights for members of Alberta's gender and sexual minority community. Prior to her appointment, she was legal counsel at Legal Aid Alberta's Legal Services Centre in Edmonton. Other notable achievements include serving as a member of the Canadian Human Rights Tribunal and being elected a bencher of the Law Society of Alberta. Julie has also served as a sessional instructor and guest lecturer at the U of A's Faculty of Law.

RECONCILIATION PROJECT HONoured AT HISTORY AWARDS

'91 **Anna Marie Sewell**, BA(Spec), and **Jennie Vegt**, '12 BFA, along with Miranda Jimmy and Danielle Metcalfe-Chenail, received an honourable mention at the Governor General's History Awards in November 2016 for their poetry and art project *Reconciling Edmonton*. The project used seven historic photographs—captured during the time between the signing of Treaty 6 in 1876 to present day—to explore the idea of reconciliation. Jennie transformed the black-and-white images into a series of paintings, each accompanied by Anna Marie's poetry. Funded through a grant from the Edmonton Heritage Council, the project launched in November 2015 with what organizers believe was the first round dance to be held inside Edmonton's city hall.

1990s

'90 **Camille Hancock Friesen**, BMedSc, '92 MD, '97 MSc, was appointed full professor in the Faculty of Medicine at Dalhousie University in May 2016. In September, she became the head of the Department of Cardiovascular and Thoracic Surgery at the Dell Children's Medical Center in Austin, Texas, and was appointed full professor of cardiovascular and thoracic surgery at the University of Texas Southwestern.

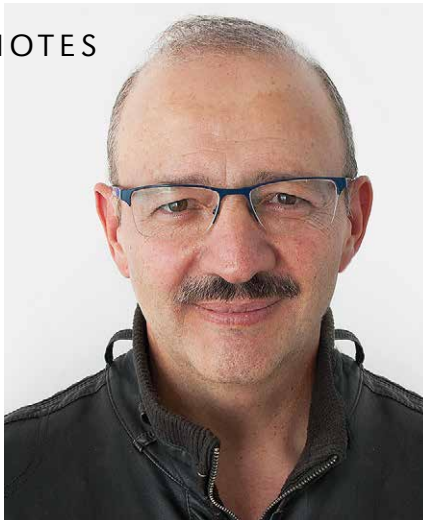
'91 **Robert "Bob" Kinniburgh**, BSc(Dent), '93 DDS, '99 MSc, is the new president of the Canadian Association of Orthodontists. Bob maintains a private orthodontic practice in Calgary, has served on the executive of the Calgary and District Dental Society and the Alberta Society of Orthodontists, and currently sits on the Canadian Dental Specialties Association. Bob and his wife Shannon have three teenage children, who bring amazing busyness and joy to their lives.

'91 **Ron Labrie**, BEd, a teacher at Ponoka Secondary Campus in Ponoka, Alta., has been working with students on the Ponoka Cenotaph Project since 2009. Participating students research the personal biography of fallen soldiers listed on Ponoka's community cenotaph before travelling to the Canadian battlefields in Europe, where they orate the soldiers' life stories. Ron writes:

"Last year, two of my students researched Kenneth Gordon Fenske from Ponoka, who was killed while a member of the Royal Canadian Air Force during a secret mission in the Second World War. He was a U of A student in the Department of Engineering, and he also may have played for the Golden Bears hockey team. His name is engraved in bronze at Convocation Hall. In March 2016, we travelled to Choloy War Cemetery (near Nancy, France) to tell Kenneth's story at his gravesite. Interestingly, the two student researchers began their studies at the U of A in fall 2016."

'92 **Hector Mayani-Viveros**, PhD, recently published *Sangre Blanca (White Blood)*, which charts the history of leukemia. He writes:

"In 1994, I returned to my home country of Mexico to take a position as a research scientist at the Instituto Mexicano del Seguro Social National Medical Center in Mexico

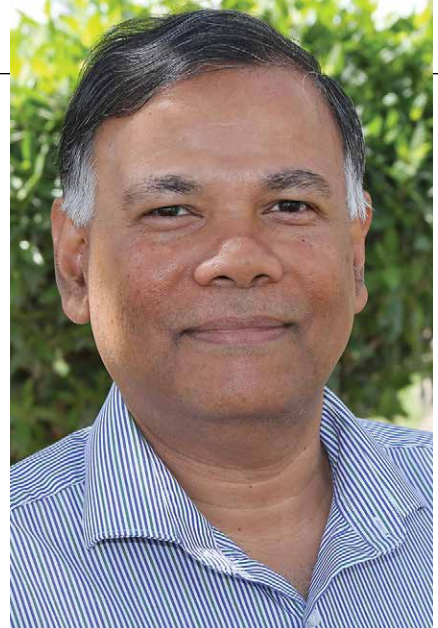


Hector Mayani-Viveros

City. My research interest has been stem cells and cancer, particularly leukemia. I was appointed head of the Oncology Research Unit at the same institution, I established the first public cord blood bank in Mexico, and I was the founding president of the Mexican Society for Stem Cell Research. I hope to come to Edmonton for a visit soon. I had wonderful teachers, made good friends and I survived five consecutive winters—a significant achievement for someone coming from the country of tequila!"

