NEW ★ TRIBE

MAGAZINE



CALMING THE STORM

Indigenous Youth & The Police

INSIDE:

Chat with Chief Mark Neufeld

On patrol with Bear Clan YYC

Kent Monkman's THE SCREAM

AND MORE!

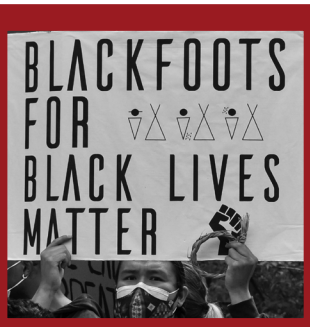
INDIGENOUS AR+

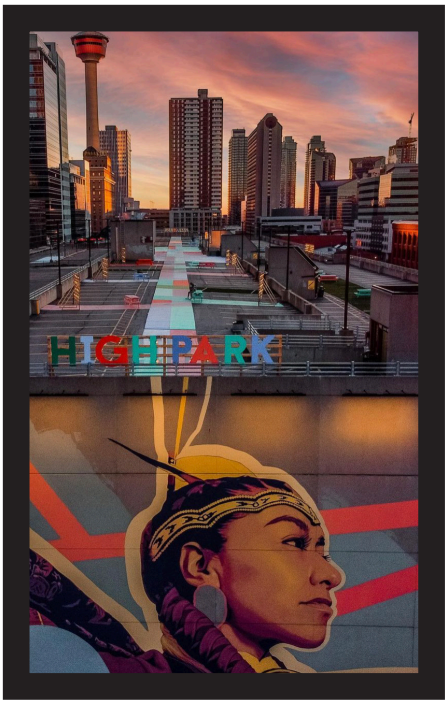
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Download USAY's IndigiPRINTS App to see the 130-year-old CPS uniform become Indigenized

NEW TRIBE SPECIAL EDITION 7

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About the Cover

The augmented reality for the cover was created to show an Indigenizing of the Calgary Police Service through the recent collaboration between USAY and the CPS. When the cover image is combined with the IndigiPRINTS app, you can see the uniform transform from today's version (mostly unchanged since the inception of Calgary Police Service) into an Indigenized uniform.



Get USAY's AR APP

Whenever you see the USAY IndigiPRINTS icon scan over the page with your device with the app open, then watch the image come to life. Make sure your ringer is on and volume is up. Now, flip through this issue of New Tribe Magazine and have fun searching!

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Contents

4 A Message from the Editor

5 Welcome from USAY

6 Elder Doreen Spence shares a blessing

8 Calgary's Public Hearings on Systemic Racism

10 Creative Team Diaries

11 About the Cover

12 The Doctrine of Discovery with Vicki Bouvier

13 Kent Monkman's The Scream

16 Book Review

18 A Blackfoot Woman Inside the CPS

19 What does Systemic Racism mean to you?

20 Ledger Art Installation

22 Tight Sinew - The Strain Between Indigenous Youth and The Police

25 Heard it on the Street

26 CPS's Indigenous Road Map

27 A Broken Relationship

28 Once Upon A Time I Wanted to be a Cop

29 The Parables of Fear

30 Graphic Artistry

32 Defund the Police

35 Meet Staff Sergeant Shane Plamondon

36 On Patrol with The Bear Clan

39 Harvesting Tipi Poles and Cultivating Culture

40 Elder and Chief Meeting

42 Q & A with Calgary Police Chief Mark Neufeld

We, the Calgary Police Service (CPS), acknowledge that systemic racism, discrimination, and marginalization exists in our Service and manifests in how we deliver services to the community. It also has a deep impact on our employees. It demands our immediate, meaningful action and today, we commit to leading a transformational culture change at CPS...

-The Calgary Police Service
Commitment to Anti-Racism, Equity & Inclusion, September 2020

From the Editor



Constable Rich Massicotte, a member of this Special Edition's creative team has a tattoo on his arm that includes a Latin phrase that translates to: "In Justice There is Calm". Like all members of the creative team, Rich was deeply engaged in the process, he wore his heart on his sleeve and wasn't afraid to be honest and vulnerable. He doesn't know it yet, but he and his tattoo helped to create the title of Special Edition 7, Calming the Storm.

For some there may be calm in justice, for others, especially Indigenous youth, justice equals police and police do not equal calm. Since the inception of the Calgary Police Service in 1885, the Indigenous community has learned to steer clear of the police for a variety of reasons including the police's history of systemic racism. We don't mean our new friends Rich, Shayne, Curtis, Chris, Julie, Mark or Alan and Justin. The presence of systemic racism is in the profession; speaking of the existence of systemic racism is not an indictment of any specific individual previously or currently working for CPS. It is a blanket statement that the Calgary Police Service has admitted is true and has committed to do something about.

And so here we are. We hope that this magazine can shed light on the perspectives of both Indigenous youth and members of the Calgary Police Service. I would be remiss if I did not thank the members of the creative team whose meetings, conversations and contributions combined to create this final product. From the bottom of my heart, I thank you all for being brave in your own ways and I thank you for playing a part in Calming the Storm.

Stacey Carefoot
Executive Editor, New Tribe Magazine

NEW ★ TRIBE

New Tribe Special Edition 7
Calming the Storm
A look into the relationship between Indigenous youth and the police

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This magazine has been funded by the City of Calgary and Calgary Arts Development Authority Ltd.

USAY would like to thank everyone who helped make this project possible.

As well the members of our Youth and CPS Creative Team:Gemini Iron Shirt, Alycia Two Bears, Zarek Wright-Winnipeg, Shaye Trudel, Shane Plamondon, Curtis Gillis, Julie Helferty, Richard Massicotte, and Chris Vermette.

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Alternate Nouns Disclaimer

USAY recognizes that this document contains a number of different nouns when referring to the original inhabitants of Canada. While our preferred noun at USAY is Indigenous, USAY recognizes First Nations, Inuit, and Métis as Indigenous People, we also honour and respect the writing and preferences of our contributors therefore have not made adjustments to their choices. We endeavour to not offend any individuals or groups with this decision.

NTM is a publication distributed free throughout the city of Calgary and beyond. NTM's mission is to promote a positive outlook on Indigenous people living in an urban setting by promoting information sharing within the Indigenous and youth communities.

The opinions expressed in the articles are those of the writers and not necessarily those of USAY (the publisher). The publisher accepts no liability or responsibility for plagiarism in the works in this magazine, all writing is presumed to be the original work of the writers.

This magazine features topics that may trigger or evoke an emotional response. If you require assistance, please call the Distress Centre at 403-266-4357.

URBAN SOCIETY FOR **ABORIGINAL YOUTH**

The Urban Society for Aboriginal Youth (USAY) is a not-for-profit charitable organization located in the heart of Calgary. By nurturing self-empowerment and fostering healthy collaboration and communication USAY strives to enrich the lives of all urban Indigenous youth to ensure healthy future generations. USAY provides free services and programs to Calgary's Indigenous youth.

Welcome to our Seventh Special Edition of

NEW TRIBE MAGAZINE

When USAY embarked on this journey by hosting several meetings over six-months with a group of Indigenous youth and Calgary Police Service members, we did not know what the outcomes would be. We did know that the meetings would be tense and maybe awkward, and we hoped that in the end the outcomes of the meetings would be actionable. Together we spent time demystifying and dismantling what it means to be a police officer and what it is means to be an Indigenous young person navigating complex systems. In the end we were able to create a successful connection, identify supports and show the possibilities for how we might increasingly work together with less friction in the future.



Within this process, the group of Indigenous youth we combined with members of the Calgary Police Service aka the Creative Team did not want to shy away from the complex history police and Indigenous community members have had with one another, or the efforts our communities have taken to collaboratively move forward in a good way. This issue of New Tribe Magazine explores the history of policing in Alberta and Calgary, the efforts that are underway to improve relationships and the possibilities for community members to come together for change.

Our hope is that by telling these unique stories, sharing this content and being open to the process, we can bring awareness to complex system changes that are needed and that are happening. We invite you to become part of our New Tribe and begin your journey with us in discussing the history of police in our city, the ways we can move forward and the role we all play in creating systems change in our community. For more information about USAY, please visit our website at usay.ca.

Thank you,

LeeAnne

LeeAnne Ireland
Pronouns She/Her

Message from Elder Doreen



These have been unsettled and challenging times for humanity but Indigenous tribes around the globe caught the attention of The United Nation's Indigenous Peoples' Centre for Documentation, Research, and Information (DOCIP). It states: "Among humanity, through their resilience and their lifestyles that are respectful of their environments, Indigenous Peoples showed the way forward for the entire world population. We all hope that in the lessons learned from this troubled and tragic period, Indigenous Peoples voices will have an important role to play and DOCIP will play its part in diffusion of their messages."

Compounding this with all the restrictions imposed upon our nations is also systemic racism and discrimination, which was implemented at the onset of colonization.

Systemic Racism and discrimination is very much like COVID-19, it is like a virus, it is a disease, it not only harms people, it kills people.

Most are being vaccinated for COVID-19 which is said to give protection against this deadly virus, but we have yet to find a solution for the deadly disease called Systemic Racism.

Systemic racism permeates all aspects of our lives. We Indigenous Peoples experience it in health care, social services, education, policing, judicial, all levels of government and society.

There has never been a better time in history to address these very important issues. It is the time to unite and allow the Indigenous voices to be respected and heard. The deadly virus of systemic discrimination must be eradicated.

Doreen Spence

Blessing

May we be blessed with the strength, love, compassion and wisdom to come together in a good way to heal these dysfunctions. Many blessings to USAY, USAY staff, New Tribe Magazine and all the good work that has already been done.

May all people of all races, all religions, all genders, all nations unite and heal together. May all living beings live in peace and harmony.

All my relations,
Bald Eagle Woman Who Leads
(Doreen Spence)





Calgary's Public Hearings on Systemic Racism

By Terry Hachey-Collins

George Floyd's brutal death in Minneapolis sparked a universal outcry. As Black Lives Matter activists took to the streets and protested peacefully in front of Calgary's city hall, their voices carried the weight of everyone else in the BIPOC community.

An anti-racism action committee was formed in Calgary after a motion in council acknowledged action needed to be taken concerning the ongoing problem of racism in the city. This committee alongside city council held public hearings over three days in July of 2020.

An estimated 164 citizens stood up for themselves, their communities and their families during the public hearings on systemic racism in Calgary to explain just how different their relationships are with the systems that are in place to protect all people. They also spoke about the gaps that keep BIPOC people from reaching their potential as citizens of Calgary.

When contacted, Calgary City Councillor for Ward 9, Gian-Carlo Carra was happy to share insight into what happened and his own thoughts about the process.

"I consider myself a woke progressive, I always have. I understood academically what systemic racism was and I understood it was a bad thing. I understood it was a good thing if we got rid of systemic racism and dismantle systems of oppression," says Carra.

