

# Zine & **HEARD**

**Amplifying Voices of Youth From Care**

**ISSUE #20  
SEPTEMBER 2024**



**PHOTO BY  
QUIN BUCK**

**We respectfully acknowledge that we reside on Treaty 6 Territory; traditional lands of many First Nations & Metis people & we are committed to learning the true history of Canada & the true meaning of truth & reconciliation.**

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**WHO**

Youth from care speaking out & making a difference.

**WHAT**

A zine to amplify our voices & raise awareness.

**WHEN**

We publish around the 15th of every month.

**WHERE**

We are based in Edmonton but are for youth from care everywhere.

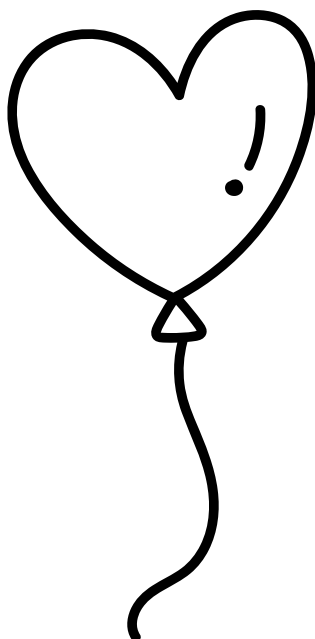
**WHY**

Because we can. Our voices have been silent for too long.



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**Audreys Books**  
**Magpie Books**  
**Metro Cinema**



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PENNY FRAZIER

**COVER STORY**

BERNADETTE IAHTAIL

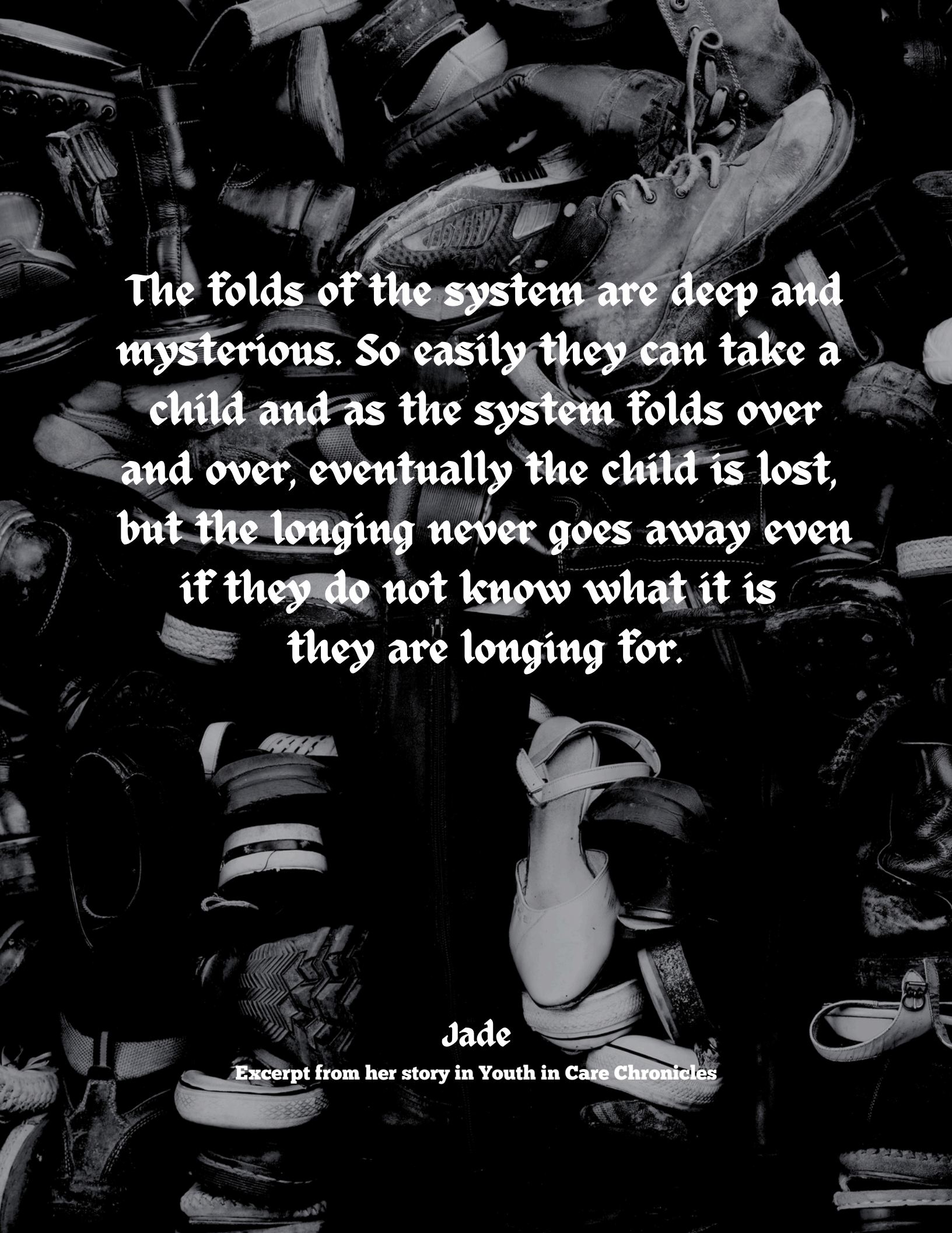
**COVER PHOTO**

QUINN BUCK

**WHO'S INSIDE**

AMANDA KNIGHT  
AMANDA QUILL  
AMBER LIL BEAR  
ANNYSA BALDEO  
BARB ADEKAT  
BRAD GIBBONS  
CARLIN BLACK RABBIT  
CHEYANNE CARLSON-WHITE  
CINDY BLACKSTOCK  
CREATING HOPE SOCIETY  
CRYSTLE LIGHTNING  
DIANA BATTEN  
HK - HIGHER KNOWLEDGE  
INNER CITY HIGH SCHOOL  
JESSE  
JULIANNA MOORE  
KAYLEN  
KENNEDY HIGGINBOTHAM  
KRISTA  
NIPIY ISKWEW  
MIKE  
MURRAY SINCLAIR  
OFFICE OF THE CHILD  
& YOUTH ADVOCATE  
REECE LAROUQUE  
SHOSHANA  
SPLIT LAKE, MB  
THERESA  
YOUTH IN CARE CHRONICLES





The folds of the system are deep and mysterious. So easily they can take a child and as the system folds over and over, eventually the child is lost, but the longing never goes away even if they do not know what it is they are longing for.

Jade

Excerpt from her story in Youth in Care Chronicles

# HONOURING NATIONAL DAY FOR TRUTH AND RECONCILIATION

On September 30th, we honour the victims and survivors of residential schools, their families, and their communities. As we reflect on this history, we remain committed to empowering Indigenous young people and upholding their rights to identity, family, and cultural connection.



[ocya.alberta.ca](http://ocya.alberta.ca)



# Where the rubber hits the road.

Sometimes you set out to do one thing and it unexpectedly turns into many. This is the case with Zine & HEARD. Ever since I was the lead editor for Youth In Care Chronicles in 2020 I had this burning desire to do more. To keep bringing the voices and stories of youth from care to the world. I figured there was no better place to start than in Edmonton with my friend (and the original mumble punk), Jesse Jams, of Jesse Jams & the Flams fame on the front cover in January of 2023. And three weeks later here we are with Issue #20 in September of 2024 with Bernadette lahtail on the front cover. Also known as “Our Fearless Leader” by all who work at Creating Hope Society, Bernadette is a 60s Scoop Survivor and a Change Maker Extraordinaire. You may have read her other stories in earlier zines or her commentary in Youth in Care Chronicles. I keep telling her it’s time for her to write a book...but she doesn’t have time...yet. She’s way too busy creating hope everywhere she goes.

The most unexpected outcome of this passion project and one that has hit me in a very deep place is to be receiving a Recognition of Truth & Reconciliation from Creating Hope Society at the Calling Back Our Spirit Gathering at the Metro Cinema on September 30th. I was kind of blown away when I got the news but when I thought about everyone who has contributed to the zine, the surprise was replaced by joy. Pure joy. Sure, I am the engine behind the zine but it is the people who share their stories that make the rubber hit the road. I am forever grateful to those who have had the courage to share a story, a poem, a work of art, a photo, their lyrics, their hopes and dreams. It’s not easy to put yourself out there and the #1 reason they do is to help others. Through their experience, they want to make a difference by supporting and inspiring other youth from care. Last year, a former youth from care told me that since he started reading the zine, he holds his head a little higher. I think about that all the time.

We are still a fully and fiercely independent publication that is beholding only to our contributors and readers. We are small but we are mighty and that’s how we like it - wild and free and burning rubber. Thanks to all who make Zine & HEARD possible and thank you again to Creating Hope Society for recognizing us. We are very grateful for this honour.