'96 **Juliet Williams**, BA, was named news editor in San Francisco for The Associated Press in November. After a decade of reporting for the AP from the state capitol, Juliet was the Sacramento correspondent who oversaw the 2016 California election coverage. She started with the AP in 2000 as a reporter in Milwaukee, Wis., after working at the *Calgary Herald*. Juliet earned a National Headliner Award in 2013 and has been recognized by the Associated Press Media Editors, CapitolBeat and the Society of Professional Journalists of Northern California.

'98 **Shari Clare**, BSc(Spec), '13 PhD, is director and co-founder of Fiera Biological Consulting, a firm specializing in ecological assessment, planning and policy. Her business partner,



Noor M. Anisur Rahman



Shari Clare

Joseph Litke, wrote to tell us about her: "While leading Fiera, Shari earned her PhD in conservation biology and was a key member of the Alberta Water Research Institute Wetland Health research team. She often speaks about environmental policy and planning at institutions and conferences around the world. She is also an adjunct professor at the U of A."

'98 **Noor M. Anisur Rahman**, PhD, has been awarded the 2016 Middle East Regional Reservoir Description and Dynamics Award from the Society of Petroleum Engineers. He is a petroleum engineering consultant at Saudi Aramco's Well Testing Division in Dhahran, Saudi Arabia.

Community Minded

Association president-elect looks to harness the time and talent of alumni

by KATE BLACK, '16 BA

Family and faith instilled a sense of volunteerism in **Ayaz Bhanji**, '91 BSc(Pharm), early in life.

He grew up serving meals to seniors, helping to prepare for prayer services and giving rides to families without cars. Today, the former pharmacist owns the largest Re/Max real estate office in Edmonton, and service to community continues to permeate his life—from past involvement with the Children's Miracle Network to sitting as president of the Aga Khan Council for Edmonton. It wasn't until he volunteered with the University of Alberta's Alumni Council, though, that he realized the potential of the alumni body. Now that he's poised to take over the association's presidency in June, we chatted with Bhanji about the benefits of giving back.

You graduated back in 1991; what made you want to stay connected to the U of A? I often tell

my children that university will be the best time of their lives. I became the vice-president of the Ismaili Students Association in my third year of pharmacy school. Each year we would organize a camp for first-year students to help them get comfortable with their new environment and to network with peers—socializing, cooking together, singing songs around the fire. Now, as an alumnus, I realize that the warmth and passion I have for my university stems



directly from the opportunity it gave me as a student to serve and meet the people who are now my best friends.

What led you to get involved with the Alumni Association?

When I was still practising pharmacy, I was a clinical instructor at the U of A. I was also a guest speaker on entrepreneurship in the economics course taught to third- and fourth-year pharmacy students. Becoming a member on Alumni Council really opened my eyes to what the association does for alumni—from offering OneCard access to the campus libraries to events like Alumni Weekend. It also offers a lot of ways to give back to the university and community, such as volunteering or becoming a mentor to current students.

Volunteerism is a huge part of your life. What do you get from giving back?

Without volunteering, my life would feel empty and without purpose, and to me it is a privilege and a blessing.

What excites you most about the future of the association?

A lot of people want to make a difference to society once they graduate, and becoming involved with the association is a great vehicle for that. We have the opportunity to mobilize the time and knowledge of more than 275,000 alumni. I believe time and knowledge are the most valuable currency—if we can harness it, it's as precious as any other resource. ■ —with files from Niall McKenna
This interview has been edited and condensed.

To learn more about the University of Alberta Alumni Association, visit ualberta.ca/alumni.