"That is a very comfortable theoretical place to inhabit from a position of privilege. I went in aware that I was going to experience the gap between theory and practice, but my goodness did I experience that gap," Carra continues.

"We were committed to doing it as well as possible with the understanding that it was definitely not going to be perfect. Even if it wasn't good enough, getting started was better than not getting started. We knew we had to be open and own the legitimate criticism of the entire process. We were questioned about whether this was all performative and inviting people to retraumatize themselves, and that's a legitimate conversation.

"It is not the job of the BIPOC community to dismantle systemic racism - it's everyone's job and it must be led by people who benefit from that privilege like myself."
- Gian-Carlo Carr

"I know I am absolutely an unbelievably privileged person. I also understand that it is not the job of the BIPOC community to dismantle systemic racism - it's everyone's job and it must be led by people who benefit



Photo credit: Albert Woo

from that privilege like myself. So, I am absolutely committed in that regard," says Carra.

Calgary Police were present for the hearing as observers after heavy conversations about whether to include them. Their acknowledgement of racism and a need for change was nothing less than controversial since they were observers and not actively a part of the hearing. This piggybacking by Calgary Police Services has been seen before when confronted with their shortcomings toward BIPOC communities.

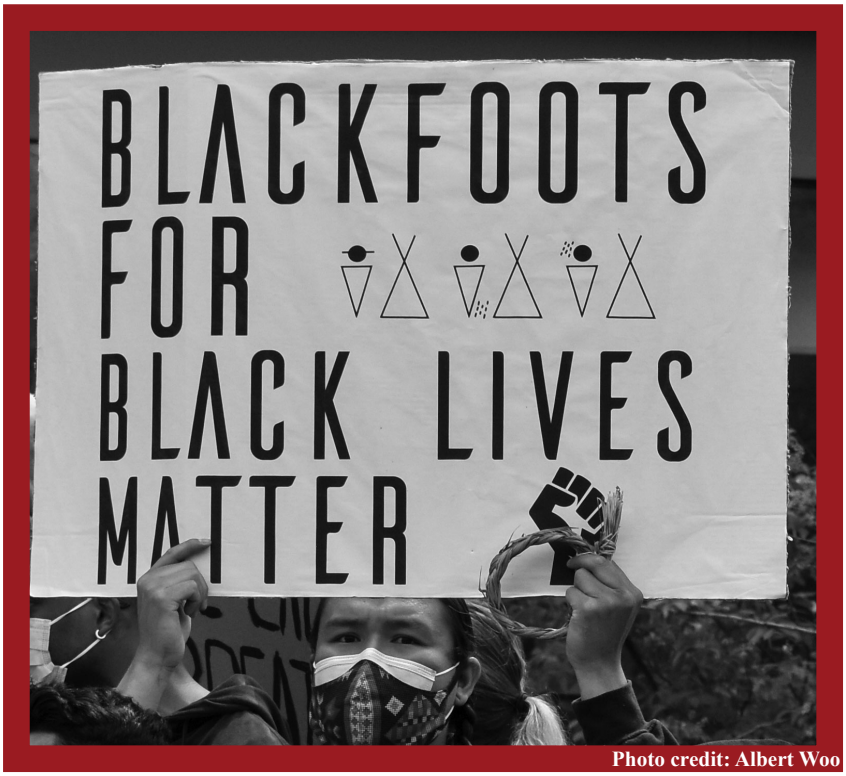


Photo credit: Albert Woo

In a September 2020 document titled *The Calgary Police Service Commitment to Anti-Racism, Equity & Inclusion the Calgary Police Service (CPS)* outlined their commitment to address systemic racism in the CPS. This document includes the following statement.

We, the Calgary Police Service (CPS), acknowledge that systemic racism, discrimination, and marginalization exists in our Service and manifests in how we deliver services to the community. It also has a deep impact on our employees. It demands our immediate, meaningful action and today, we commit to leading a transformational culture change at CPS...

The Calgary Police Service Commitment to Anti-Racism, Equity & Inclusion - September 2020

Creative Team Diaries

Like every other aspect of our lives, COVID-19 served to complicate our original plans of connecting five Indigenous youth with five members of the Calgary Police Service this group would become known as our Creative Team. We overcame the inability to meet in person by attending video conferences where we were able to discuss the direction of the magazine, share about ourselves, our desired outcomes of our involvement in the process, and learn about each other and our individual perspectives. The process was both challenging and rewarding and although we were only able to meet in person once, it is safe to say we all feel a deeper connection with each other and have a better understanding of our own individual journeys which brought us together. The following is a glimpse into the Creative Team process…

Virtual Gathering #1

It will come as no shock to any of our readers when we say that many members of the Indigenous community are hesitant to interact with the police, we set out on our first Zoom meeting trying to get to know each other and break down some of the barriers that have been built up over generations. After Elder Doreen opened with a prayer and shared her experiences with the Calgary Police Service, we learned that Shane, a CPS member is the descendant of slaves and agreed to be on the committee because he wanted to be a part of anything that can help the relationship between the BIPOC community and the Calgary Police. Another CPS member of the committee admitted that he is sometimes "embarrassed" because of his whiteness. The Indigenous members of the committee shared some of their fears and their experiences with the police. This first meeting was filled with a lot of awkwardness and not much fluid conversation, trust takes time. At the end of the meeting the group was asked to share a word that summed up their individual feelings at the close of the meeting. Resistant. Reluctant. Courage. Hope. Love. Empathy. Connection. Honesty. Family.

Virtual Gathering #2

Elder Doreen opened the meeting with a prayer and before getting to work we acknowledged that the Calgary Police Service has a long history, and we know that the presence of systemic racism is in the profession not an inditement of all of those previously or currently working for CPS. There is a saying, "if you are human, you have bias." We talked about bias and shared ideas for the magazine content and title for the magazine. We touched on topics such as defund the police, overrepresentation in the criminal justice system, restorative justice, community policing and accountability. Zarek came up with the idea of introducing the police officers not as "cops" but as people. Some of the CPS members shared the pressures of policing, one of them commenting, "I have to be perfect every day." This session was productive, proactive and sparked some great conversations.

Here's how we felt at the end of this meeting: Hopeful. Encouraged. Challenged. Happy. Curious. Solace. Understanding. Reflective. Comfortable. Better.

Virtual Gathering #3
During this gathering, we introduced a guest to the group, Victoria (Vicki) Bouvier, MA, PhD candidate, Assistant Professor Indigenous Studies and General Education is an Assistant Professor of Indigenous Studies and General Education at Mount Royal University and she graciously agreed to join us to speak to us about the Doctrine of Discovery. Many of us, Indigenous and non-Indigenous had never heard of the Doctrine of Discovery and were intrigued, angered, perplexed and horrified by some of the things that Vicki shared with us. Vicki reminded us that colonialism is a process not an event and the process began in the 1400s. She spoke about the control and authority of the RCMP in the early days as they were often in charge of removing Indigenous children from their homes and taking them to Residential Schools. Police who were supposed to protect, were kidnapping Indigenous children and so began the relationship between Indigenous people and authority. Following Vicki's presentation there was a short question period. As it was a lot to take in, we shared how we felt and logged off. We felt: Brave. Curious. Sensitive. Educational. Comfortable. Angry. Unsettled. Hopeful. Discomfort. Contradictory. Thankful.

Virtual Gathering #4
Our fourth meeting started with a prayer from Elder Doreen followed by a discussion about our zodiac signs and totem animals. Justin Thomson shared the Calgary Police Service Indigenous Road Map and Gemini shared a presentation on Chief Crowfoot. Gemini shared her thoughts on why Chief Crowfoot should be featured in the magazine's corresponding art piece. Here's how we felt after this session: Content. Scattered. Encouraged. Inspired. Hopeful. Excited. Proud. Focused. Positive. Excited. Distracted. Grounded.

Virtual Gathering #5
Finally, we had the opportunity to meet in person. On a hot summer afternoon, we gathered in a parking lot at Calgary Police Service Headquarters, remaining outdoors allowed us to comply with COVID-19 guidelines. We had originally planned to use this time together to peel the Tipi poles harvested earlier in the month by members of CPS, however the Tipi pole delivery was delayed and instead we were able to enjoy an amazing meal of stew, bannock and a wild berry dessert provided by our friends at Kokum's Kitchen. The group listened attentively to traditional stories told by Elder Doreen and we were able to unite on a new level during this in person encounter, we can agree that when we left the gathering, we were feeling Connected.

ABOUT THE COVER



The augmented reality for the cover was created to show an Indigenizing of the Calgary Police Service through the recent collaboration between USAY and the CPS. When the cover image is combined with the IndigiPRINTS app, you can see the uniform transform from today's version (mostly unchanged since the inception of Calgary Police Service) into an Indigenized uniform.

The Indigenized uniform was created by Su Spotted Bull. The uniform showcases a female design to signify Indigenous women reclaiming their position as decision makers. A ribbon skirt replaces pants; seven ribbons on the skirt symbolize the seven sacred teachings. The beaded hat represents the mountains, and the CPS logo is surrounded by beading, while the beading close to the ears is there to promote good listening. The holster is replaced by braided sweetgrass for clearing the air in hopes that communications will be positive. Spotted Bull is a member of the Kainai Nation and she is currently working on expanding her design business S.B Designs where she specializes in apparel, ribbon skirts and shirts, beadwork and much more. Special Edition 7 cover model Gemini Iron Shirt played a major role in the creation of the concepts for this issue of New Tribe Magazine.

To help us understand systemic racism Victoria (Vicki) Bouvier, MA, PhD candidate, Assistant Professor Indigenous Studies and General Education, takes us on a journey back in time

DOCTRINE OF DISCOVERY

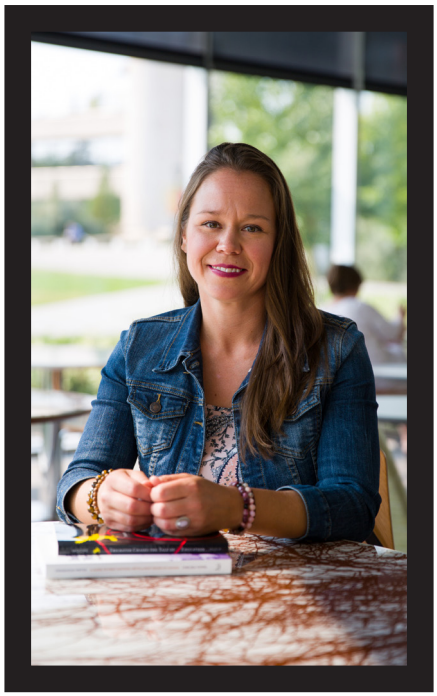
The Doctrine of Discovery began as a series of Papal Bulls (formal statements from the Pope) in the late 1400s. These statements were used as legal and moral justification that allowed explorers to claim lands for their monarchs who in turn felt they could exploit the land regardless of the original inhabitants.