With love,  
Penny Frazier,  
Editor



# CALLING BACK OUR SPIRIT GATHERING SEPTEMBER 30, 2024

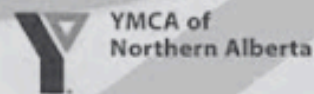
Metro Cinema  
The Garneau Theatre  
8712 109 Street, Edmonton, AB  
[www.metrocinema.org](http://www.metrocinema.org)

Pipe Ceremony  
11:00 am

Documentary Viewing "WaaPaKe-Tomorrow"  
W/ Special Guests  
Dr Jules Koostachin & Curator Akira Iahtail  
12:00 pm – 3:30 pm  
Admission is free, first 500 people

Recognition of Truth and Reconciliation to  
Penny Frazier

Concession  
Available





# CALLING BACK OUR SPIRIT ROUND DANCE SEPTEMBER 30, 2024

Boyle Street Plaza  
9538 103 A avenue  
Edmonton, AB  
*5:00 pm*


Give Away  
*9:30 pm*

First 10 Singers paid  
Emcee: Monty Sunchild  
Stickman TBD

50/50  
draws

Concession  
Available

GREATER  
EDMONTON  ALLIANCE  
FOR THE COMMON GOOD

 YMCA of  
Northern Alberta





# SPLIT LAKE, MANITOBA

Sinclair had another experience that illustrated elders' central importance when the commission visited Split Lake, a Cree community in northern Manitoba where over half the people were under 30.

“When you have a youth population that large, usually there’s a significant crime rate. There is in most Indigenous communities. But in Split Lake there was virtually no crime,” he says.

They wanted to know why. During the hearings, the commission learned about the monthly feasts the community had for its elders. The free food drew decent crowds who listened as the elders stood and addressed situations facing the community. The elders spoke up, whether the issue was children running around at night getting into trouble, alcohol coming into the dry community or conflict between spouses. But they didn’t single wrongdoers out directly. They spoke in a general way that fostered community cohesion and reinforced good values in the youth.

“The role of the elder is very well respected and very significant (there),” he says. “We concluded that’s why the community has such a very low crime rate, very little community chaos and is such a cohesive community.”

Excerpt from APTN NEWS

“Residential school deniers, white supremacists biggest barrier to reconciliation”  
says Murray Sinclair

By Brett Forester, January 12, 2021



“When you have a youth population that’s large, usually there’s a significant crime rate. There is in most Indigenous communities. But in Split Lake there was virtually no crime.”



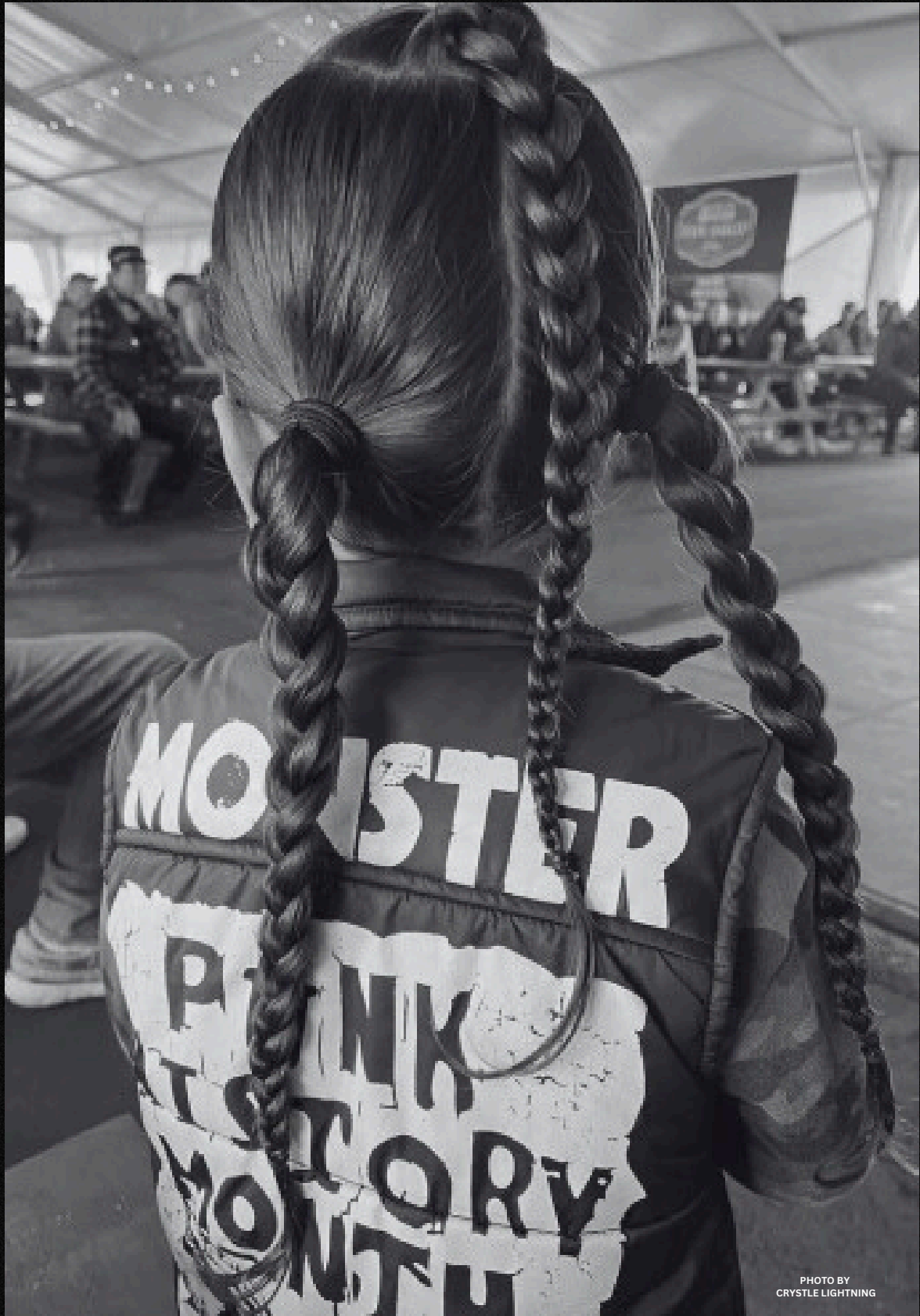


PHOTO BY  
CRYSTLE LIGHTNING

**“The secret of our success is that we never, never give up.”**

**~ Wilma Mankiller ~**

**1945 - 2010**

## ON THE COVER

# CREATING HOPE FOR THE FUTURE

by **Bernadette lahtail, Founder & Executive Director, Creating Hope Society**

The Creating Hope Society (CHS) is an Indigenous accredited and charitable non-profit organization incorporated on March 3, 2006. Since its inception, Creating Hope Society's mission has been to focus on breaking the cycle of Indigenous children entering the Child Welfare System. CHS' vision is to provide client-focused services that help Indigenous families navigate their involvement with Alberta's Child and Family Services with a goal of seeing fewer children coming into care.

## Vision

A safe and just society for all Indigenous Peoples.

## Mission Statement

We create hope for positive change, mend hearts, and contribute to reconciliation through healing the impacts of intergenerational trauma and reconnecting with culture and community.

## Declaration

An Indigenous Home for Every Indigenous Child in Care”

## Core Values

- Respect for Inherent Dignity and Worth of Persons
- Respect and Support Diversity
- Pursuit of Social Justice
- Service to Humanity
- Integrity of Professional Practice
- Confidentiality in Professional Practice
- Competence in Professional Practice

## The Principles of Creating Hope Society

To acknowledge the past wrongs and to move forward to learn from real life experience to build resiliency within CHS' programs address the spiritual, physical, and mental aspects of a person's life, their family, and their community.

Our programs and services provide Indigenous and multicultural people with a real opportunity to learn, to grow, and to make positive choices for themselves and their families.





**Former Minister, Pearl Calahasen, highlighted that Creating Hope Society is bridging the gap between the Indian Residential School and those who lost their children to the Child Welfare System. Recently, Jody Calahoo Stonehouse expressed that we are healing our communities through our gatherings. Jessica Daniels from Dreamspeakers said: At CHS what we do is community healing.**

The Creating Hope Society (CHS) was established to create programs and services aimed at reconnecting our children and youth with their families and communities. Our goal is to support healing from childhood to adulthood and to assist Nehiyaw people in leading fulfilling lives free from trauma. The profound words expressed about Creating Hope Society will never be forgotten.

Creating Hope is an organization that is focused on bringing the heart back to the communities. Former Truth and Reconciliation Commissioner Wilton Littlechild expressed that the government has taken the heart of the communities, which is our children, for a hundred years. This sentiment also resonated with the 60's Child Welfare Scoopers, where we held the first child welfare 60's scoop conference and it was said, "What happened to me is happening to my children and grandchildren." Former Minister Pearl Calahasen highlighted that Creating Hope Society is bridging the gap between the Indian Residential School and those who lost their children to the Child Welfare System. Recently, Jody Calahoo Stonehouse expressed that we are healing our communities through our gatherings. Jessica Daniels from Dreamspeakers said: At CHS what we do is community healing.