2000s

'06 **Kuen Tang**, BEd, has led a busy life since a car accident rendered her quadriplegic in 2001. She has achieved a number of firsts among quadriplegics: first to earn a bachelor's degree in education with elementary specialization, first to letter comic books for DC Comics and first to ascend Ha Ling Peak in the Canadian Rockies. In September 2016, she became the first quadriplegic to wheel on the Great Wall of China—30 years after Canadian Paralympian Rick Hansen's legendary journey. Wheeling on the wall is the greatest and most difficult thing she has done in her life, so far. Kuen will continue to follow her motto: "Don't let my disability scare you, let my ability impress you."



Kuen Tang

'07 **Shannon Lively** (Kleinschroth), LLB, formerly known as Shannon Brochu by marriage, lives in Toronto, where she is pursuing a career as a realist artist.

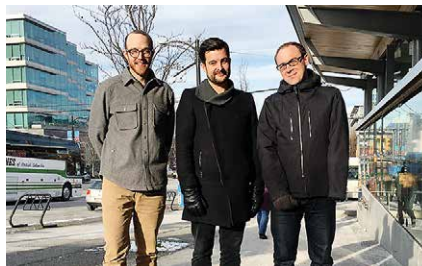
Shannon studied art at the Academy of Realist Art between May 2014 and July 2016. Recently, her self-portrait drawing *Morning Shave* was selected for inclusion in several upcoming publications. This spring, *Morning Shave* will be published in issue 46 of *Creative Quarterly*, which was recently named one of the top 100 art and design publications in the world. The self-portrait will also be included in *Strokes of Genius 9: Creative Discoveries*, North Light Books' annual publication showcasing the best of contemporary drawing.

'04 **David Zeibin**, BSc, co-founded Vancouver's MIZA Architects in 2015. The architecture firm was recently honoured with two top awards in the 2016 City of Edmonton Infill Design Competition: Best in Class for the Single Detached Home category and Best Overall in the entire competition.

MIZA's entry, titled *SlimCity*, describes a 17-foot-wide "skinny" house designed with environmental features, long-term flexibility for a variety of users and the capacity to quadruple the number of people living on the

average-sized residential site. The modern design is intended to complement mature low-density neighbourhoods.

'07 **Christopher Le**, BSc, '13 MD, a family doctor in Chilliwack, B.C., is collaborating with Sport Central, an organization that provides sporting equipment to kids who cannot afford to buy it themselves. A recipient of donated hockey gear during his own childhood, Chris hopes to "return the favour" by helping to improve other kids' futures through sports.

*Morning Shave* by Shannon Lively

David Zeibin (right) with MIZA Architects intern Warren Scheske (left) and principal Mike Wartman.



Tianyu (Vicki) Zhou

2010s

'10 **Samuel Óghale Oboh**, MA, received the 2016 Leadership Award in October from the Afroglobal Television Excellence Awards program, which showcases the best of Africa and its diaspora. Samuel is the 76th president of the Royal Architectural Institute of Canada, the first Canadian of African descent to lead the 109-year-old professional organization.

'13 **Tianyu (Vicki) Zhou**, BA, partner in Alberta-based online food delivery startup Nomme App, has launched ClickDishes App, a smartphone application and online platform that partners with local restaurants to enable their customers to order in, order to-go, dine in and pay. The app was launched in Calgary and Vancouver in January.

The Alumni Association notes with sorrow the passing of the following graduates (based on information received between October 2016 and January 2017)

'34 Janet Isabel McRae, BA,
'60 BEd, of Edmonton, AB,
in September 2016

'36 Frank Wayne Peers, BA,
'37 Dip(Ed), '43 BEd, of Toronto,
ON, in October 2016

'39 Helen Margaret Jones
(Rose), BSc, of White Rock, BC,
in October 2016

'40 Elizabeth Louise Bell,
Dip(Nu), of Victoria, BC,
in September 2016

'41 Norman Alexander
Lawrence, BSc(CivEng),
of Edmonton, AB,
in November 2016

'41 Laura May Wright
(Nickerson), Dip(Pharm),
of Edmonton, AB,
in December 2016

'42 Joseph Vincent Charyk,
BSc(EngPhys), '64 LLD
(Honorary), of Delray Beach,
FL, in September 2016

'42 Robert James Johnston,
BSc, '46 MD, of Edmonton, AB,
in January 2017

'43 Sheila Jean Gainer
(Murray), BSc(HEc),
of Edmonton, AB,
in October 2016

'43 Eileen Doris Steele, Dip(Ed),
of White Rock, BC,
in October 2016

'44 Audrey Jean Helenor
Carleton (Peacocke Grant),
Dip(Nu), of High River, AB,
in August 2016