As outlined in the Assembly of First Nation's Dismantling the Doctrine of Discovery, the racial superiority of European Christian peoples was used to dehumanize, exploit and subjugate Indigenous Peoples and dispose them of their basic human rights.

"We need to understand that the Doctrine of Discovery is, at its roots, racists and it really is the foundation of colonialism in Canada," says Vicki Bouvier. "Church laws that came from the Vatican deemed that the people who were originally here were unhuman, they were not white and they were not Christian," continues Bouvier.

When Christopher Columbus arrived in North America in 1492 an estimated 100 million Indigenous Peoples occupied the land. Although the land was inhabited and people were living traditional lives here since time immemorial, the land was deemed *terra nullis* (Latin for nobody's land) because the Indigenous inhabitants were not white or Christian.

"The Indian Act, Canada's residential school system and the Sixties Scoop are continuations of the Doctrine of Discovery," says Bouvier as she takes us back to the sordid place where it all began.



Vicki Bouvier

Use the IndigiPRINTS app to see Vicki Bouvier speak about the roots of racism.

REFLECTIONS

By Gemini Iron Shirt

The Doctrine of Discovery in Canada, at its core, is the hatred of those with skin color like mine. The ideology is in everything. It shows itself in the schools I've attended, the services I use, even in the people I speak with. Unintentionally or not, for Indigenous people, it is inescapable. When Vicki Bouvier talked with our group about what it means to grow up on Turtle Island, she said something like "...I was taught to hate myself.". And just like that, something clicked. I've always had a general idea that the world my family and I live in wasn't meant for us, that it made it so we couldn't succeed, I just never knew how to explain it. There has been barrier after barrier that has been put in place to make it almost impossible to feel whole. And at first, hearing that everything in my life has been systematically against us made me feel hopeless. Like how am I supposed to navigate this world that doesn't even want me to be a part of it? It was almost too big to think about.

My mother told me a story a little while ago. “You know,” she said. “Once while I was staying at the shelter, the workers had set up an appointment with welfare to help me get a damage deposit, so I could get out of there. But the welfare office wouldn't give it to me. They told me I would spend it on Stampede. I felt so bad I left almost in tears.” They told my mother that instead of getting a home, she would rather go to an amusement park. They had looked at her and decided who she was, right there on the spot. And that makes me angry.

I'm angry that I don't speak my native language, I'm angry that bannock was the food of survival, I'm angry that my 6th grade teacher used to call me Pocahontas while touching the braids that I would later shave off. But I'm angrier that it took a white worker to come with my mother so she could get help from the system.



By Zarek Wright-Winnipeg

My initial feelings when learning about the Doctrine of Discovery was disgust which continued into devastation as I learned more and more about the subject. One of the biggest takeaways about it has been the fact that it took the Pope and Vatican six months to determine whether or not Indigenous people had souls. If they had determined that we didn't, they would have just murdered and massacred the Indigenous communities that were residing on the land they wanted.

When they agreed that we had souls they decided that because we had souls, they can use their belief systems to assimilate the Indigenous peoples which led to things like residential schools where they converted all Indigenous culture, history, spiritual beliefs and languages to what they considered superior beliefs and the English language.

After the session, I spent more time learning about the Doctrine of Discovery. I found it very concerning that we don’t have the Doctrine of Discovery in our education system, instead in high school social studies we are only taught the bare minimum about Indigenous history.

Learning more about this subject allowed me to fully understand the saying "ignorance is bliss". However, I do believe that it is also important for the Indigenous community to learn about the impacts of the Doctrine of Discover to understand the full history of our people and to begin the healing journey we all need.

The Scream by artist Kent Monkman



Use the IndigiPRINTS app to see Kent Monkman speak about The Scream



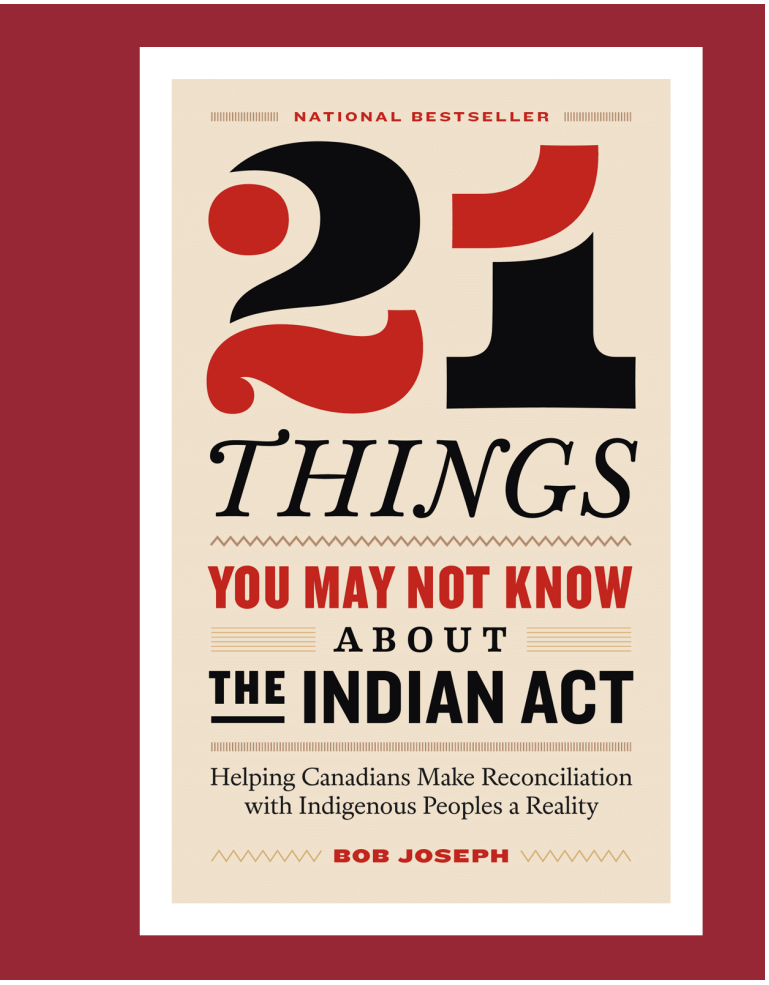
From the 2017 exhibition Shame and Prejudice: The Story of Resilience

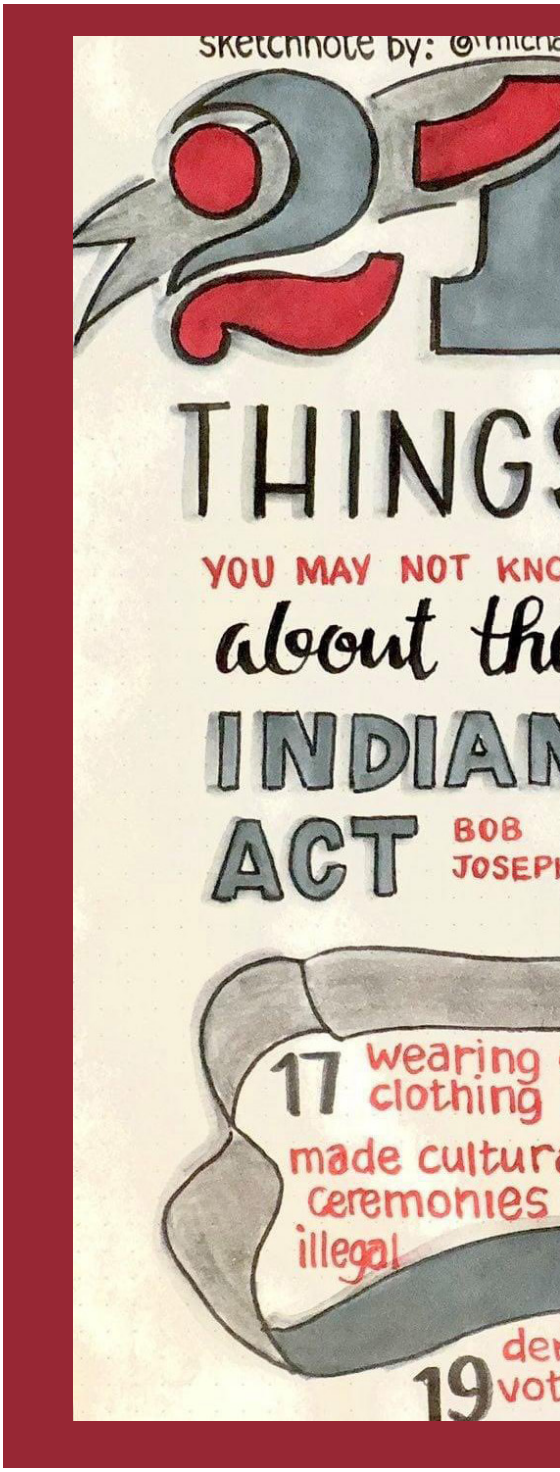
In his painting "The Scream", Monkman has captured the horror, violence and fear faced by thousands of families as their children were being forcibly removed from their homes by priests and the RCMP, a continuation of the colonization ignited by the Doctrine of Discovery and the implementation of the Indian Act. In real life, The Scream stands seven-feet by eleven-feet, it's hard to conceptualize the physical size but it's easy to see by looking at this reproduction that Monkman has captured the impact.

In 2011, the RCMP released a report titled The Role of the Royal Canadian Mounted Police during the Indian Residential School system. Findings of the reports noted there was a lack of trust between Indigenous Peoples and the RCMP and that RCMP offiers were mostly present at Indian Residential Schools as truant officers. Lastly, it was found that RCMP assisted Indian Agents (often forcibly) with the removal of children from their homes.