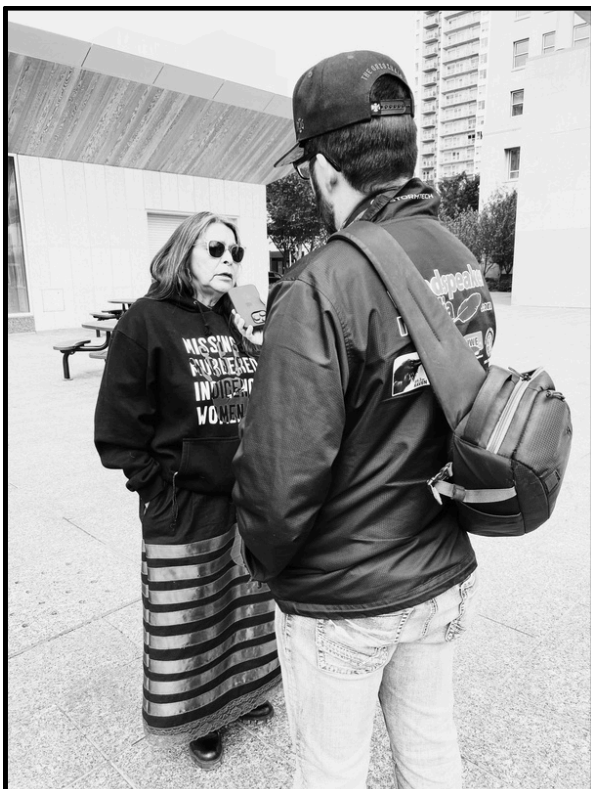
## **Truth Telling**

Reflecting on the historical journey of our families, relatives, youngsters, children, and individuals who have overcome immense hardships from the era of Indian Industrial Schools to the Indian Residential schools and the onset of the '60s Scoop' child welfare, I feel deep sadness. The impact of these experiences has made it incredibly challenging for many individuals who grew up in residential schools and under child welfare to transition into adulthood.

Personally, I remember the lasting traumas and struggle to recall any happy moments. I never had the opportunity to cherish baby pictures or hear stories of my first steps, my first words, or stories of what I was like as a child. I suffered from creating positive relationships with friends, family, and kin. Not knowing how to keep a relationship with people that I had met throughout my life because it was severed from moving in multitudes of foster homes and group homes. It was important to speak and foster a relationship to the survivors of the 60's child welfare scoop to understand the importance of the relationship with the land or living on the land of my ancestors. I also did not understand the significance of "all my relations", the seven grandfather teachings, the teachings of the teepee, the seven stages of child development into adulthood and the teachings of traditional parenting. I realized that all the milestones that I had missed, I wanted to be able to offer.

As I reflected on those who grew up in care, and their personal growth journey, I realized that we had missed important milestones, particularly with our family relationships. This realization motivated me to create programs and services designed to support individuals at every stage of life, from childhood and adulthood to the senior years. I am especially focused on helping those who have never had the opportunity to know and connect with families, their culture and their identity, CHS realized that the importance of having a community, as it was stated "It take a whole community to raise a child". Our goal was to provide customized programs, share new knowledge and teaching methods, and incorporate cultural initiatives that will benefit people of all ages. With this it identified to integrated programs that supported the services to guide individuals in their search for identity, culture, and traditions. We are aware of the ongoing issues affecting our community, from Indigenous children entering care to the challenges faced by MMIWG+, homeless individuals, and the loss of language, culture, and connections. We are committed to addressing these issues and making a positive impact on our families and urban communities.

In line with the 765 recommendations of the Truth & Reconciliation Commission, CHS is dedicated in providing cultural safety for the individuals and families we serve, including children, youth and adults. We focused on collaborating and inviting Elders, Knowledge Keepers, Ceremonial Holders, and Healers to be part of committees and programs. It was important to educate the Creating Hope Society staff, to understand our culture and traditions to better serve our community. Through these partnerships, we emphasize the importance of integrating Indigenous cultures and knowledge, promoting cultural identity, and enhancing our programs based on the medicine wheel - addressing the mental, physical, emotional, and spiritual well-being of Indigenous families and individuals. Creating Hope is to build capacity and establish partnerships with non-Indigenous organizations, government, universities, and colleges that are interested to better serve our Indigenous participants and support collective healing and to create hope for a better future for the people that we serve.



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# Informal and Formal Research

We have learned so much from important initiatives such as the Royal Commission on Aboriginal Peoples, the United Nations Declaration on the Rights of Indigenous Peoples, the Truth and Reconciliation Commission, and the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. With all of the initiatives there were 765 recommendations and UNDRIP is a 32-page document. With this knowledge it motivated the Creating Hope Society to create and implement programs aimed at effectively serving Indigenous people. The era of the 60s and 70's Scoop, Indian Residential Schools and now Day School survivors are aging and continue to suffer from historical trauma, which affects their families and their future generation.

Through both formal and informal research, participation in the 60's child welfare scoop conference, Prairie Child Welfare Consortium, as well as conducting focus groups and evaluations, it was important to ask how do we provide a community of care? What are the best practices to serve or families and communities? What approaches do we need to facilitate? What changes can we implement to bring families together? We have come to recognize the importance of providing and implement Indigenous cultural practices and understand that cultural practices are healing and that we can provide cultural practices for the families that we serve. Embracing these traditions allows families and individuals to find support and guidance, leading them toward meaningful relationships, happiness, and fulfillment, and it allows families to connect with their history and build strong relationships within the Indigenous community.

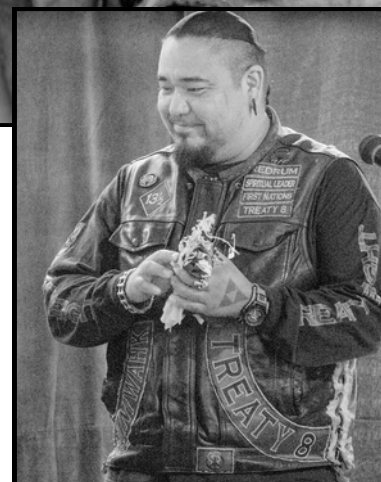
We have worked towards creating and raising awareness through educating the larger government bodies through our documentaries; Broken Hearts; for Families involved with the Child Welfare systems, Aboriginal Fathers Love Their Children Too! We created workshops and curriculum that reflected stories shared by survivors and we had to learn to decolonize the way we provided services. We cherished these stories from people with lived experience who were fostered in homes, group homes and those who also experienced adoption breakdowns.



Photo by Quin Buck

**We have learned so much from important initiatives such as the Royal Commission on Aboriginal People, the United Nations Declaration on the Rights of Indigenous People, the Truth and Reconciliation Commission, and the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls.**

## RIDE TO RECONCILIATION 2024



Photos by Quin Buck

## Programs and Services

- Oskayak enohte nehiyawocik “Youth wanting to know Cree’ Language and Cultural revitalization project that includes syllabics and storytelling.
- Wellbriety Support Group, a culturally 12 Step program for all and it is based upon Teachings of the Medicine Wheel, the Cycle of Life, and the Four Laws of Change.
- Mental Health Support Groups for Indigenous Men and Women
- Indigenous Boys Matter Too! This comprehensive program is specifically designed for boys and young men aged 14 to 18 in Indigenous communities. The program not only provides support for personal growth and development but also includes the Oskapio Program, which focuses on cultural education<sup>18</sup> and traditional skills. Additionally, a Suicide Prevention program is incorporated to address the unique mental health challenges faced by Indigenous boys. We are fortunate to have a dedicated therapist on board to provide personalized mental health and well-being support.
- Strengthening Our Homefires Cultural Program, and Early Interventions Programs that delivers Traditional Parenting, seven stages of child development, Kookums Bannock and Tea, Nosim (grandparents raising their grandchildren) Little Readers, You Make a Difference, Ribbon skirt teachings, and Seven Grandfathers teachings.
- Youth, Elder and Parent Intervention programs; to connect our children and youth to their biological families and to bring them to their communities to meet their kins.