'45 Mavis Kathleen Chittick,
BSc, in October 2016

'45 Anatol Roshko, BSc(EngPhys),
of Altadena, CA,
in January 2017

'45 Michael Skuba, BEd,
'55 MEd, '65 PhD, of Edmonton,
AB, in October 2016

'46 Mary Myfanwy Bahrey
(Stephens), Dip(Nu), '67
Dip(PHNU), '70 BA, of Victoria,
BC, in December 2016

'46 Edith Muriel Cheriton
(Smith), BSc(ElecEng),
of Edmonton, AB,
in November 2016

'46 Jeanne Ardelle Johnston
(Smeltzer), BSc, of Edmonton,
AB, in February 2017

'47 Gordon Albert McGuffin,
BSc(ChemEng), of Calgary, AB,
in November 2016

'47 Audrey Mary Woodward,
Dip(Nu), of Edmonton, AB,
in January 2017

'47 Wanda Ena Young, BEd, of
Saskatoon, SK, in October 2016

'48 William Heman Hurlburt,
BA, '49 LLB, '97 LLD
(Honorary), of Edmonton, AB,
in November 2016

'48 Earlmund Virginia Mackay
(Webb), BSc(CivEng), of
Calgary, AB, in November 2016

'48 William Gordon Morison,
BSc(EngPhys), of Vancouver, BC,
in December 2016

'48 Jeanne Bernice Randle
(Gauld), Dip(Ed), '49 BEd,
of Woodstock, ON,
in January 2017

'49 Kay Ardell Burnham, DDS,
of Edmonton, AB,
in October 2016

'49 Robert Joseph Faunt,
BSc(Ag), of Calgary, AB,
in November 2016

'49 Audrey Myrtle Hodgson
(Willson), BA, of Edmonton, AB,
in August 2016

'49 Ian Storrie Lindsay, BSc(Ag),
'52 MSc, of North Saanich, BC,
in December 2016

'49 Steve Pyrcz, BSc(Ag),
of Edmonton, AB,
in January 2017

'49 Israel Switzer, BSc,
of Calgary, AB,
in November 2016

'50 Tofen Dublanko, BEd,
of Edmonton, AB,
in November 2016

'50 Edward Wallace Jennings,
BSc, '51 MSc, of Calgary, AB,
in November 2016

'50 Alvin Hubert McKenzie,
BSc, '52 MD,
in November 2016

'50 Allan Arthur Stodalka,
BSc(ElecEng), of Calgary, AB,
in August 2016

'50 Robert William Underhill,
BSc(ElecEng), of Edmonton, AB,
in October 2016

'50 Ann Witwicki, BSc,
of Toronto, ON,
in September 2016

'51 Charlotte Peggy Kirkland
(Botheras), Dip(Nu),
of Claresholm, AB,
in January 2016

'51 William Basil Novak,
Dip(Ed), '53 Dip(Ed), '54 BEd,
of Nanaimo, BC,
in September 2016

'51 William Ernest Toller,
BSc(ElecEng), of Edmonton, AB,
in August 2016

'52 Mary Elizabeth Fitzgerald,
Dip(Ed), '54 BEd, of Edmonton,
AB, in September 2016

'52 Leonard Eugene Harding,
Dip(Ed), of Calgary, AB,
in August 2016

'52 Betty Nannette Nixon
Harrington, Dip(PHNU),
in December 2016

'52 Leslie James Parry, Dip(Ed),
'53 Dip(Ed), '55 BEd, of
Edmonton, AB, in October 2016

'53 Doreen Elaine Cohen, BEd,
of Edmonton, AB,
in August 2016

'53 Katherine Ann Feyrer,
BSc(HEc), of Victoria, BC,
in January 2017

'53 John Robert Jenkins,
BSc(ChemEng), of Ottawa, ON,
in December 2016

'53 Gwendolin Laura Toller, BA,
of Edmonton, AB, in July 2016

'53 Emil Wysocki, Dip(Ed), '72
BEd, of Sherwood Park, AB,
in December 2016

'54 Lloyd William Cumming,
BSc, of Sundre, AB,
in November 2016

'54 John Reginald Gerlitz, BCom,
of Edson, AB, in November 2016

'54 Sherwood Robert Miller,
BSc(Ag), '56 MSc, of Brighton,
ON, in November 2016

'54 Roy Albert Philion, BA,
of Edmonton, AB,
in December 2016

'54 Garfield Wilfred Potvin,
Dip(Ed), '55 Dip(Ed), '55 BEd,
of Medicine Hat, AB,
in January 2016