BOOK REVIEW

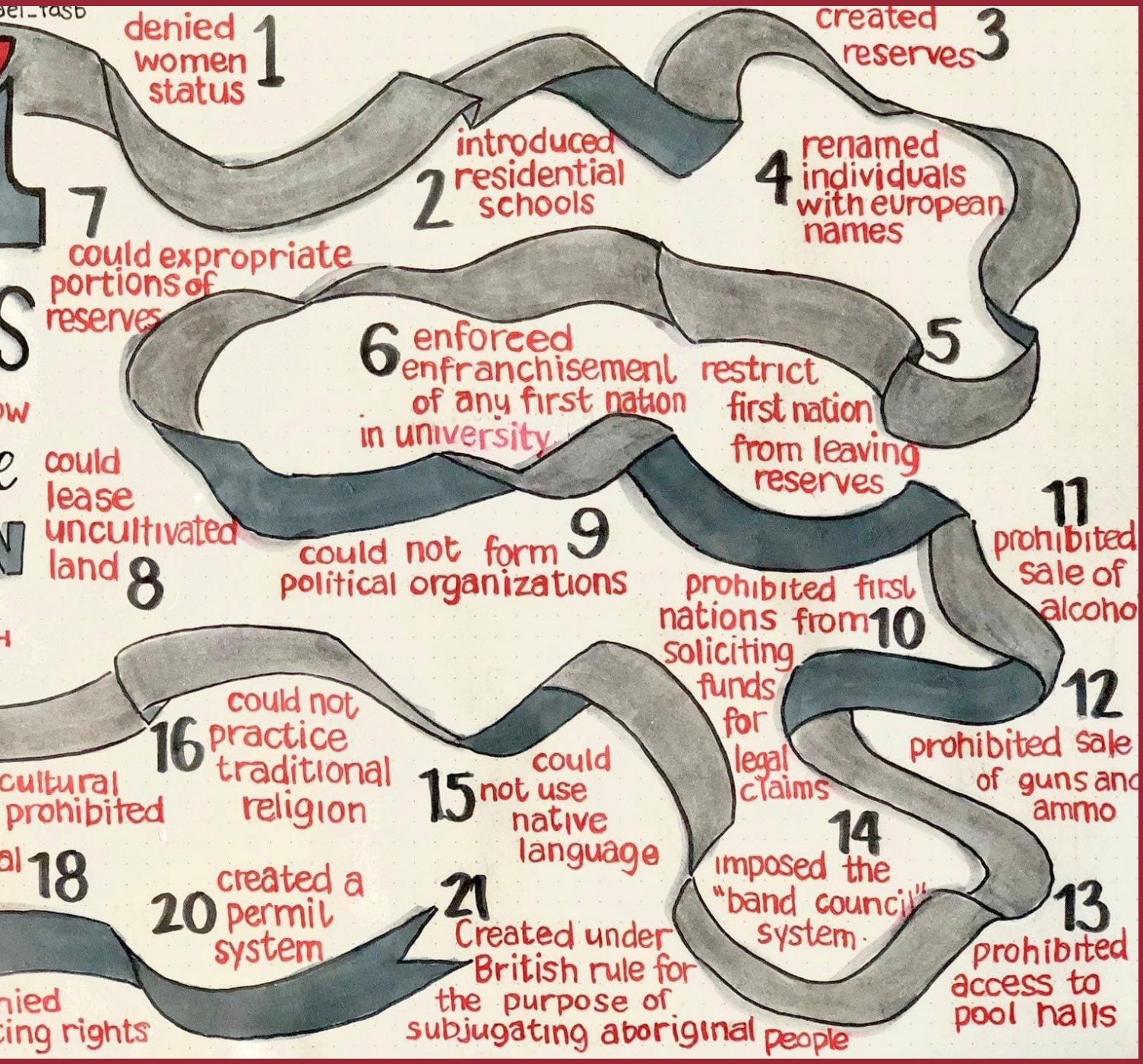
By Sydney Hamilton





The Indian Act is not unbiased. It is the written embodiment of the distrust that exists between Indigenous peoples and the Government of Canada. There is a subtle difference between the term mistrust and distrust. Mistrust in its verb form is reliant upon suspicion of someone or something. Contrasted with distrust which is based upon being wary of someone or something. Why I bring this up is to address that there is not mistrust between Indigenous peoples and the government but rather distrust. In *21 Things You May Not Know About The Indian Act* we explore the corrosive relationship between Indigenous peoples and the Government of Canada. To put it simply The Indian Act was the rulebook that Indigenous peoples were forced to follow. However, the rules never stayed the same. By reading this book, we come to understand the reason for this continuing shift articulated by Bob Joseph is that The Indians Act's sole purpose was to assimilate Indigenous peoples into 'civilized society'. The Indian Act is a document where every written word is trying to define who Indigenous peoples are, what they can do and how they can live.

Indigenous peoples do not mistrust the government because we are suspicious of what they will do but rather we distrust the government for what they have already done. The Indian Act gave the government legal grounds to punish Indigenous peoples for basically being Indigenous. The most fascinating aspect of *21 Things You May Not Know About The Indian Act* is how many times there was reference to legal intervention when Indigenous peoples did not comply with the ever-changing rulebook. An example of this is if Indigenous peoples refused to send their children to residential school the parents could be sent to jail, and the children forcibly removed by local law enforcement. If Indigenous peoples were found to have gathered in a group for any reason they would be put in jail and receive a fine. If Indigenous peoples were found off their reserve without approval they could be put in jail and once again receive a fine. Through reading this book



***Graphic used with permission from the creator**
Michael Mohammed
Twitter: @michael_tdsb

it become clear that The Indian Act was the tool of choice to control and force assimilation upon Indigenous peoples. For non-Indigenous readers it is a digestible, eye-opening read. In contrast, for Indigenous peoples the book recaps the hardships faced while addressing racist subtleties that are often seen as normal occurrences. I recommend this book for people wanting to learn about Indigenous people's resilience and government manipulation.

A legacy of service: from Piikani to the Police

Cindy Provost is soft spoken but when she speaks, she does so in a way that you know her words are coming straight from her heart. We reached out to Cindy who has been a friend of USAY and New Tribe Magazine for over a decade and asked her "WHAT WAS IT REALLY LIKE TO BE A BLACKFOOT WOMAN INSIDE THE CALGARY POLICE SERVICE?"



In 1997, Cindy arrived in Calgary to serve as a police officer from her home at Piikani with an ingrained sense of tenacity, grit and compassion; attributes that stem from her family's legacy of service including in World War I. Her Great Grandfather Napoleon and his brothers Pete and Charles were involved in active duty along with at least eight other Piikani men, there were upwards of 3,500 Indigenous people in the Canadian forces at that time. Pete was killed in action during the 100 Days Offensive and Charles and Napoleon returned home after fighting at Vimy Ridge, Passchendaele and other infamous battlegrounds. "Their examples to this country taught me how to fully show up and carry the values of public service as a human being," says Cindy.

Provost, now retired from the CPS was a member for 22 years, her roles included being the Aboriginal Liaison and Indigenous Strategic Engagement Lead. During her two decades of policing, Cindy supported the Indigenous community in countless ways and was looked up to as a leader and pillar of strength in and around Calgary. Despite what things looked like from the outside, on the inside Cindy Provost faced daily struggles with coworkers and superiors as she tried to execute the requirements of her position and help bridge the gaps between Indigenous people and the Calgary Police Service.

"I felt tokenized with little decision-making authority," says Provost when asked about these struggles. She believes that the lack of training and awareness of her peers led to continued colonization.

"Indigenous awareness training consists of a few hours here and there and is often 101 level with little or no thought about systemic changes within organizations where policy, training, research, analysis and evaluation methodology shifts to include Indigenous curriculum designers, Indigenous historians, Indigenous legal counsel to all work simultaneously to go beyond basic level awareness," says Provost when asked if she believes there is sufficient diversity in the composition of police services, boards, commissions and committees.

"We need to remember that historically Northwest Mounted Police, RCMP and any urban police entity came from a need for the Government of Canada to have a military branch represented in each province. This is the birthplace of policing. The governance, structure, policies and administration were all meant to colonize and assimilate Indigenous peoples," she continues.

Provost references a time when she was dealing with a difficult situation. During a meeting, she held her eagle feather and said, "I am holding my feather and speaking my truth." Cindy shares that the response from the other individual was, "I don't care what you're holding," a sad example of how Indigenous culture and sacred items such as an eagle feather were disregarded, disrespected, culturally discriminated against and brushed off.

After years of struggle, Provost has moved on from her experiences inside CPS through the help of Elders, community support and the people who were there to dry her tears. "I have come to terms with my experiences and given them back to the Creator," she says.

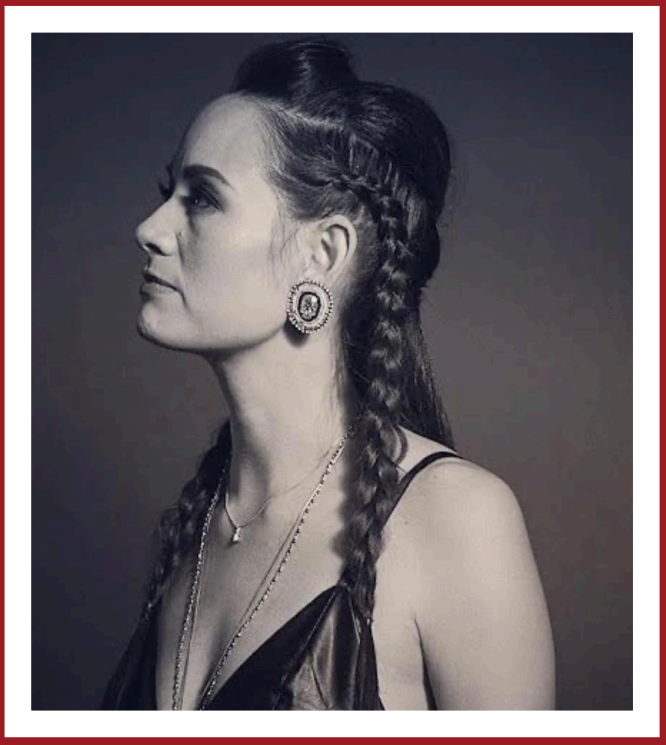
Despite having to deal with the emotional tole and struggles that came with her position at CPS, Cindy Provost received many awards and was given the highest honour in policing in 2019. She was appointed Member of the Order of Merit of Canadian Police Forces. The Order of Merit award is a fellowship of honour based on the highest qualities of citizenship, service to Canada, to the police community and to humanity at large.

In August 2021, Cindy was appointed to the Alberta Human Rights Commission's Indigenous Advisory Circle. She joins a group of twelve Indigenous individuals from all over Alberta who will assist the Commission with its Indigenous Human Rights Strategy.

Cindy is also the Director of Indigenous Relations at the Centre for Newcomers in Calgary, where she is building an Indigenous Education for Newcomers Toolkit to help foster interconnectedness between peoples and reduce discrimination and racism aimed at Indigenous Peoples in Canada.

What does Systemic Racism mean to you?

By Alycia Two Bears



We asked New Tribe staff writer Alycia Two Bears this question and here is what she had to say:

We continue to hear and read how Canada was founded on systemic racism, but what exactly does that mean? And how does it relate to the relationship between Calgary Police Services and the Indigenous, Métis and Inuit communities in urban Mohkinstsis?

Cambridge Dictionary defines systemic racism as:
"Policies and practices that exist throughout a whole society or organization, and that result in and support a continued unfair advantage to some people and unfair or harmful treatment of others based on race."

To me, systemic racism is the ways in which the foundations of a country are based to protect one community at the expense of another community or communities. The judicial and policing systems are two of the basic foundations of our country. Within Canada these institutions are founded on a Christian faith-based framework, to protect white, anglo-saxon settlers. The trifecta of colonization; RELIGION forced upon the Indigenous people for conversion, REMOVAL of the people from the land (implement an external law and government) and RESOURCE extraction for profits (economy). Settlers were and continue to be protected to access land (both urban and rural) to contribute to Canadian society by an economy driven by land extraction and exploitation. The communities that were and continue to be displaced are the Indigenous, Métis and Inuit communities. Visible minorities are also vulnerable to disposition and harm while society continues creating safe places for white settlers to thrive.