- Learning Our Indigenous History program is an enriching program designed to deepen participants' understanding and connection to Indigenous history, culture, and traditions while further promoting adult literacy. This program merges components of adult and family literacy, inviting adults, parents/caregivers, children, and youth to engage in a meaningful learning journey together.
- The Creating Hope Encampment Outreach Program provides immediate services and outreach support to all individuals experiencing houselessness in Edmonton, with a focus on those living in encampments in and around the Downtown core, River Valley, parkland, back alleys, and other neighborhoods where encampments are known to be.
- Connect the Dots Housing Program, provides resources and works intensively with individuals who are looking for housing, many of the families are involved in our collective kitchen
- The Sex Trade Resources for Educating & Empowering Together (STREET) program aims to provide immediate services and outreach supports to all individuals involved in the sex trade.
- Remembering Rights Relations; A five-year project that seeks to reduce gender-based violence (GBV) experienced by Indigenous women and gender diverse people in urban setting
- All Star Zine Project is designed for youth to tell their stories through writing, art and other creative ways.
- Anti-Racism program "All Lives Matter" invites families and youth to share their stories of experiencing racism and healing through family sharing circles.

With these programs, it would be impossible to deliver such intense programming without having an excellent staff. We would like to extend our thanks to our partners, allies, funders and our fundraiser with Blackjacks Bar and Restaurant where we are grateful to have had two consecutive fundraising opportunities. We remain dedicated to our declaration: An Indigenous Home for Every Indigenous Child in Care'.

Aiy Aiy with All my relations, only WITH togetherness we can create a better future for our Indigenous families, children, youth and individuals.

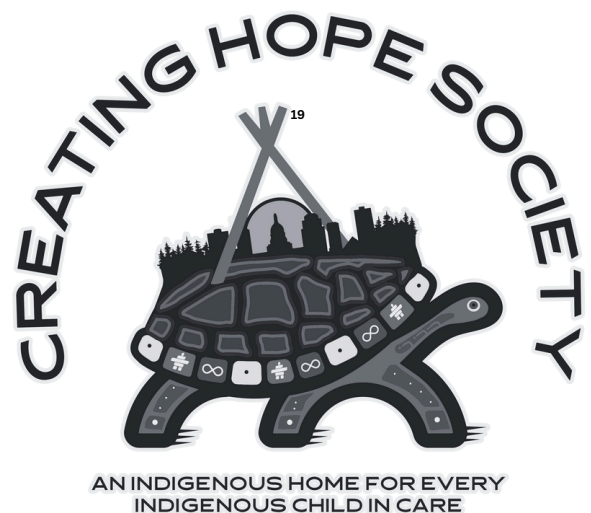
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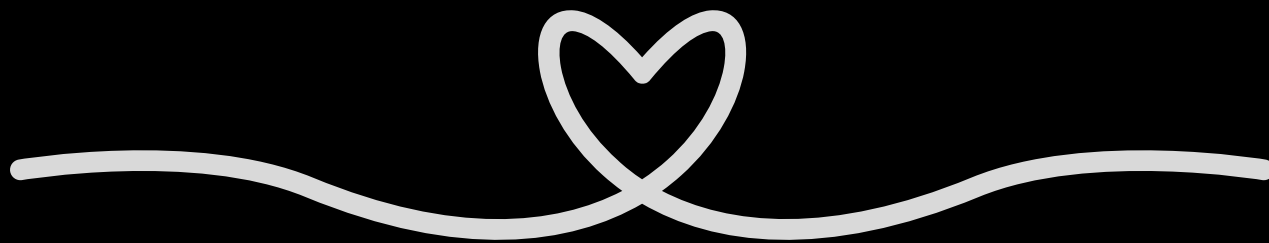
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[creatinghopesociety.ca](http://creatinghopesociety.ca)

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Creating Hope Society  
**National Indigenous  
Peoples Day  
2024**



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Many Thanks to  
Creating Hope Society  
Board of Directors

Amanda Knight  
Crystal McCarthy-Nelson  
Terri-Ann Sinclair  
Nicole Baker  
&  
Advisory Member  
Jean Lafrance

It takes  
a village.

**OLD SCHOOL. NEW SCHOOL. NO SCHOOL.**



**YOUR STORIES ARE WELCOME HERE.**

**CONTACT US**

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@zine\_and\_heard



# Indigenous Films from TIFF 2024

## CANADIAN

ABERDEEN dir. Ryan Cooper, Eva Thomas – DISCOVERY

SEEDS dir. Kaniehtiio Horn – DISCOVERY

SO SURREAL: BEHIND THE MASKS dir. Neil Diamond, Joanne Robertson – DOC

THE KNOWING dir. Courtney Montour, Tanya Talaga – PRIMETIME

ANOTC OTA ICKWAPARIN AKOSIIN dir. Catherine Boivin – SHORT CUTS

INKWO: FOR WHEN THE STARVING RETURN dir. Amanda Strong – SHORT CUTS

WELIMA'Q dir. shalan joudry – SHORT CUTS

A BLACK SCREEN TOO dir. Rhayne Vermette – SHORT CUTS

## INTERNATIONAL

MY FATHERS' DAUGHTER dir. Egil Pedersen, Sápmi-Norway – DISCOVERY

THOU SHALT NOT STEAL dir. Dylan River, Australia – PRIMETIME

THE MOUNTAIN dir. Rachel House, New Zealand – CENTREPIECE

KA WHAWHAI TONU dir. Michael Jonathan, New Zealand – CENTREPIECE

REZ BALL dir. Sydney Freeland, USA – SPECIAL PRESENTATION

THE BEGUILING, dir. ishkwazhe Shane McSauby, USA – SHORT CUTS

VOX HUMANA, dir. Don Josephus Raphael Eblahan, Philippines, USA, Singapore – SHORT CUTS

# REZ BALL ON NETFLIX SEPTEMBER 27


In the heart of Chuska, New Mexico, the Chuska Warriors, a high school basketball team rich in Native American heritage, face their greatest challenge. After the loss of their star player, the team must unite like never before to keep their dreams of a state championship alive. This is more than just a game; it's a journey of resilience and unity, a true underdog story deeply rooted in Native American culture and spirit. Rez Ball is inspired by the celebrated book Canyon Dreams: A Basketball Season on the Navajo Reservation by Michael Powell and the New York Times articles that laid its foundation.

“For us,” Freeland said, “this film is an invitation to see a side of America — a community — that [everyone] may not be familiar with. But for myself, for these kids, for the cast, for the crew, this is something that we’ve lived and breathed our whole lives.”

“We’ve done our best to try to capture that experience on-screen, on camera, and we want to share that with people,” Freeland continued. “Hopefully, people watch the film and they walk out feeling like, ‘Oh wow, I didn’t know this was something that existed.’ And hopefully, we can expand people’s horizons just a little bit more.”

Excerpt from: Everything You Need to Know About Rez Ball By John DiLillo, [netflix.com](https://www.netflix.com)





My nikâwiy never measures when she makes bannock. She tells me her nôhkom knew how to make it without measurements and she knows well now how to make it herself.

My nikâwiy gives advice in that way that all indigenous mothers do, alarming and brusque, but with all the well intentions in the world.

My nikâwiy raised children on her back with the help of my nikâwîs and my nôhkom. Who never failed to make me cry, make me laugh, make me feel warm and beautiful. Make me see the world in so many different ways with their intelligence.

Who make me wonder what other knowledge they hold. I watch all of them exude strength, love, excellence in life.

And I wonder if I were to be a nikâwiy, a nikâwîs, a nôhkom, if I would measure up to them.

Reece Larouque



# The change is starting to happen in a big way.

“I think that the stories are starting to pile up on the Canadian consciousness with the survivors of residential schools having told their truths, the murdered and missing Indigenous women and girls telling the truth, and then also the unmarked graves, the litigations, and the education in schools. It’s been very important to having an informed public. The other thing that’s very important has been Indigenous media, who have been really ensuring that these stories affecting First Nations, Metis and Inuit peoples get covered. And the spillover effect has been that the mainstream media has become more engaged in telling these stories to Canadians. So all of this has culminated in a place where the public is much more informed and asking more question. Is it perfect? No. There’s much more work to do, particularly with adults, because they didn’t get the information in school. But the change is starting to happen in a big way.”