'55 Emil Eugene Budzinski, BSc,
'56 MSc, in January 2017

'55 Rose Edith MacArthur, BEd,
'69 BA, of Edmonton, AB,
in December 2016

'55 Leonard Tamke, Dip(Ed),
'67 BEd, of Edmonton, AB,
in July 2016

'55 Stanley Thomson, MSc, '62
PhD, '71 BSc, of Edmonton, AB,
in October 2016

'55 Verne William Trevoy, BEd,
of Calgary, AB,
in November 2016

'56 Donald Harvey Fish, BSc,
of McLennan, AB, in May 2016

'56 Irma Hemstock, BEd,
of Kamloops, BC,
in December 2016

- '56 **John Matthew Hrynew**, BEd, '61 BA, '70 Dip(Ed), of St. Albert, AB, in January 2017
- '57 **June Ethel Marre McPherson (Shortt)**, Dip(Nu), of Morinville, AB, in December 2016
- '57 **Roy James Mutter**, BSq(MiningEng), of Kelowna, BC, in September 2016
- '57 **William Boyd Peacock**, BSq(CivEng), of Ottawa, ON, in November 2016
- '57 **Mavis Irene Sund (Robinson)**, Dip(Nu), in January 2017
- '58 **David Robert Cornish**, MD, of Edmonton, AB, in October 2016
- '58 **Rae Clifford Howe**, BSq(CivEng), of Calgary, AB, in October 2016
- '58 **Norma Lorraine Keeler (Kenney)**, Dip(Ed), '63 BEd, of Bountiful, UT, in January 2017
- '58 **Daniel Arthur Skaret**, BSc, of Saskatoon, SK, in December 2016
- '58 **Heather Grace Wetter**, Dip(Ed), '76 BEd, of Edmonton, AB, in January 2017
- '59 **Constance Alberta Burnett (Chesney)**, BEd, of Medicine Hat, AB, in October 2016
- '59 **Sharon Diane Molineaux**, Dip(Nu), '60 BScN, of Mechanicsburg, IL, in November 2016
- '59 **Robert Harry Scammell**, BA(Hons), of Red Deer, AB, in November 2016
- '60 **David Morley Aboussafy**, BCom, of Kamloops, BC, in October 2016
- '60 **Lionel Locksley Jones**, BA, '63 LLB, of Edmonton, AB, in October 2016
- '60 **Robert Arthur Lundrigan**, BA, '61 LLB, of Calgary, AB, in November 2016
- '60 **George Henry Martin**, BCom, of Gatlinburg, TN, in November 2016
- '60 **Leonard Douglas McDougall**, BEd, of Calgary, AB, in January 2017
- '60 **Albert Herman Miller**, BEd, of Houston, TX, in November 2016
- '60 **Doreen Marjorie O'Callaghan (Gardiner)**, Dip(Nu), '61 BScN, '68 BA, of Edmonton, AB, in December 2016
- '60 **John Robert O'Hara**, BCom, of Edmonton, AB, in October 2016
- '61 **Antonio Benvenuto DeSimon**, BSq(CivEng), of Calgary, AB, in November 2016
- '61 **John William Fildes**, BSq(CivEng), of Calgary, AB, in December 2016
- '61 **Monika Ingeborg Pallat**, BEd, of Calgary, AB, in November 2016
- '62 **Lillian Chepil (Dukewich)**, BEd, '71 Dip(Ed), of Edmonton, AB, in November 2016
- '62 **Clive O'Neil Deutscher**, BSc, of Edmonton, AB, in January 2017
- '62 **Ernest Steven Dolinsky**, BSc, of Edmonton, AB, in October 2016
- '62 **Stanley Atsumu Hashimoto**, MD, of Vancouver, BC, in December 2016
- '63 **Halvar Cluyse Jonson**, BEd, '67 MEd, '73 Dip(Ed), of Ponoka, AB, in December 2016
- '63 **Frederick Earl Lamb**, BCom, of Guelph, ON, in August 2016
- '63 **Frederick Albert Laux**, BA, '64 LLB, of Edmonton, AB, in October 2016
- '64 **William Lawrence Graburn**, BSq(CivEng), of Calgary, AB, in October 2016
- '65 **Roderick Edward Banks**, BA, of St. Albert, AB, in January 2017
- '65 **Annata Brockman**, MEd, of Edmonton, AB, in October 2016
- '65 **William Bunko**, BEd, '78 MEd, of Penticton, BC, in November 2016