The perception of police as a safety net that upholds the laws and values of all citizens inclusive to Canada is not a universally held belief.

Many police recruits believe they are going to protect all citizens. Officers who are of a visible minority or Indigenous and encourage anti-racism within a system starting at an individual level, want to protect their communities and create bridges between the systems they work for.

I believe that people are critical of this thinking and critical of the internal initiatives to combat systemic racism. Are these change-makers simply seen as a cogs in a wheel that continues to uphold racism, despite their best efforts for the opposite affect.

I observe that the majority of police officers are still white, are still projecting their inherit racial biases and many are continuing to harm Indigenous, Métis and Inuit communities. The original basis of policing is still present. The individuals who uphold the system are being complicit in ways that uphold racism. This is where the demand to abolish/defund the police stems from; to remove the system completely and build a different system that will create safety for every single person who resides in Treaty 7.


Broken promises
peace and
in 1877 have
between the
and lived on the
memorial



Ledger Art Installation at Calgary Police Service Headquarters - Westwinds

As part of the collaborative magazine journey between Calgary Police Services and USAY, a concept for an art piece to commemorate our experience together was created. An Indigenous youth Creative Team member suggested that we consider Chief Crowfoot to be the topic of the art installation. She suggested Chief Crowfoot because of the ways in which he looked to, and even partnered with, the North-West Mounted Police initially to reduce tensions in the community.

Launching from that early concept, the Creative Team agreed to pay homage to ledger art, a style of drawing and painting that was popular among Treaty 7 peoples after contact.

The art piece was created digitally over top of several pieces of digitized maps, ledgers and Treaty 7 documents. It features Chief Crowfoot along with Lieutenant-Colonel James Farquharson Macleod, each with their horses and personal accessories.

Visitors who view the art live can use the IndigiPRINTS app and see the art come to life while a voiceover asks the question of their intentionality during their first encounters. It begs the question, is where WE find ourselves today, what THEY envisioned then?

The art is printed on a five-foot by six-foot canvas, it is currently located at the Calgary Police Headquarters inside their Sacred Space.

Tight Sinew-The Strain Between Indigenous Youth and Police

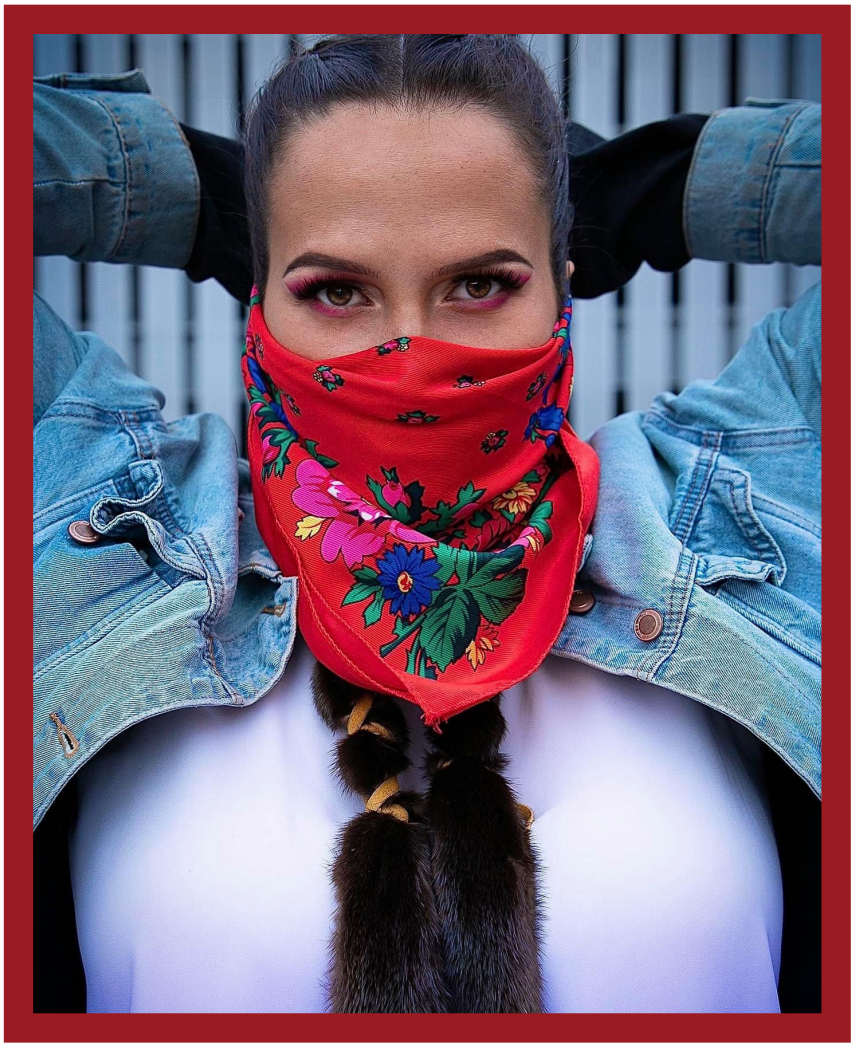


Photo Credit: Colé Richards Indigenality Photography

By Sissy Thiessen Kootenayoo

As a young Indigenous person, I can't even say the word POLICE within my communities without fear and mistrust instantly creeping into the air. As a member of the 2SLGBTQIA+ and of Indigenous activist communities in the province of Alberta, talking about or suggesting calling police is a contentious issue. In my experience, there is a complete lack of trust and faith in those designated to serve and protect. Tzvi-Cardinal, a Two-Spirit Indigenous youth and advocate living in Edmonton expressed the explicit danger the police can possess for someone living with expressive mental illness.

"As an autistic person, police will stereotype me as drunk and dangerous. Going out is a huge risk," says Cardinal. Cardinal goes on to explain how they believe that wearing headphones and not responding can lead to getting shot. And that they also must be very mindful of how they dress, smell and present themselves, as not to get stopped by police and get tickets when out in public. "I have to give the police no reason to suspect or stop me when I leave the house," explains Cardinal.

Cardinal also shares how the Two-Spirit and Indigenous gender and sexually diverse communities can experience this on an elevated level. "Two-Spirit People and gender non-conforming Natives, especially youth who are unhoused, are specifically targeted by police for loitering and trespassing. Everything is private property. Cardinal then finished with a statement that has stuck with me since I heard it. "Property has more value than people."

I really let that sink in. I asked other friends of mine about their

experiences with police as young Indigenous people, resounding themes of oppression, neglect and over-policing emerged from almost every story.

A fellow Indigenous friend of mine who formerly worked within the policing system, and prefers to remain anonymous, shared some insight into this dynamic.

"Current relationships between Indigenous youth and police officers are tinged with the past (of violent colonization) in every encounter." They went on to share that many interactions between our youth and police are centred around an assumption that the youth is involved in a negative activity.

"The youth that I've talked to resent the idea that they are automatically associated with negative images of criminality and gangs because of the over criminalization of Indigenous peoples in our criminal justice system." Which points to larger issues of forced assimilation, abuse and genocide - all of which can be attributed to colonialism.

"Colonialism has created many systems that rely on the subjugation and control of racialized and Indigenous peoples, and these are the systems that surround us all today, and are upheld by this oppression," explains my source.

I would also be remiss if I didn't state that this and another source, Terry Collins, a First Nations youth and mental health advocate living near Calgary, also shared that there have been some positive experiences between our youth and police. "I've seen officers who truly want to help people and try as hard as they can every day to be that person. I was part of a group of children being abused by a man, and police did put him away so he couldn't do anything like it again," says Collins.

My other source who formerly worked within a police service said the officers responsible for positive interactions with our youth have strived to combat their biases and approach their career with a people first attitude.

Collins suggests that to create a more positive path forward, law enforcement officers need to meet a higher criterion than they do today. Ongoing training that applies to the community they work in, psychological check points through their career, mandatory community service/volunteer hours, higher education such as social work, psychology and/or women's and Indigenous studies.

Another point of view I hear quite frequently was a path forward with police being a complete dismantling and defunding of the service. Cardinal believes that abolishing the policing structure in its entirety and replacing it with organizations that can adequately help us address why crimes happen i.e., addictions and mental health, is the answer.

My former police insider source points to decolonization and youth empowerment as the means to a better relationship with law enforcement.

"Our youth need to be empowered with knowledge to combat these systems. We need to be teaching our youth that they have power and control over their lives and for them to understand the ways in which they are impacted by these systems at a younger age. Our youth are our strength. They are our future. They are our warriors, and they just need the chance to see that for themselves."

"As an autistic person, police will stereotype me as drunk and dangerous. Going out is a huge risk."
- Tzvi Cardinal





Photo Credit: Matt Daniels

HEARD IT ON THE STREET

The relationship between police and the Indigenous community in Calgary has always been a complex one; it contains a mix of experiences and feelings. This mix is represented in the following statements from Indigenous individuals randomly interviewed on the streets of Calgary by New Tribe contributor Taylor Van Eyk.

- WANDA

The police need to change their training. There needs to be more to it, they need to know how to deal with people, all people from all cultures. I think they need to experience culture no matter what the culture is. They need to spend a whole day learning how people live and why they do things differently than the average white person would. They need to listen to the Elders because these are the experienced people, that's who they should be learning things from.

- ASIA

When I ran away, my mother called the police. They knew she was Indigenous. Yes, it makes sense to suspect the parent when it comes to issues with the child, however, the way they questioned her they assumed right away that there was an issue at home. They insinuated things like, "you must have problems with drinking that's why your kid's running away." Because of this when I ran away again, my mother didn't want to reach out to the police. She was scared that people would think that she didn't know how to take care her kid. I feel that the colour of her skin tone and the alcoholic stereotype contributed to people not taking her seriously.

- NAOMI

I know people have a perception of the Calgary police service being racist toward Indigenous people, but in a situation I experienced I really didn't see it that way. A lot of Indigenous people in the city don't trust the police so they won't be the ones to call the cops. There's a lot of mistrust towards the Calgary police service. There must be an understanding of Indigenous people in general. Sometimes we're all painted with the same brush and we're all stereotyped.

- PHOENIX

Being native and being in the city we are taught to watch out for police because they don't really like us. I'm not saying all cops are racist because I've had some neutral run-ins with police. The difference between city police and reserve RCMP is huge. Even if you're wrong and you're on the reserve and the police are arresting you they don't beat you, they don't do anything like that. But in the city, it seems like the city police, who are often white, don't really treat you with respect. They don't really treat you like you're human.