Cindy Blackstock



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# WHAT TRUTH & RECONCILIATION MEANS TO ME

Truth & Reconciliation to me means working toward closing the monstrous gap in knowledge and understanding among humans cohabitating on stolen land. For settlers it means looking around, listening and engaging with past & present issues that affect Indigenous communities with the intention of undoing the patterns of harm that ignorance has perpetuated. It means deciding for oneself how to engage as individuals after being part of mass disengagement for so long. After that, it means making real moves toward real systemic change - not just sitting with the nice idea of change. ~ Julianna Moore, Teacher ~

Truth and Reconciliation means taking active steps to learn, correct and grow from past ignorance. It is an active process and requires commitment from each of us, every day. ~ Diana Batten, MLA Calgary Acadia ~

For me, Truth and Reconciliation embodies the principle of accountability. Just as Canada grapples with the dark legacy of its residential schools, my home country of Australia has its own painful history concerning Indigenous peoples. The Australian government, along with churches and welfare agencies, forcibly removed Indigenous children from their families, placing them in institutions or with white foster families. These children are known as the Stolen Generation. Racism continues to persist in both countries, largely due to the ongoing lack of truth telling of abusive history, empathy, funding, resources, and accountability from their respective governments. I don't care for religion or government for many reasons, this one mostly. ~ Brad Gibbons, Youth Worker ~

Truth & Reconciliation is learning and investing time into building meaningful relationships with Indigenous communities. Take time to learn about the treaties and the different tribes in the territories you reside in. Attend a pow wow or any sort of community event. Indigenous folks are always open to offering their guidance & support. ~ Carlin Black Rabbit, Band Council, Siksika Nation ~

Murray Sinclair said, "We are not only calling for people to understand this truth and to accept it, but we're also calling on people to recognize that, there came with it, benefits and privileges that now are bestowed upon the settler population; that were bestowed at great cost to Indigenous people." I think it is integral to reconciliation that settlers in Canada, like myself, recognize how this place came to be what we call home. I have been fortunate to live on beautiful land where I have been surrounded by opportunity. As Murray Sinclair states, our settler experience did come at a great cost to Indigenous people. Though some may be quick to put up walls and rush to statements such as, "Well, I wasn't the one that did any of that", as settlers we mustn't centre ourselves in conversations of truth and reconciliation. Rather, we need to open our ears to the experiences of generations current and past so that we can do what is in our power to help things get better. We must not turn away from the truth in a feeble attempt to preserve the version of Canadian history that makes us feel comfortable. ~ Kennedy Higginbotham, Youth Worker, Creating Hope Society ~

Truth and Reconciliation for me is to honour those who survived and those who were lost during these dark years. The strength and courage of those who endured so much pain and suffering but found the determination to continue on. I will forever honour those who continue to show courage and tell their stories for generations to come. ~ Cheyanne Carlson-White, Student ~

I feel that bringing forth the truth of Canada's Dark Past and acknowledge & recognize it as genocide at the United Nations level, which is essential for reconciliation in Canadian Society to occur. In the long-term; public education is so needed, such as mandatory curriculum to include Canada's Dark History as well as acknowledge the essential contributions Indigenous people made to in North America... this can also be included in the immigration process, and other Canadian systems. As Indigenous people we also have to acknowledge & accept that we were colonized and now we must reconcile that fact within ourselves, our thoughts, beliefs, values, for example and do our best to embrace, revitalize and reclaim our Traditional Ways while recognizing & accepting the fact that we have to live in balance of two worlds.

~ Barb Adekat, Program Manager, Creating Hope Society ~

Truth comes before Reconciliation. As an ally, it is beholden on me to educate myself about the truth of Indigenous history here in Canada. This means sitting in the discomfort of learning about, and acknowledging the devastating impact on the First Nations, Inuit and Métis peoples caused by the intent and actions of my own ancestors that led to residential school, the 60s and 70s scoop, and the ongoing injustice of our current child welfare system. Only then can we, as allies, stand with our Indigenous sisters and brothers, in reconciliation, to demand the systemic changes vital for Indigenous people to live and thrive in an equitable world that honours their cultures and traditions, and their goal of self-governance. As an ally, it is essential for me to show other non-Indigenous people what true partnership really looks like, by honouring the original meaning of Treaty to share this beautiful land, and to rebuild trust through individual actions and friendship.

~Amanda Knight, Board President, Creating Hope Society ~

Truth and reconciliation means many things to me. Looking at the baseline of truth means acknowledging and uncovering the experiences of what has happened. It means listening without being prescriptive and hearing what damage has been done despite how uncomfortable it may be. It is giving a voice to those who have been impacted and letting them know that their experiences matter. Reconciliation is about repairing relationships. This can't be done without acknowledging the truth and the past first. This also means that as it is a relationship, both sides have a responsibility to agree how to move forward. This also means that by acknowledging the truth and past, and truly trying to understand it, that there is also listening to what the asks are from those who are impacted— again— letting them know that their voices are important, and they know what is the best path to move forward. It is a painful and uncomfortable process to sit with what has been done, but it has the potential to be alchemized into something beautiful by working towards healing, maintaining relationship, and making the necessary reparations to ensure mutual understanding and trust.

~ Amber Lil Bear ~

30  
11  
Truth and Reconciliation means centering the experiences, knowledge and wisdom of Indigenous peoples across Turtle Island. It means understanding that we are all connected and understanding how our actions impact others, the land, and the animals we share this world with. Truth and Reconciliation should be rooted in restorative justice to build a future and a society where Indigenous peoples are respected and meaningfully acknowledged as the care takers of the land we live on. Truth and Reconciliation should not be a performance to ease the discomfort and guilt of Western society. It should be a way to challenge the status quo, to speak truth to the harms caused by Western institutions, and to support and uplift communities impacted by colonial violence.

~ Annysa Baldeo, STREET Coordinator, Creating Hope Society ~



# Truth Before Reconciliation

## 8 ways to identify and confront Residential School denialism

By Dr. Daniel Heath Justice and Dr. Sean Carleton  
University of British Columbia

### 1. Genocide

The destruction, in whole or in part, of a nation or an ethnic group. In spite of the United Nation's expansive official definition, denialists strategically narrow the term "genocide" to ethnic cleansing events modelled on the Holocaust. Contrary to historical evidence, denialists contend that genocide is not applicable to Canada. The TRC's final report shows how Canada's treatment of Indigenous Peoples fits the definition of genocide, specifically explaining how the residential school system was a form of "cultural genocide." Some denialists jump on this categorization to suggest that "cultural" genocide is not genocide. That is incorrect. The Canadian Historical Association has recently clarified that genocide is, in fact, the correct term to be using in the Canadian context.

### 2. School

A place where children are taught a variety of academic subjects. Physical assault, sorting of children according to racist assumptions and on the basis of ability and class have long histories in Canadian education. But the particular combination of factors distinguish residential schools from comparative schooling contexts. These factors include: racist assimilationism; cultural shaming and sexual violence combined with multi-generational collusion of church and state; the explicit aim of isolating children to neutralize community resistance to government control.

Denialists often make false comparisons between boarding schools and the violent carceral institutions known as "residential schools." Canadian policy meant that for more than 100 years and multiple generations, Indigenous children were removed from their families and cultures to institutions where many were abused, malnourished, trafficked to local white families and inflicted with substandard education focused on manual labour and servitude — while government also systemically dispossessed Indigenous lands and resources.

### 3. "But they learned new skills"

Given little meaningful academic or effective vocational instruction, "new skills" taught in residential institutions included religious indoctrination enforced by corporal punishment and myriad forms of abuse, cultural and bodily shame, alienation from family, disconnection from subsistence economies and substandard orientation for wage labour.

Church and state officials often justify this "education" in humanitarian — even sacred — terms. But all of these "skills" directly supported the destruction of Indigenous ways of life and the ostensible training of children and youth for lower-class "productive" service positions. Indigenous children were not put on vocational or professional paths towards economic or social competition in Canada's capitalist settler society.

#### **4. “They had good intentions”**

No matter how many bodies are found, how many people testify to the lifelong traumas of extensive abuse at the hands of church officials and teachers, denialists evoke the “good intentions” of some school officials as justification for their maintenance of a genocidal school system for over a century.

#### **5. “You’re ignoring all the good things”**

Anything at all that made life bearable under a dominant violent context of staff-inflicted cruelties, deprivations and separations from friends, family and home is cited by denialists as a “good” of residential schooling to absolve churches of culpability. Denialists insist on focusing on a minority of individualized, positive recollections from the schools as part of a strategy to discredit those who draw attention to the overall, systemic genocidal effects of the IRS system. Even the Anglican Church of Canada, which ran approximately 30 per cent of residential schools across the country, has clarified that “there was nothing good” about a school system that sought to “kill the Indian in the child.”

#### **6. Balance**

An equal weighting of different elements. Denialists often engage in a form of bias known as “false balance” to wrongly suggest that the “good” and the “bad” of residential schooling were equal parts of the “whole story.” The insistence on focusing on “positives” to provide “balance” fundamentally misrepresents the scholarly consensus, supported by overwhelming survivor testimony and backed by historical research, that the overall effects of the system are genocidal.

#### **7. “It was of the times”**

The idea that we can’t judge the past by the values of today. This notion wrongly suggests that no one judged the IRS system harshly during its operation. In fact, Indigenous parents, students and community leaders, church employees and even the Department of Indian Affairs’ own medical expert critiqued the system “in their own times.” However, powerful church and state officials chose to downplay and discredit dissent and resistance for over a century to protect the IRS system so that it could continue to support settler colonialism and Canadian nation-building — as a way of protecting their assets and defend against litigation.

#### **8. Civility:**

What some settlers demand from Indigenous people when their denialism is publicly called out, challenged and discredited. Indigenous anger, sadness and refusal are labelled as uncivil and excluded from so-called mainstream dialogue. By contrast, our public institutions accommodate public settler anger and outrage used to defend denialists. Overall, a residential school is a strategy used to manipulate and undermine the realities of Indigenous Peoples’ painful experiences under Canadian colonialism to protect the status quo. An honest accounting of the past makes possible an honourable future — but only if Canadians have the courage to face it. As the TRC reminds us, we must have truth before reconciliation — anything less will only perpetuate the harms of that history.