- '65 **George Leslie Charles Hills**, BEd, '68 MEd, '77 PhD, of Amherstview, ON, in August 2016
- '65 **Marjory Shamchuk**, BEd, of Edmonton, AB, in September 2016
- '65 **Audrey Louise Sissons (Joyce)**, BScN, of Grande Prairie, AB, in August 2016
- '65 **Boris Zenith Woloschuk**, BSc, of Fournier, ON, in November 2016
- '66 **John Stephen Kovacs**, BSq(MechEng), of Edmonton, AB, in October 2016
- '66 **Richard William Pickford**, BCom, of Calgary, AB, in November 2016
- '66 **Gerald Roy Pond**, MSc, of Dartmouth, NS, in September 2016
- '67 **Keith Frederick Bowen**, BEd, of Palm Springs, CA, in August 2016
- '67 **Richard Donald Krause**, BSq(Pharm), '70 MSc, '72 PhD, of Calgary, AB, in October 2016
- '67 **James Roy Maxwell**, BSq(ChemEng), of Edmonton, AB, in November 2016
- '67 **Jerald Ronald Stocco**, BSc, of Edmonton, AB, in January 2017
- '67 **Winifred Swainson (Sheridan)**, BScN, of Red Deer, AB, in December 2016
- '68 **Leigh Homfray Davies**, BEd, '69 Dip(Ed), of High Prairie, AB, in September 2016
- '68 **Gerald Allan John Groot**, BA, '72 MD, of Victoria, BC, in November 2016
- '68 **Edward John Zuk**, BA, of Napa Valley, CA, in October 2016
- '69 **Brian Moffat Clark**, BSc, '75 BEd, of Edmonton, AB, in August 2016
- '69 **Isobel Adelia Hurlburt**, BA, of Edmonton, AB, in November 2016
- '69 **Robert Eugene Juthner-Krtschan**, BEd, '78 MEd, of Edmonton, AB, in September 2016
- '69 **Walter Joseph Scott**, BA, '72 MA, of Vermilion, AB, in December 2016
- '69 **Roland Albert Soucy**, BEd, of Edmonton, AB, in January 2017
- '70 **Ronald Gregory Anderson**, BEd, of Hughenden, AB, in December 2016
- '70 **Beverley Ann Boren**, Dip(Nu), '75 BScN, in October 2016
- '70 **Richard Carl Chalmers**, BA, of Edmonton, AB, in August 2016
- '70 **Stan Constantine Dabisza**, BSq(Pharm), of Penticton, BC, in August 2016
- '70 **Louise Patricia Horstman**, BSc, '73 MSc, of Morinville, AB, in January 2017
- '70 **Ronald Richard Huber**, BEd, in August 2016
- '70 **Dwayne Lawyer Johnson**, BSq(ChemEng), of Calgary, AB, in August 2016
- '70 **Michael Andrew Letersky**, BA, of Edmonton, AB, in December 2016
- '71 **William Brian Fraser**, BEd, of Vancouver, BC, in January 2017
- '71 **Donald William Groot**, BSq(Med), '73 MD, of Edmonton, AB, in December 2016
- '71 **Henry Wayne Hiebert**, BLS, of Steinbach, MB, in November 2016
- '71 **Sabine Liselotte Reich**, BSq(PT), of Edmonton, AB, in November 2016
- '71 **Roberta Susan Wylie-Hagstrom**, BA, of Edmonton, AB, in January 2017
- '72 **Pauline Feniak (Pentelechuk)**, BEd, of Warspite, AB, in September 2016
- '72 **Helen Christine Smith**, BA, in November 2016
- '73 **Derek Leonard Johnson**, LLB, of Calgary, AB, in December 2016
- '73 **Grace Jones**, BEd, of Edmonton, AB, in October 2016
- '73 **Allan Conrad Kuzyk**, BSc, '75 DDS, of Victoria, BC, in December 2016
- '73 **Isabella Gertrude Smith (Fraser)**, BEd, of Edmonton, AB, in November 2016
- '74 **Margaret Joyce Melmock (Craven)**, BEd, of Sherwood Park, AB, in October 2016
- '75 **Ramon Munoz Llorente**, BEd, of Wetaskiwin, AB, in January 2017
- '75 **Allan John Shemanchuk**, BSq(Pharm), of Edmonton, AB, in October 2016
- '75 **Margo Nell Tackaberry (Ash)**, BEd, '95 Dip(Ed), in December 2016