The Calgary Police Service's Path to Reconciliation

The Indigenous Road Map

By Cst. Justin Thomson

Traditional Knowledge Keeper Cst. Cindy Provost was the first Blackfoot Woman to work for the Calgary Police Service (CPS), as well as the first person to hold the position of Strategic Indigenous Engagement Coordinator for the Calgary Police Service. In 2018, she brought together Elders, Traditional Knowledge Keepers, community members and CPS members and placed them into working groups. These working groups then sat in on a series of circles to discuss a variety of issues pertaining to the contemporary Indigenous experience in Canada. The circles were guided by the Truth and Reconciliation Commission's 94 Calls to Action which resulted in the identification of eight themes that related to policing. Subsequent circles took place to include Elders from Treaty 7 and outside of Treaty 7 that now call Mohkinstsis home. Elders shared teachings with CPS Senior Executives and in essence collaborating in a good way. This became the basis for what is referred to as *The Indigenous Road Map.*

The goal was to work collectively with community to ensure that work was being done in partnership and not prescriptive. It was to break the colonial model of Indigenous peoples being told what they needed, but rather listening to the adage 'nothing for us, without us.' This was meant to follow *Akak'stiman: A Blackfoot Framework for Decision-Making and Mediation Processes*, written by Dr. Reg Crowshoe and Sybille Manneschmidt. This is CPS' path to Reconciliation.

Twenty-six volunteer members sat in circle to help create the Indigenous Road Map which has evolved to include Missing and Murdered Indigenous Women and Girls Calls to Justice.



Kah Nah Tah Pii translates to All Peoples in the Blackfoot language. This name was given to the Calgary Police Service Diversity team to use on the Insignia by Elder Sorrel Horse (Casey Eaglespeaker).

A BROKEN RELATIONSHIP

By Alycia Two Bears

I, like many of you, thought the Police were meant to protect me. You get hurt, you call them, they do their job to the best of their ability, justice happens and life continues the way it's supposed to.

Until it didn't happen that way. Not for me anyways.

I still remember the confusion. Why am I being asked to leave my home? Why am I being asked to press charges in front of him? Why aren't you taking him away? Why aren't you protecting me?

Then the deep sense of dread. Of regret. Of shame. I wish I never made that call, I wish I didn't feel brave enough to make that call.

It was the beginning of my poor relationship with the Calgary Police Service.

I'm a smart person. A kind one, compassionate, educated and yet here I was in the office of my kids' school with a child psychologist and the words, domestic violence lingering in the air. I have five of them, children that is. I call myself the Mother of Storms. They are powerful, life changing creations and none of them are the same.



I've had to call the Police on one of them, numerous times. Numerous times of being told from the police that they "don't parent kids", that "this is why it should be okay to hit kids back", that "they are tired of being called to my home". Countless drives to the Children's hospital because I've shown up at work with bite marks, machetes threatened to "open me up", golf clubs swung at me, limbs and objects hurdled towards me.

In another instance, from a difference source of violence aimed towards me, my tires were slashed, my old passport stolen before a trip out of the country and there wasn't anything the Police could do. This also was not enough to renew an existing Emergency Protection Order. I just needed to call the Police if anything happened again.

The relationship improved with the care of the Multi Agency School System Team. A service referred to for two of my children. A social worker and plain clothed officer. They listened to my kids, to me and supported my stay in a hospital after a suicidal-murder ideation came to me. They advocated for my health, the kid's safety, and they gave me hope that I could trust a system not created for me or for my many communities; I'm a Two Spirit, femme, single mama with a history of domestic violence from an intimate partner and my children.

The most recent pairing of Calgary Police Service and USAY to create this special edition of New Tribe Magazine led me to believe I was in a place to represent my kin and communities and to hold that space fiercely. I was wrong. I was vulnerable. I panicked. I felt unsafe and overwhelmed and I really didn't want to be. I wanted to be strong, collected and thoughtful. Over these last few months, I have felt seen by the individual members who have willingly chosen to participate. I've witnessed their stories, their history and their growth in knowledge and yet I'm still not swayed that the relationship can ever be healed after that time, when I was 24 years old and needed protection but did not receive it.

The barriers to becoming a police officer sometimes lie within the walls of our own home. This impactful piece is written by a New Tribe staff writer who wishes to remain anonymous for fear of continued lateral violence towards them because they once dreamed of becoming a police officer.

Once Upon A Time I Wanted To Be A Cop



Art by Taylor Van Eyk

There was a time when I wanted to be a police officer. I decided on that path in high school, I even took a sports performance class to up my fitness level in hopes of passing the physical exam. I kept my desire to be a police officer quiet from friends and family for fear of the backlash I knew I would receive. I was nervous to tell anyone about my plans.

Eventually I got up the courage to tell my immediate family about my goal, my little sister and dad were in support of my goals. My stepmother was already on the way to becoming a police officer, but she wasn't supportive at all. She told me I was too fat, I lacked confidence, my pain tolerance was too low. She said I wasn't emotionally mature enough and did not have

enough life experience. She brought me down further and further. She was always abusive toward me mentally, so she knew just what to say to make me rethink everything I decided to do. A few weeks later, she was rejected from the police force, the real reason is unknown, but she blamed the man I was dating for having a criminal past. We had only been dating at the time for a few months. So, it couldn't have been my fault.

I ended up moving out of my dad and stepmother's house shortly after my 18th birthday and moved in with my boyfriend. He made me even less confident in becoming a police officer. I posted my hopes of becoming a police officer on my Facebook page and one of my great aunts on the Métis side of my family commented. "Our family doesn't like RATS." That statement may not mean much to others, but coming from my family, it scared me off from wanting to pursue a career in law enforcement. Many of my family members have issues with police officers in general. A lot of people I was around had negative opinions on the police service and the RCMP.

The police made me feel safe in a place I never thought I'd feel safe in again, my own bedroom. After having a home invasion happen in my mid-teens, I've had the desire to help others feel safe and protected. Just the way those officers made my family feel, they kept us protected for weeks after the event.
My life could have gone the complete opposite way if I had become police officer. I feel as if my life would have turned out for the better if I hadn't let my family and peer's opinions change my mind.

As of right now, would I still consider becoming a police officer?

The simple answer is maybe, I'm not sure if I would like to become a police officer, or someone who helps others in the community. I want to be someone that others can rely on and come to in times of need.

You need to be the change you wish to see, because what harm would it have truly caused if I had become a Métis police officer? I would have caused more good than harm. In my opinion.

Are you interested in becoming a police officer?

Calgary Police Service Recruitment

Royal Canadian Mounted Police

THE PARABLES OF FEAR

By Zarek Wright Winnipeg

As a young child my Aunty would share stories of our people and their struggles, these stories helped me prepare for the world. I was brought up with a fear of the police from hearing stories and learning about the history of the RCMP and my people in the past.

As a young adult that fear was in full effect during a particular incident that left me shaken to my core. I was on my way back from seeing my son, when I got off the bus, I notice a police vehicle behind me slowly following me. I was frozen. All I could do was walk, in that moment I remembered one of the stories my aunty had told me.

She told me about a time during the segregation period in America, this man needed dry cleaning done for an interview but the drycleaner on his side of the town was closed so he had to go to the one across the bridge. He got it done but as he was coming back, he was stopped by some men who claimed to be the police. He couldn't look back or anything if he did, they would shoot him. They made him walk back to his side of the town.

I like to believe that my Aunty had prepared me for that moment to kind of handle my fear of the police but had also helped me come to realize the duality of my perspective I've had about the police because as it turns out when I was ten years old, it was a RCMP officer who comforted me after my aunty had taken my Uncle's life.



Graphic created by Selah Rayne.
Scan the QR code to be taken to Calgary Legal Guidance, The Police and Your Rights page.



Graphic created by Gemini Iron Shirt.
Scan the QR code to get a copy of the statement for police to save on your device.



Defund the police, a term that is has been widely used across Turtle Island and made even more common after the tragic death of George Floyd. Although it's a popular term, what does it really mean and how does hearing the term affect you when YOU ARE THE POLICE?



Photo Credit: Albert Woo

By Cst. Julie Helferty

Defund the police: A slogan that supports divesting funds from police departments and reallocating them to non-policing forms of public safety and community support…*

I first heard the slogan Defund the Police shortly after watching an appalling video of a police officer like myself, committing murder in the United States. Someone who pledged to serve and protect their community once again violated the nature of my own profession. Of course, this blew up in the media, and for good reason. We were all outraged. We all sought narratives to explain it, and solutions to stop it from happening again. Defund the Police took off like wildfire. Understandably so, why would you want to fund an organization that victimizes its citizens rather than protects them? To many, this is now what fundamentally and exclusively defined the police.

*Source: Wikipedia

To be portrayed this way personally hurt. I wear a police uniform. It's not the job of the police to self-advocate, but to say it was a morale hit to be only recognized publicly in the context of a fellow officer committing murder is an understatement. The simultaneous lives saved, victims helped and criminals brought to justice in the midst of a world of grey. The incredible amounts of moral courage and ethical decision making required daily by all the rest of us was silenced.

"The incredible amounts of moral courage and ethical decision making required daily by all the rest of us was silenced."

In truth, we all fall short at times. Sometimes it's just an honest mistake made by officers who are still humans, and sometimes it's a reflection of bigger issues like conscience or incompetence. A police officer who has lost their conscience has no right to a badge. Incompetence, on the other hand, is reliably a symptom of a lack of proper training, leading to devastating outcomes in the context of this demanding profession. Reducing police funding without changing the wide variety of crises we are expected to respond to inevitably results in defunding the necessary training to make us competent. Until the police are no longer responsible as the catch-all for any societal problem that the community can't handle in other ways, police need to be competent in more ways than fathomable or reasonable. We need to be trained to do what society is asking of us.

Constable Rich Massicotte shares his thoughts on how Defund The Police resonates with him…



My first thoughts when I hear Defund the Police are; if we aren't going to be doing it, who is? Should mental health workers be handling mental health calls? Yes, but they will not go into a volatile situation without it being made safe by police. So we will be going anyway. Medics, firefighters, social workers, clinicians, doctors, bylaw and mediators are all vastly more qualified and trained to deal with the situations we get called to every day. But if the scene has the potential to be unsafe (which is almost every one), they won't risk their safety. That's not what they are trained for or paid to do, the police will still have to go and ensure their safety. We simply don't have the appropriate level of training to do what they do. But you know what we need to properly train? Money. More, not less, spent in different ways. A Reimagining of Policing is something most members would be on board for. But when we hear Defund it's upsetting. We are already doing an impossible job with underfunded and understaffed resources. We have pride in the fact that, even in the face of an impossible situation, we still come to work every day and try to make a difference. Those pushing the thought that defunding is the solution are looking for a simple catchy fix to an extremely complex situation that has taken generations to create.

I firmly believe that the fundamental ideals of policing are incredibly noble. My job is to serve my community and I take great pride in doing so. I strive to embody the ideals of policing and re-earn the uniform I wear and what it really stands for every single day. Being subject to a level of public scrutiny that is higher than most occupations is a reality I fully embrace. I signed up for this. The tip of the iceberg on view for society - the authority that the police do have the power to impose - is underpinned by the massive level of responsibility and courage below the surface. Universally, police officers do take this very seriously, and we hold each other likewise accountable. After 11 years on this job, much of it uniformed front line policing, I know how quickly public support can turn into public distrust, and the run-off effect of this, when only the tip of the iceberg is visible and especially when it is abused. Whether supported or distrusted, the reality is, public perception rarely has anything to do with the work I did in uniform that day, as I answered 911 calls and made the most ethical decisions I could in whatever circumstances I found myself that day.