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





***The people who believe that they have the privilege of holding power and should continue to have that privilege, they're going to push back. They're going to fight against reconciliation. They're the deniers of this story. They're going to say this never happened. That the schools were all about education and the Indians should be thankful that they got an education.***

**~ Murray Sinclair ~**

**Former Senator & Chair of the  
Truth & Reconciliation Commission**

**EVERY CHILD  
MATTERS  
EVERY DAY**





**The November/December issue of Zine & HEARD  
is dedicated to the stories of men and  
Two Spirit persons from care.**

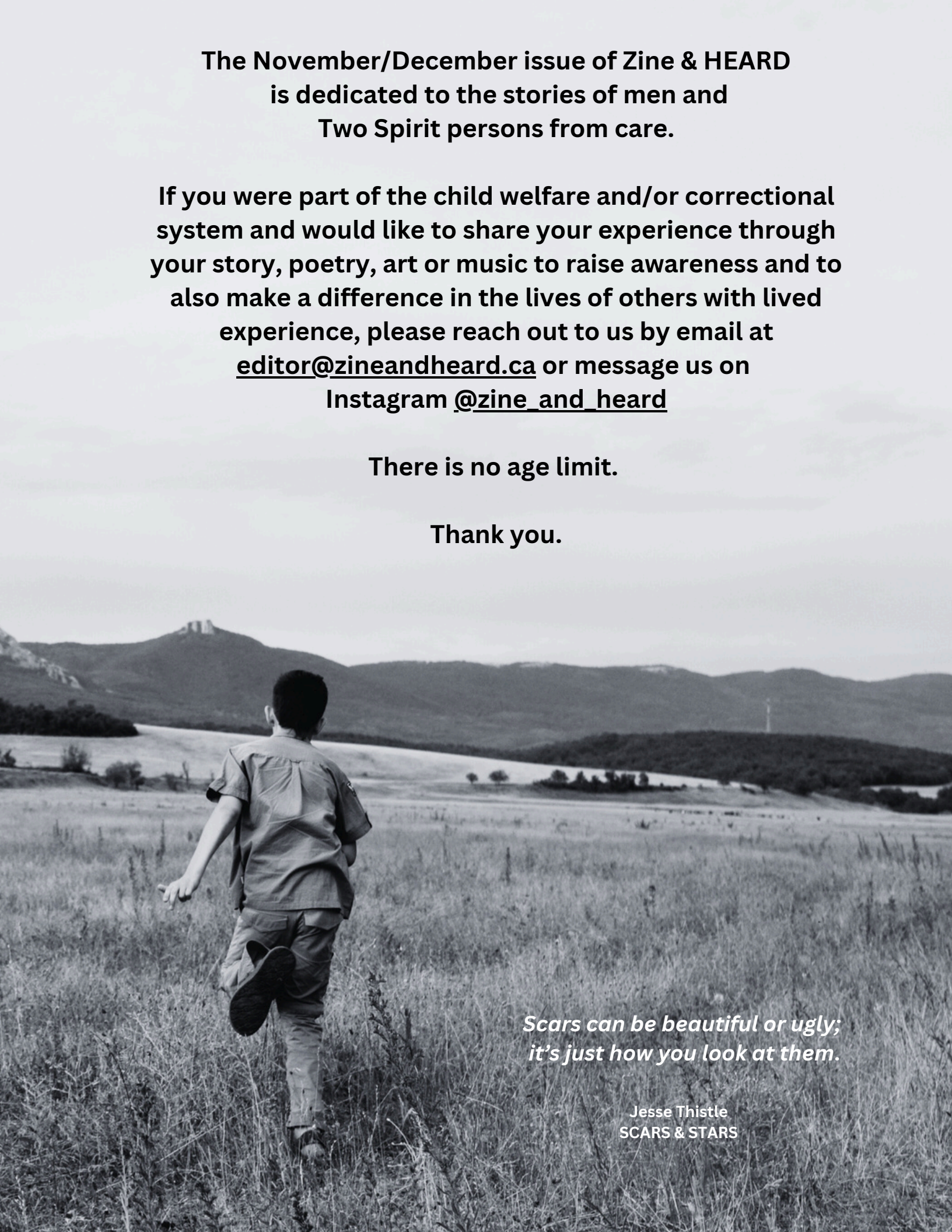
**If you were part of the child welfare and/or correctional  
system and would like to share your experience through  
your story, poetry, art or music to raise awareness and to  
also make a difference in the lives of others with lived  
experience, please reach out to us by email at  
[editor@zineandheard.ca](mailto:editor@zineandheard.ca) or message us on  
Instagram [@zine\\_and\\_heard](https://www.instagram.com/zine_and_heard)**

**There is no age limit.**

**Thank you.**

*Scars can be beautiful or ugly;  
it's just how you look at them.*

Jesse Thistle  
SCARS & STARS







# Honouring The Circle of **WELLBRIETY**

*"WALKING THE RED ROAD ONE MOMENT AT A TIME"*

## MEETING INFO



Monday Evenings  
6 to 8 pm  
Creating Hope Society  
10871 96 St NW  
(Use North Side Door)



**PLEASE NOTE, CIRCLES WILL NOT BE HELD ON HOLIDAYS.**

### CREATING HOPE SOCIETY

is pleased to host a NEW  
Red Road to Wellbriety  
sharing circles with meeting  
every Monday evening

### CALL

Gerry (587) 596-9814  
Michelle (780) 716-9423

### MORE CONTACT INFO:

yep@creatinghopesociety.ca  
ctd@creatinghopesociety.ca

**WWW.CREATINGHOPESOCIETY.CA**

"Wellbriety is based on the 12 steps of recovery and it is held the Nehiyaw Native way by honoring the directions the colors the animals the plants and Mother Earth. We honor the ceremonies the medicines and all living things to keep us sober. Wellbriety is walking the red road and healing with the smudge lit, eating food together and creating a healthy forest with brothers and sisters, with family. We have fire starters to start the sharing circle then move onto the 12 step meetings to diminish the core issues that block one from freedom. It's a beautiful way to unite and heal together."



# YEP

## Youth, Elder, Parent Program

### About YEP

The YEP program is an intervention and prevention program with a focus on cultural supports, connection, and relationship building for children, youth, and families that are impacted by the child welfare system. The YEP program works in partnership with Paul First Nation. Helping youth to know about their heritage, language, culture and Indigenous ways of knowing.



### What We Do

The YEP cultural worker takes referrals from Child and Family Services, and then connects with the youth participants and foster families. Our worker, in collaboration with the support team, brings in cultural supports that are age-appropriate, educational, engaging and fun. Our cultural worker also helps in empowering our participants to connect to family members, community, programs and events.

### Supports Offered

- Cultural programming for youth, families and foster families
- Monthly or bi-monthly individual and/or family visits
- Individualized goals and supports for each participant and family
- Encouraging empowerment and resiliency through culture
- Resource sharing and connections to local Indigenous community supports
- Connection to family, nation, language and culture