- '75 **Camilla Lynn Witt (Bain)**, BA, '78 LLB, of Edmonton, AB, in November 2016
- '76 **John Allan Gallupe**, BSc(CivEng), of Edmonton, AB, in December 2016
- '76 **Ralph Lee Holmes**, Dip(Ed), of Edmonton, AB, in July 2016
- '76 **Brenda Pamela McLaughlin**, BEd, of Edmonton, AB, in January 2017
- '76 **Hermine Ann Pichl**, BEd, '81 MEd, of St Albert, AB, in November 2016
- '76 **Henrietta Katherine Tucker**, BEd, of Mayerthorpe, AB, in October 2016
- '76 **David Peter Vallance**, LLB, of Calgary, AB, in January 2017
- '77 **Barbara Lynne Leblanc (Alexander)**, Dip(Nu), of Beaumont, AB, in October 2016
- '77 **William Cecil Milewicz**, BA, of Edmonton, AB, in December 2016
- '77 **Peter Eric James Prentice**, BCom, '13 LLD (Honorary), of Calgary, AB, in October 2016
- '77 **Terrance Gordon Smyrl**, PhD, in November 2016
- '77 **Raymond Francis Vaudan**, BEd, of Westlock, AB, in December 2016
- '78 **Wendy Jill Allen**, BSc(HEC), of Edmonton, AB, in November 2016
- '78 **Joseph Daniel Robert Wiebe**, BA, of Grande Prairie, AB, in November 2016
- '79 **Surinder Kaur Deo (Gosal)**, BEd, of North Vancouver, BC, in November 2016
- '79 **Edward Charles Earl**, BA(RecAdmin), of Drumheller, AB, in November 2016
- '79 **Harry Kim Hay**, BA(Hons), of Edmonton, AB, in August 2016
- '79 **Keith Brian Lyon**, BSc(Ag), of Lethbridge, AB, in July 2016
- '79 **Wendy Dianne MacKenzie**, BScN, '92 MHSA, of Parksville, BC, in December 2016
- '79 **William Harry Oswin**, BA, in November 2016
- '79 **Elaine Dorothy Rowand (Mabey)**, BScN, of Edmonton, AB, in January 2017
- '79 **Judith Ann Stevens-Porter**, BEd, of Edmonton, AB, in August 2016
- '80 **Eric Aloysius de Kock**, BSc(Ag), of Edmonton, AB, in November 2016
- '80 **Norman Alexander Got**, BA, in July 2016
- '80 **Brent Campbell Hogue**, BSc, '81 BSc(SpecCert), of Calgary, AB, in December 2016
- '80 **Larry Wallace Jacobs**, PhD, of Lacombe, AB, in December 2016
- '80 **Charles Archibald Sequeira**, MEd, in November 2016
- '80 **Harold Axel Thiele**, BA, of Burnaby, BC, in January 2017
- '81 **Elizabeth Anne Duff**, Dip(Ed), of Edmonton, AB, in January 2017
- '81 **Lois Carol Hobbs (O'Brien)**, BA, of Edmonton, AB, in September 2016
- '81 **Victor Lawrence Langley**, BEd, of Edmonton, AB, in January 2017
- '81 **Gail Lynn Lidkea**, BA(RecAdmin), '91 Dip(Ed), of Edmonton, AB, in November 2016
- '82 **Donald Frederick Chrysanthou**, BEd, '92 MEd, in November 2016
- '82 **Patricia Louise Dooley**, BScN, of Edmonton, AB, in August 2016
- '82 **Lise Marie Gour**, Dip(Nu), of Edmonton, AB, in October 2016
- '82 **Ratnajothi Hoover**, PhD, of St John's, NL, in August 2016
- '82 **Frederick Wong**, BSc(Spec), of Edmonton, AB, in January 2017
- '83 **Inez Roberta Whitfield (Martin)**, BEd, of Edmonton, AB, in January 2017
- '84 **Jean Boone (Skanes)**, BEd, '89 Dip(Ed), in January 2017
- '84 **Edith Chisholm Hesson (Needler)**, BScN, of Edmonton, AB, in August 2016
- '84 **Mitchell Dean Howard**, BEd, of Salt Spring Island, BC, in January 2017
- '85 **Bil (William) Chinn**, MEd, of St. Albert, AB, in August 2016
- '85 **Gail Harriet Hall**, BA, of Edmonton, AB, in November 2016
- '85 **David Reginald Willson**, LLB, of Hawkesbury, ON, in November 2016
- '86 **Dorothy Irene Allan**, BA, of Edmonton, AB, in November 2016
- '87 **Anne Margaret Anthony**, PhD, of Vancouver, BC, in September 2016
- '87 **Vincent Kwan-Ho Chen**, BSc(ElecEng), of Calgary, AB, in August 2016
- '88 **Mark Alistair Burns**, BEd, of Edmonton, AB, in August 2016
- '88 **Walter Garbera**, BEd, of Edmonton, AB, in September 2016
- '88 **Shela Anne Kitar (Gillespie)**, BEd, of Edmonton, AB, in August 2016
- '88 **James Frederick Walker**, BCom, of Edmonton, AB, in January 2017
- '89 **Ellen Ruth Maitson-Lackner**, BA(Spec), '93 MEd, of Edmonton, AB, in January 2017
- '90 **Brian Jay Rasmussen**, BSc, of Bashaw, AB, in January 2017
- '91 **James Richard Housman**, BSc(PetEng), of Innisfail, AB, in October 2016
- '91 **Francisca Niekus**, MSc, of Saskatoon, SK, in December 2016
- '92 **Carol-Ann Margaret Getz**, BEd, of Edmonton, AB, in August 2016
- '92 **Jody Anne Evans**, BA(RecAdmin), of Grande Prairie, AB, in August 2016
- '93 **Roderick William Negrave**, MSc, in November 2016
- '94 **Robert Larry Wilkins**, BSc(Spec), of Westlock, AB, in August 2016
- '96 **Donna Lynn Leslie**, BScN, of Shaunavon, SK, in January 2017
- '97 **Vin Tsui**, LLB, of Toronto, ON, in January 2017
- '98 **Karlene Marie Johner**, BScN, '04 MNU, of Edmonton, AB, in January 2017
- '99 **Colin Michael Pilipchuk**, BCom, '05 BEd, of Edmonton, AB, in August 2016
- '00 **Trevor Jason Nickel**, BSc, '06 MBA, of Edmonton, AB, in January 2017
- '00 **Nicholas Melvin Palamarchuk**, BEd, of Edmonton, AB, in December 2016
- '01 **Michael Ronald Evans**, BPE, of Beaverlodge, AB, in August 2016
- '03 **Annette Alexina Aubee**, BA, of Camrose, AB, in January 2017
- '04 **Jane Elizabeth Bechthold**, BEd, of Red Deer, AB, in September 2016
- '04 **Colin Robert Hackett**, BPE, '04 BEd, in November 2016
- '06 **Harvey Lorne John Peter Duff**, MEd, of Edmonton, AB, in October 2016
- '10 **Ernest Frederick Roots**, DSc (Honorary), of East Sooke, BC, in October 2016
- '14 **Brady Mathias Imeson**, BEd, of Edmonton, AB, in January 2017
- '14 **Elsie Yanik**, LLD (Honorary), of Ladysmith, BC, in November 2016