Defund the Police did affect me, but it is far from the greatest effect of this job. The deepest impacts on me personally as a police officer have been the horrific scenes, the victims whose experiences tear my heart out, and the absolute tragedies that I have tried to patch up by bringing some level of justice to the predators in society. There are images and sounds of someone else's worst day burned into my memories, they will never be erased, because I have chosen this career. But this is my job. I'll do what society wants me to do in this uniform to serve and protect. I only ask to be trained to do it well. It's not my job to make decisions about "Defund the Police". That's for the politicians.

"Until the police are no longer responsible as the catch-all for any societal problem that the community can't handle in other ways, police need to be competent in more ways than fathomable or reasonable. We need to be trained to do what society is asking of us."



Julie Helferty is a Constable with the Calgary Police service, she is also a Major in the 41st Service Battalion.

Meet CPS Staff Sergeant Shane Plamondon



Shane Plamondon is no stranger to hard work. From flipping burgers at a smoky bingo hall when he was twelve years old to swinging a hammer on a cold construction site as a teenager followed by putting himself through university by unloading semitrucks for a courier, he wasn't and isn't afraid to do his fair share. You could say this work ethic and drive is engrained in him, the descendent of slaves who fled the Oklahoma area for Alberta's Amber Valley in the early 1900s, Plamondon recounts his families struggles to stay afloat when they got to what folklore has called "freedom".

"I felt out of place at a young age, racism started to set in, I began to feel like an outcast and notice I was different than everyone else."

"The government made ways to prohibit black people from immigrating and settling in Canada," says Plamondon recounting his ancestors fight for equality. "Land fees and other proverbial roadblocks were put up to make it nearly impossible for them to remain here." But they did and that's how Plamondon ended up in his hometown of St. Albert where he was one of four black people in the entire community.

"I felt out of place at a young age, racism started to set in, I began to feel like an outcast and notice I was different than everyone else," explains Plamondon. "And then I found sports," he continues. "I found my way to become accepted was to be good at sports." Sports led him to mentors, two football coaches who may never know their full impact on the direction of Plamondon's life. "They were hard on me but always kept an eye on what I was doing outside of sports." After three years of leaving it all on the field for these coaches, Plamondon learned that they were both police officers and that's when he asked himself, "how can I have that impact on someone else?"

Plamondon admits he was a bit of a troublemaker in his teen years and no stranger to law enforcement but one night at a bush party while everyone else was twisting off, he had an ah-ha moment. "I need to clean up my act," he said to himself. And that he did.

He finished high school, enrolled in Grant MacEwan University and those two choices set him up for the rest of his life. It was not easy going, there were many meals of ramen and frozen vegetables and it was a long time between paycheques. When he finished university he applied for Calgary Police Service along with hundreds of other applicants (at the time they were going to accept 26) and after some nervous anticipation he got the call, he was in.

After training, Plamondon worked the beat. "These were some of my best years as a police officer," he says. "Every shift was exciting," he continues as his eyes light up thinking back to when he was a rookie cop. As one of only three black police officers at the time, he was quickly recruited to do undercover work. "I had a passion for that, I felt like I completely understood it," he says. He understood it because when he was a teen, his family was targeted by organized crime and he was a victim of an attempted abduction (but that's a story for another day).

Like the days at the bingo hall or on the construction site, Plamondon has worked hard through the ranks of the CPS. Undercover drugs, internal affairs, robbery and homicide, criminal intelligence, guns and gangs, intelligence support, general investigation, organized crime and offender management, suppression investigation and enforcement are all on his list of been there, done that. Plamondon who considers himself a Buddhist remains grounded by dividing his roles into buckets. He focuses on trying to be a good dad and husband, he takes care of himself, gives back to his community and tries to be a good friend; five simple ingredients in his recipe for success.

ON PATROL WITH THE BEAR CLAN

As part of our Creative Council process, we arranged with our friends at Bear Clan Calgary for CPS member (Chris) and Youth member (Gemini) to join them during an evening on patrol. On the following pages, we learn what Gemini and Chris had to say about their experience…



My Bear Clan experience by Gemini Iron Shirt, Member of New Tribe Special Edition Creative Council and USAY Employee

I have always loved outreach work. Being in the community and working in a team is something I feel most at home with. When I was walking with Bear Clan, I found it to be a beautiful and humbling experience. I saw the love that Bear Clan brings every Friday night, and it makes me indescribably happy to know that there are people out there that care as much as they do. The work they do is amazing, but it is also hard.

I lost my Uncle to the opioid epidemic back in 2019, and I thought of him while I walked. It was hard to see so many of our people struggling the same way my Uncle did. I saw him in every person I talked to; I imagined it was him we were helping. I wanted to treat everyone we encountered as family because that is how I wanted my Uncle to be treated while he was struggling. I wanted him to feel loved and cared for, and that is one of the goals of Bear Clan. To spread love and hope to those who need it. It is hard work, but it is important work. I look forward to becoming more involved with the Bear Clan; it is definitely something I believe in.



My Bear Clan Experience by Chris Vermette, member of New Tribe Special Edition 7 Creative Council and Sergeant with the Calgary Police Service Missing Persons Team.

On Friday, September 10, 2021, I was given the privilege of joining the Bear Clan on one of their regular evening patrols in Calgary. USAY coordinated this effort, and my role was to participate as an observer with the intention of writing an article of my experience for New Tribe Magazine.

Leading up to this evening, I was feeling a bit nervous. I wondered if I would be welcomed as a member of CPS, if I would feel out of place and if I could contribute in any way to their invaluable ongoing efforts.

Sometime around 6:30 pm, I was immediately welcomed by Yvonne of the Bear Clan and introduced to other members joining the patrol. The rules, expectations and safety protocols of the patrol were clearly defined with a goal of interacting with vulnerable individuals on the street.

At their warehouse, the Bear Clan was very organized. The following equipment and supplies were on site to be used in assisting vulnerable individuals:

- Emergency backpacks which included first aid supplies, condoms, blankets, etc;
- Numerous Naloxone kits handed out to various members (training included);
- A couple of handheld narcotics analyzers;
- Safety vests;
- Portable radios per patrol group;
- Numerous lunch kits placed in several carts for efficiency during patrol; and
- A van with several Bear Clan Patrol stickers visibly affixed to the windows carrying additional supplies and supports for the patrol members walking on the street.

During our initial briefing, Yvonne conducted a traditional smudge using sacred medicines for cleansing the soul and healing the mind, heart and body. Yvonne approached each member of the patrol in a circle with a container that emitted smoke which was wafted over each person by hand. I had never participated in a smudge prior to this, but after participating, I felt spiritually protected and blessed before the evening patrol.

During our introductions, City of Calgary Councillor, Gian-Carlo Carra, representing the citizens of Ward 9, also participated in the Bear Clan Patrol. I was impressed with his attendance and the acceptance of all citizens that were welcomed to assist in the patrol.

Yvonne introduced a family to the circle who were actively looking for their adult family member who was reported missing. The family members shared a photograph of their missing loved one and it was posted on the Bear Clan Facebook page. As the current Sergeant of the CPS Missing Persons Team, I was impressed with the Bear Clan's approach to involve the family to actively participate on the patrol and have the missing person's photograph distributed on social media for greater exposure. This approach supports the families and increases the likelihood of locating missing individuals.

Community of Forest Lawn

Our first patrol began in the community of Forest Lawn. Our designated team included Willy, Jennifer, Gemini and others. We proceeded along the north side of 17 Avenue SE which included side streets and back alleys. We encountered several individuals and provided them lunch kits and water.

Downtown

The second portion of the evening involved the entire group patrolling Calgary's downtown core. We proceeded along C-Train Stations on 7th Avenue from 8th Street SW to Olympic Plaza. We encountered a large number of individuals that that were appreciative of food, water, condoms and other items provided. During the patrol, Yvonne also shared the photo of the missing person to all the individuals we encountered.

I am thankful to the Bear Clan for conducting the patrols in Calgary. I was impressed with how much ground we covered, and the collective teamwork and enthusiasm shown by all members. I witnessed firsthand the help in reducing self-harm and taking care of vulnerable Calgarians on the street. I recognized the need for the Bear Clan Patrol and their ongoing pursuit to assist vulnerable individuals in various communities. I look forward to joining another patrol in the future.

To learn more about Bear Clan Calgary and to find lists of their most needed donations, check out

Bear Clan Patrol Calgary



Photo credit: Harold Horsefall

USAY hosts impromptu July 1st Vigil to Remember our Children

USAY marked July 1st by hosting an impromptu vigil at Calgary's Prince's Island Park to remember the children whose bodies were found in unmarked graves, first in Kamloops, and now across Turtle Island. The recovery of these children was another reminder of the atrocities that took place at Indian Residential Schools.

The July 1st event was spurred by an Indigenous youth who was feeling angry, unheard, and feeling as though it was not a day to celebrate, USAY decided to listen to them and planned a vigil where they could partake in ceremony and community activities.

The vigil included singers, dancers and speakers from the local Calgary Indigenous community. Residential School Survivor Christine Sleigh was accompanied by Elders Duane Mistaken Chief and Doreen Spence, who provided meaningful words of remembrance, encouragement and action for the future.

Through the afternoon, children were invited to dance, sing and learn how to hoop dance by Indigenous youth and their family members. At the end everyone joined hands for a round dance, many wearing their orange shirts, as we came together to heal.





Harvesting Tipi Poles and Cultivating Culture

By Cst. Justin Thomson

As a person from mixed ancestry, growing up with one Indigenous and one non-Indigenous parent it has been difficult for me to figure out who I actually am. I didn't grow up traditionally and had little knowledge of ceremony, there was a time I was actually afraid of ceremony because I didn't think that I was worthy of it.

Although I have the knowledge gained from academics, I was fooling myself by thinking that I really understood traditional ways of knowing, thinking and being without participating in ceremony. My fear and lack of understanding led me to articulate why I shouldn't participate. As a child of a Sixties Scoop survivor, I understand the impacts of disconnection from culture and what re-connection can accomplish.

In October 2020, I decided to take a position within the Calgary Police Service as the Strategic Indigenous Engagement Coordinator, helping to guide the Service's reconciliation by a process referred to as the Indigenous Road Map. I made a choice to follow the path that was started by Constable Cindy Provost.

This year I was given the opportunity to help raise the CPS Tipi at Elbow River Camp, the tipi was gifted to CPS in 1985 by Blackfoot Elders and has been on display since 1990. I sat through ceremony and learned how the tipi would be raised in a good way. A tipi is just a tent until it has been blessed and once blessed, it has a spirit that cannot be left alone. Raising the tipi was no easy task, it takes teamwork, strength and precise dedicated movements that have been passed down through oral teachings for thousands of years.