### CONTACT INFORMATION

Michelle Steinhauer - Cultural Support

(780) 716-9423

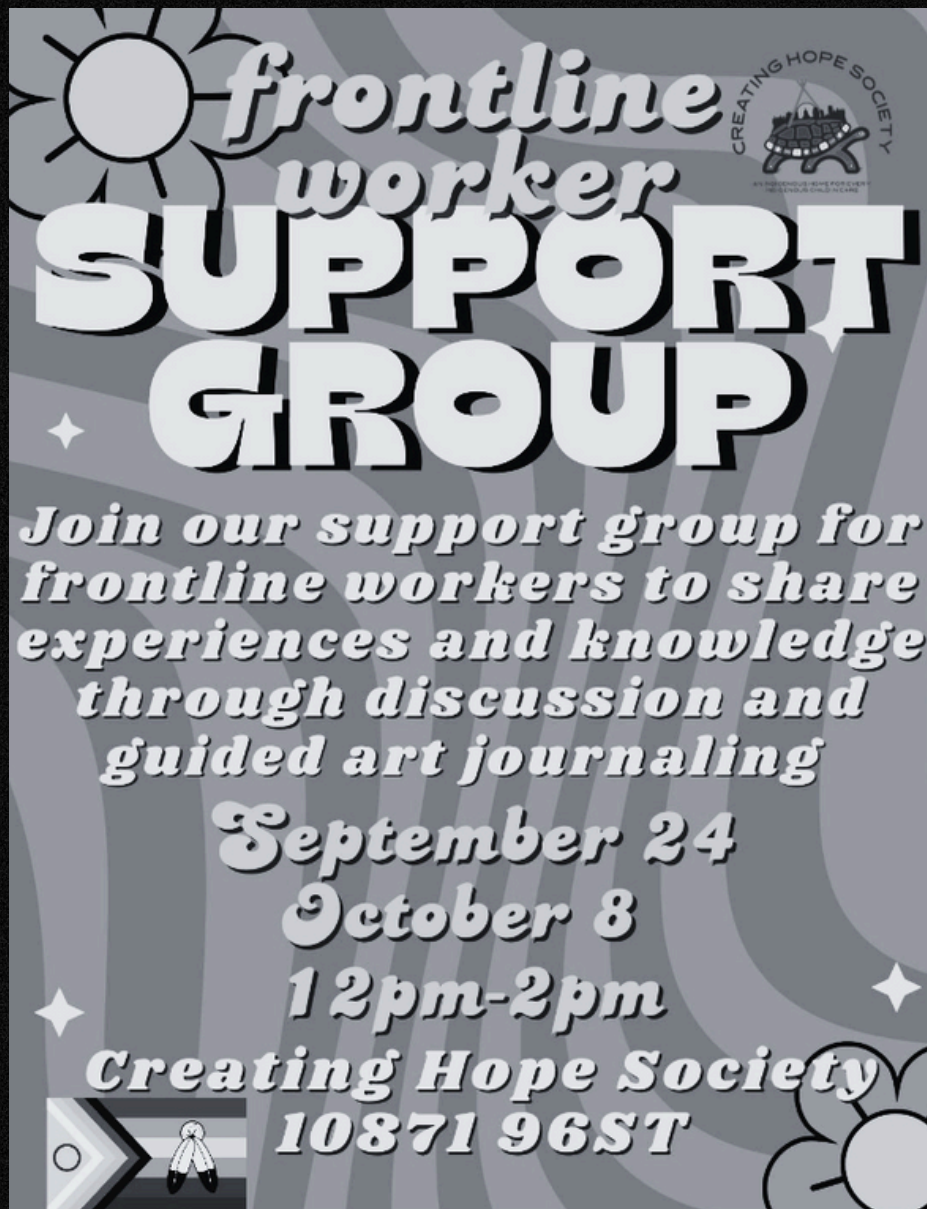
*Alberta*

**[creatinghopesociety.ca](http://creatinghopesociety.ca)**

for more information on all the programs we offer.

Email: [info@creatinghopesociety.ca](mailto:info@creatinghopesociety.ca)





Working in frontline, we are often exposed to difficult events and interactions daily. Join the Frontline Worker Art Journal Support Group where front-line staff meet biweekly to discuss and share relatable challenges they face in community work & social services.

During the group meetings, we will have a discussion topic and a corresponding art journal prompt that participants can work on as we discuss. Journal and materials will be provided. The purpose of the art journaling is to work through the topics in creative and meaningful ways and build on them each time we meet.

This is an opportunity for frontline workers to share knowledge and meet other individuals working in the field. All community, outreach, supportive housing, mental health, and peer workers are welcomed to join this space.

Our next groups are September 24 and October 8 at Creating Hope Society @ 10871 96St 12pm-2pm. Feel free to drop in! You can email Annysa with any questions at [street.coordinator@creatinghopesociety.ca](mailto:street.coordinator@creatinghopesociety.ca)



# GET GEARED UP!

## RIDE TO RECONCILIATION 2025!

### IN SUPPORT OF CREATING HOPE SOCIETY

PHOTO BY  
CRYSTLE LIGHTNING



The Cherry Pit is a local grassroots collective providing accessible community care through art engagements, outreach, and knowledge sharing.

Follow us on instagram [@the.cherry.pit.yeg](https://www.instagram.com/the.cherry.pit.yeg).  
for upcoming events!"

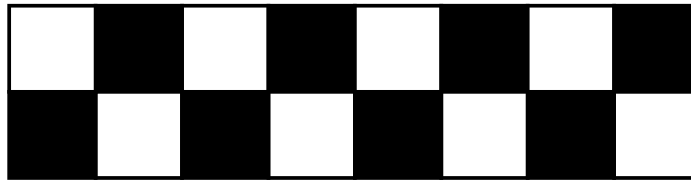
**DON'T FORGET TO SEND US YOUR....**

## SCAREy STORIES

DEADLINE OCTOBER 1st 2024

PLEASE SEND US YOUR:  
SCARY STORIES  
SUPERNATURAL EXPERIENCES  
HAUNTED PLACEMENTS  
HALLOWEEN HELL  
OTHER SPOOKY STUFF





**DIAL 9-8-8 SUICIDE CRISIS LINE 24/7**

**INDIAN RESIDENTIAL SCHOOLS CRISIS LINE**

**24- HOUR 1-866-925-4419**

**YOUTH EMERGENCY SHELTER (Y.E.S.S.)**

**780-468-7070 24/7 24 HOURS**

**ACCESS 24/7 - 24 HOUR**

**Crisis and Intake Services - 780-424-2424**

**KIDS HELP PHONE - 24 HOUR**

**Call 1-800-668-6868 Facebook Messenger**

**Text CONNECT to 686868**

**NACIS CRISIS LINE - 24 HOUR**

**780-422-2001**

**NATIONAL SUICIDE PREVENTION SERVICES**

**1-888-456-4566 24 HOUR**

**CMHA DISTRESS LINE - 24 HOUR**

**780-482-4357 (HELP)**

**KICKSTAND CONNECT**

**[mykickstand.ca/online-care#resources](http://mykickstand.ca/online-care#resources)**

**OFFICE OF THE YOUTH & CHILD ADVOCATE**

**If you have questions about your rights as a young person,  
need legal help, or need to speak out, we're here for you.**

**Talk to Us: Toll-free: (800) 661-3446**

**Monday - Friday 8:15 AM - 4:30 PM**

**NORTHERN ALBERTA Call: (780) 422-6056**

**SOUTHERN ALBERTA Call: (403) 297-8435**

**ACCESS OPEN MINDS**

**ACCESS Open Minds Edmonton is a walk-in service for individuals  
16-25 years old. Young people and their families can walk-in during  
open clinic hours and will be seen on a first come first serve basis.**

**MONDAY – FRIDAY 12:00-5:00PM 780-887-9781**

**NEED TO CONNECT? DIAL 211 24 HOURS**



# THE STATS

**Youth aging out of care are almost 200 times more likely to become homeless than their peers.**

The Globe & Mail

**65% of all Indigenous inmates and 35% of all non-Indigenous inmates spent time in care.**

Justice Canada

**Experiencing multiple out-of-home placements in child welfare and correctional facilities is a leading cause of gang involvement.**

Public Safety Canada

**Aging out of care is the fourth leading cause of serious injury and death for youth in care.**

OCYA Special Report

**Over 50% of trafficked girls in Canada were or had been involved in the child welfare system though youth in care make up less than 1% of the population.**

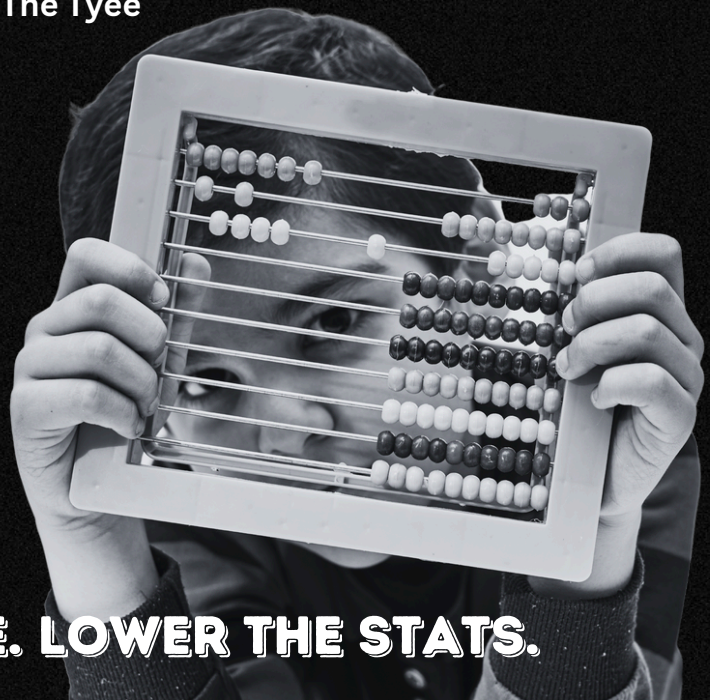
“NO MORE” Ending Sex-Trafficking in Canada, 2014

**Youth from care are 5 times more likely than their peers to die before the age of 25.**

The Tyee

**IT'S NOT THAT HARD  
TO FIGURE OUT.  
YOUTH IN CARE  
NEED MORE TIME  
& SUPPORTS TO  
TO TRANSITION  
SUCCESSFULLY.**

**RAISE THE AGE. LOWER THE STATS.**





# Youth In Care Chronicles - Excerpts

*When I first began working in Child Welfare, one of the trainers said to me, "No matter what family you deal with in this role, you can be guaranteed one thing:  
They never wanted it to turn out this way."*

*~ Theresa ~*

*I lived in an alley behind my mom's house for a while. I am not sure if anyone even noticed me there. My time on the streets was a blur - sleeping in random places like ice rinks, in alleys, under the bridge, or anywhere I could get shelter from the elements.*


*~ Krista ~*

*Maybe nobody knows how to answer the questions that they have, but you need to try and answer it the best way you can without judgement or dismissing them entirely. It's important that kids in care be treated like they would treat a normal kid, because that's what we are.*

*~ Mike ~*

*A key message I would like to leave behind is that in the Child & Youth Care program, we are taught that it only takes one strong relationship with another person to build resiliency. For a lot of foster children, that one person could be someone in their family so instead of separating family members, try to work on keeping them connected with someone who gives them support that they need whether that be a family member, a child welfare worker, or a friend.*

*~ Shoshana ~*



Often kids from  
foster care have one  
or two people who  
made a huge  
difference in  
their lives.  
Spent a little extra  
time caring.  
Paid attention.  
Showed some respect  
and a little bit of love.