If you've lost a loved one who is a University of Alberta alumnus, contact alumni records at alumrec@ualberta.ca, 780-492-3471 or 1-866-492-7516.



*photo*finish

Cultural Connection

Student Charis Auger makes a tobacco offering to the Earth in prayer and thanks to the Creator. "I do this every so often to reconnect and remember those who came before me and those yet to come." Auger learned the importance of ceremony from the late Marge Friedel, who was an elder at the U of A's Aboriginal Student Services Centre.

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Utilities	\$500	500	6,000
Merchandise	\$400	400	4,800
Subtotal	\$2,000	2,000	24,000
Bonus Points††			+1,000

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(Redeemable for \$250 cash back and more‡)

25,000

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† These are highlights of the credit card rewards program (the "Program") associated with this credit card account. Points will be awarded on eligible transactions charged to your account as set out in the Program terms and conditions. Complete terms and conditions describing Program eligibility, accrual and redemption of points, and other important conditions, limitations and restrictions will be sent after your account is opened. Please read the terms and conditions carefully upon receipt.

†† To qualify for this offer, an applicant must be approved for the specific credit card account described in the offer. The account must be used for at least one eligible transaction that is not subsequently rescinded, the subject of a charge back request or otherwise disputed. Please allow 8-10 weeks from the transaction date for bonus points to be posted to your points account. Limit one-time bonus point offer (no cash value) per new account. This promotion is offered by MBNA and may be amended or cancelled at any time without notice.

‡ Certain limitations and exclusions may apply to this benefit and others described in the certificate of insurance sent soon after your Account is opened

^a By telephoning to apply for this credit card, you consent to the collection, use and processing of information about yourself by MBNA, its affiliates and any of their respective agents and service providers, and to the sharing or exchange of reports and information with credit reporting agencies, affiliates and service providers in relation to processing your application and, if approved, administering and servicing your account. You also acknowledge that the account, if approved, will not be used by any third party other than a third party specifically designated by you, and then only in accordance with MBNA policies and procedures then in effect.

Information is current as of January 2016 and is subject to change.

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