*Amanda Quill*

Renowned Paranormal Investigator  
Scoop Survivor & Former Youth In Care

PHOTO BY KAYLA BLACK

# Youth In Care Chronicles - Excerpts

*Learn about residential schools and intergenerational trauma. Learn about the families of each child and where they came from because maybe they came to Canada from a place that has been at war for a long time. Residential schools, refugee camps, war zones, being in care. It's all about trauma.*

*~ Jesse ~*

*I can't see myself doing anything other than working with animals because that is what I love to do. There's so many animals that need care. So many that need to be rescued and need to be loved and a lot of them are misunderstood - just like kids in care.*

*~ Kaylen ~*

*After my foster father died, child welfare wanted to remove my sister and I from this home as they felt that my foster mom might not be up for the challenge of being a single parent but she fought hard for us. She didn't want to see us back in the foster system and getting moved around constantly. She may have been heartbroken from her loss but that didn't stop her from loving us. I know that she needed us just as much as we needed her.*

*~ Krista ~*

**In Canada, from 1987 - 2020, 75 reports were written about what youth in care that are aging out of the child welfare system need. Yes. 75.**

**From: A Long Road Paved with Solutions: 'Aging out' of care reports in Canada: Key Recommendations and Timelines (1987-2020) by Melanie Doucet**



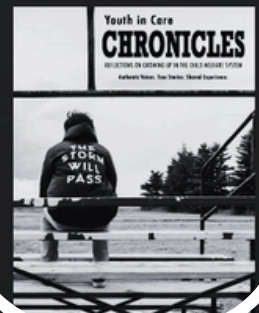
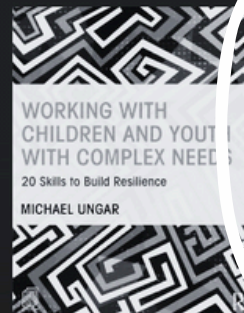
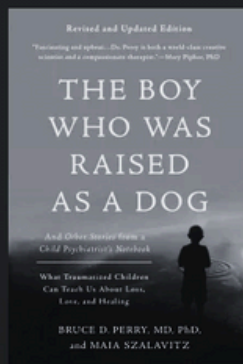
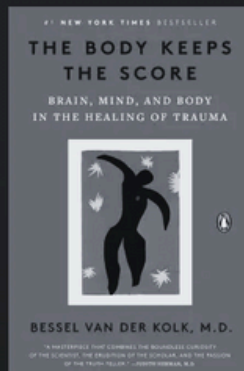
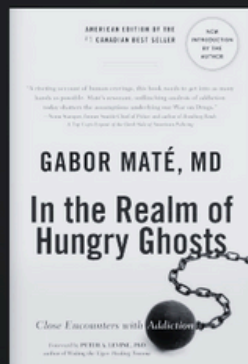
**WE DON'T NEED  
ANOTHER  
REPORT  
ON WHAT  
YOUTH IN  
CARE NEED.  
WE NEED  
ACTION.**



# The best books that push me to challenge the status quo and develop a practice framework for working with youth



Picked by Peter Smyth



**51 REVIEWS 4.8 STARS on AMAZON**

**5.0 out of 5 stars An excellent resource for anyone working with  
youth in care and it is also a gripping read!**

**Reviewed in Canada on November 19, 2020**

**Verified Purchase**

An amazing book and a critical resource for anyone working with youth, especially youth in care or crisis. This book, is a powerful, important, and thought provoking read. It so poignantly presents the views and experiences of a variety of youth in care. They do not take a 'pity me' stance, they tell it like it is and also show us how resilient they are and how they have managed to become independent and contributing adults. The book does not stop there, it is interspersed with up to date research facts about the rather shocking statistics regarding our youth in care which adds another layer of depth to the collection. Then the book ends with an excellent learning guide. I have been a school administrator for 20 years and rarely come across a guide that is so well organized, clear, and truly helpful. This really is an important book and anyone working with youth in care or in crisis should purchase it. As well, it would make an amazing gift for anyone in care as it validates their feelings and experiences and certainly gives hope. One can see why post secondary institutions have already expressed interest in using it as part of their social work curriculum. In addition to being an excellent resource,  
it is also a gripping read! ~ JMAS ~

AVAILABLE ON AMAZON & AT AUDREYS.

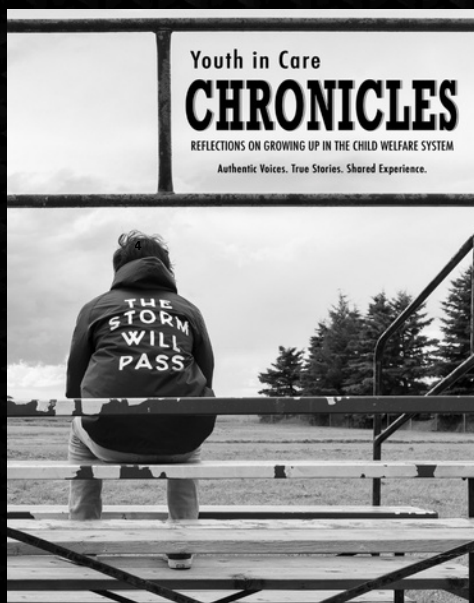


# Many thanks to the Friends of Zine & HEARD

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18 former youth in care from  
Alberta tell their stories in  
**YOUTH IN CARE CHRONICLES:**  
Reflections on Growing Up in  
the Child Welfare System

Available at  
Amazon  
&  
Audreys

All proceeds go to fund  
projects for youth in care.



# *Sandy White*



*You are not forgotten*



# *Jeremy Collins*

## **SANDY WHITE**

**FROM: Saddle Lake, AB**

**EYES: Brown HAIR: Black HEIGHT: 5'10"**

**WEIGHT: 170lbs**

**LOCATION LAST SEEN: Sandy was last seen  
February 29, 2024 in Edmonton Alberta.**

**Anyone with information about Sandy is  
asked to call the Saddle Lake RCMP at  
780-645-8888 or in an emergency call  
9-1-1. Anonymous information can also be  
provided to Crime Stoppers at  
1-800-222-8477 or online at  
[www.canadiancrimestoppers.org/  
submit-a-tip/submit-a-tip](http://www.canadiancrimestoppers.org/submit-a-tip/submit-a-tip)**

## **JEREMY COLLINS**

**FROM: Kikino Metis Settlement**

**AGE: 34 GENDER: Male**

**EYES: Brown HAIR: Black**

**MISSING SINCE 04/11/2024**

**Jeremy Collins and a 2006 Hyundai Santa Fe  
were last seen near the Kikino Métis Settlement  
on April 11, 2024. Family members and residents  
from the Kikino community have been combing  
the area looking for Jeremy and the vehicle.  
There have been no confirmed sightings since.  
WHO TO CONTACT Lac La Biche RCMP - CALL  
780-623-4380 or in an emergency 9-1-1.  
Anonymous information can also be provided to  
Crime Stoppers at 1-800-222-8477  
or online at [www.canadiancrimestoppers.org/  
submit-a-tip/submit-a-tip](http://www.canadiancrimestoppers.org/submit-a-tip/submit-a-tip)**


*We hope that Sandy and Jeremy are found safe  
and reunited with family & friends soon.  
~Zine & HEARD~*



*You  
are  
not  
forgotten.*

**A very high percentage of missing & murdered Indigenous women & girls, men & boys & Two-Spirit persons spent time in the child welfare system.**





*"Creating Hope is an organization that  
is focused on bringing the heart  
back to the communities."*

Bernadette Iahtail  
Founder & Executive Director  
Creating Hope Society

Photo by  
NIPIY ISKWEW