My teammate Constable Dyana McElroy and I had the opportunity to go tipi pole harvesting and tipi pole peeling on Piikani First Nation with Garret Smith. Garret is committed to sharing the knowledge that he has with all community members that want to learn.

Although I've understood the importance of circular living, I haven't always practiced it, which begs the question, did I actually understand it? I learned about dropping tobacco as an offering before taking from the land. It is important to live in circles. As a group, we discussed the notion of starting the day off in a good way by sitting and being in relations with everyone. I've found myself living a life where I am constantly running from competing priority to competing priority, but quite often I am not living in the moment because I'm trying to proactively plan for the next priority. I've learned the significance of being in balance with all relations, living things and the land.

Harvesting the tipi poles with Garret, members of his family and community entailed cutting down the tree, trimming it, hauling it from the forest to a spot where they can be gathered. Then we learned how to peel the poles which involves smoothing the poles by hand with traditional and non-traditional tools.

Through my work and engagement with community I see that living in balance applies to police work and why it is important for the police to understand the people that they serve. The same traditional ways of knowing, thinking and being that ensure the safety and security of the collective whole are the goals that I have as a police officer, ceremony and traditional teachings play and important role in these goals.

I decided to share my experience with other members of my team, once again engaged Garret to lead us in tipi pole harvesting. Garret had a chance to be very open and vulnerable with my teammates talking about the importance of getting to know each other and community. We learned about how difficult but rewarding the harvesting process is and how significant traditional ways of knowing, thinking and being are and how they can be applied our lives now as police officers. As police officers, we are obligated to continue to strengthen our relationship with community and better understand those that we serve.

Justice Murray Sinclair has said, "education has got us into this mess, and education is what will get us out." Education is not just going to a post secondary institution, education is learning traditional ways of knowing, thinking and being as they have been guiding us since time immemorial.

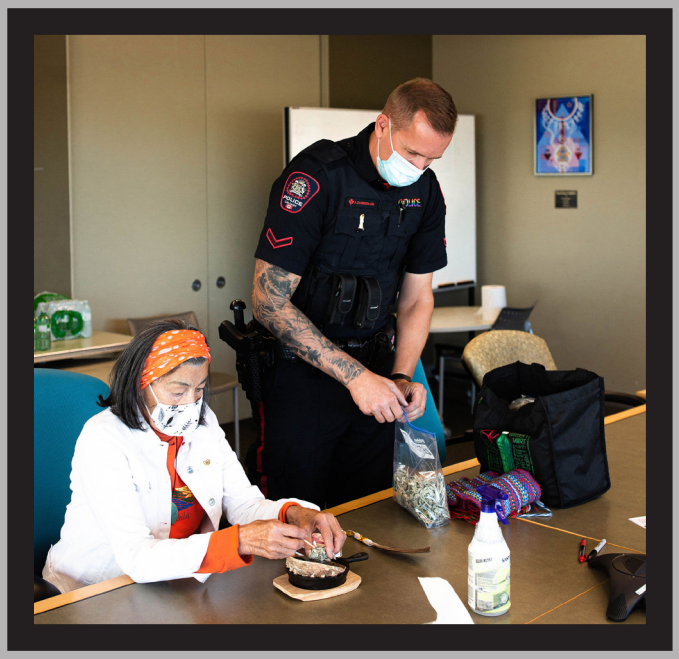
About the Writer



Justin Thomson is a member of the Calgary Police Service. Prior to his current position, he worked full-time in the Bureau of Patrol for five years. Justin volunteered in CPS Talking Circles which was CPS's Reconciliation Committee from 2018 to 2020 where he worked with Elders, community partners and community members to establish the framework of the Indigenous Road Map.

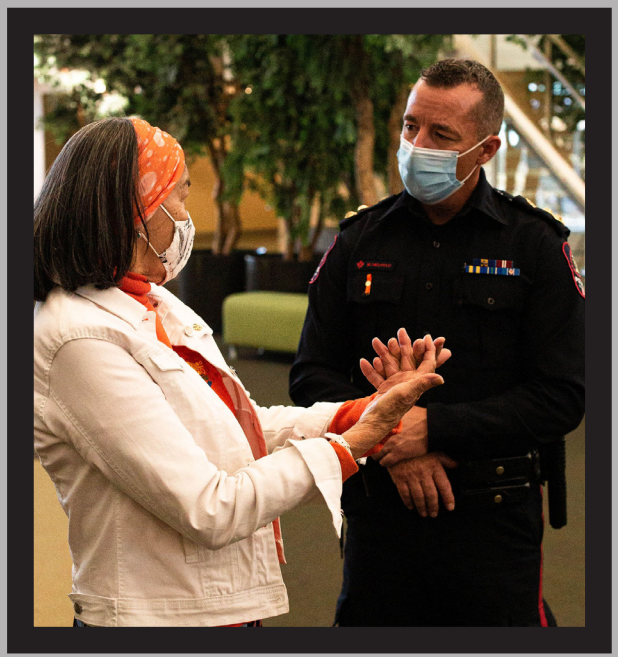
On September 29th, during events and preparations for National Day for Truth and Reconciliation on September 30th, Elder Doreen Spence was welcomed at Calgary Police Service Headquarters-Westwinds where she met with Chief of Police Mark Neufeld.

The meeting started off in a good way with prayers and smudging.









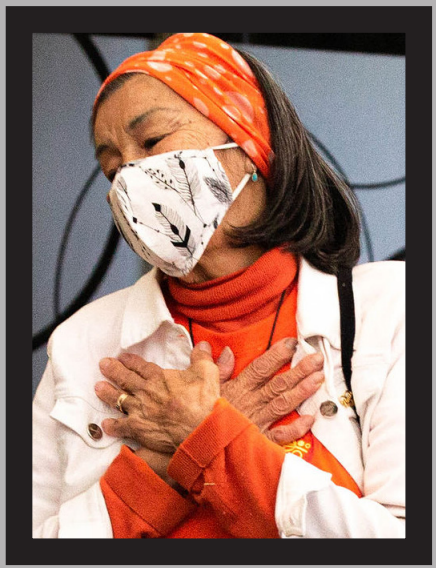
Doreen and Mark engaged in deep conversation for over two hours.

Photos by Christian Heckle, Prairie Rose Photography



Left: This gorgeous painting gifted to Chief Neufeld was created by Flora Johnson, a Sixties Scoop Survivor and contributor to the last issue of New Tribe. In the background are Justin Thomson (CPS) and Jennifer Fournier (USAY).

Below: Doreen Spence leads USAY and CPS through prayer and continued guidance, we are all so thankful for her support.



"He (The Chief) and I had a good talk about the things that do not serve our community. We identified some major issues such as systemic discrimination. I commended him for acknowledging that it does exist within the CPS. The common values we shared were what touched my heart. I came away from a meeting feeling our CPS Chief was authentic, compassionate, and willing to move forward with reconciliation," says Elder Doreen Spence when asked to comment on her meeting with Calgary Police Chief Mark Neufeld.

Chief Neufeld had a lot to say about his meeting with Elder Doreen Spence. Read more on the next page.

USAY was honoured to play a part in the creation of the mural below which is the highlight of the newly created Sacred Space at Calgary Police Service Headquarters.

Use the IndigiPRINTS App to hear a Blackfoot prayer and take a moment to virtually smudge with us.



Q & A with Calgary Police Service Chief Mark Neufeld



Chief Mark Neufeld displays a painting gifted to him from USAY, this painting was created by Sixties Scoop Survivor Flora Johnson.

NTM: Can you please tell us about your visit with Elder Doreen?

Chief Neufeld: I sincerely enjoyed my time with Elder Doreen. I was fortunate to have met her previously, but not in a setting like this that allowed for some unrushed and unstructured time to get to know her on a personal level. She is an incredibly impressive and accomplished person with an amazing story and a long list of educational and personal experiences that combine to make her wise and thoughtful beyond measure.

I felt honoured to hear her story, beginning with her childhood experiences with her grandparents, her limitless compassion for others, as well as her inquisitive mind which led her to pursue knowledge and higher education. She was strong and resilient as a young person – a quality that got her over the many hurdles she has encountered over the years. I was fascinated by her work and experiences as a nurse as well as the story of her meeting her husband and their shared love for one another - and dancing! I was struck by just how much she has done and contributed to community to advance human rights and Indigenous rights over the years. When it comes to topics of policing and public service, she certainly comes from a place of knowledge. She has done extensive work in these areas from the local to international levels.

I was excited to hear about her passion for young people, teaching and the Urban Society of Aboriginal Youth (USAY). CPS enjoys a strong relationship with USAY and we have valued their energy, optimism and creativity for some years. I mentioned to Elder Doreen that the COVID-19 pandemic has proven to be a difficult time to be a police officer and a public figure. Although there have been many loud and critical voices, I have personally been uplifted during my interactions with the Indigenous community – from the young people to the Elders and Knowledge Keepers. Through some difficult times and issues, they have desired a strong and respectful relationship with police and have encouraged us as an organization and me as an individual leader. I am grateful for that support.

NTM: Please tell us about how and where you grew up?

Chief Neufeld: I grew up in a small town (less than 500 people) in rural Alberta. I went to school with a group of about 20 kids from grade one to graduation. Not too many left or joined during that period so things were pretty stable in that regard. I learned to work hard and had experiences working on farms and with livestock. My father owned a grocery store in our town so, if I got in mischief in school or in the community, it didn't

take long for him to find out. I was active in sports – mostly hockey and baseball - and had many friends.

NTM: What was your childhood like?

Chief Neufeld: I have always considered my childhood as pretty typical, but I suppose there were some differences as compared to most. My mother passed away when I was an infant so, unfortunately, I never knew her. I was raised by my father who was a single parent. I was the youngest of three children. I had two older sisters, the youngest of which was nine years older than I was. By the time I was in my teens, my sisters were out of the house and independent.

My father struggled with alcoholism for some years after my mom passed away. He was a good, loving parent but, as a single parent raising three children, things were not easy for him by any stretch. Because it was largely he and I, I was protective of him as I think many in our small community were judgemental about his drinking (everyone knew everyone's business). I learned that all of us are imperfect and that everyone has a story that contributes to who they become.

Community became very important to me. Perhaps this was because I knew virtually everyone in our community personally. I think they knew my personal circumstances and many great people took an interest in me and supported me when I was young. They say it takes a community to raise a child. This was true in my case. I think many knew my father was struggling at times and, without embarrassing me or him, they made sure I was looked after without me knowing they were doing that. As I matured I was able to recognize those compassionate folks who had done this and I was thankful. Although I didn't have too much supervision, I valued those in my community and would not get into mischief or trouble because I didn't want to hurt them or let them down.

NTM: Who were the biggest influences in your life as a teenager/ young adult?

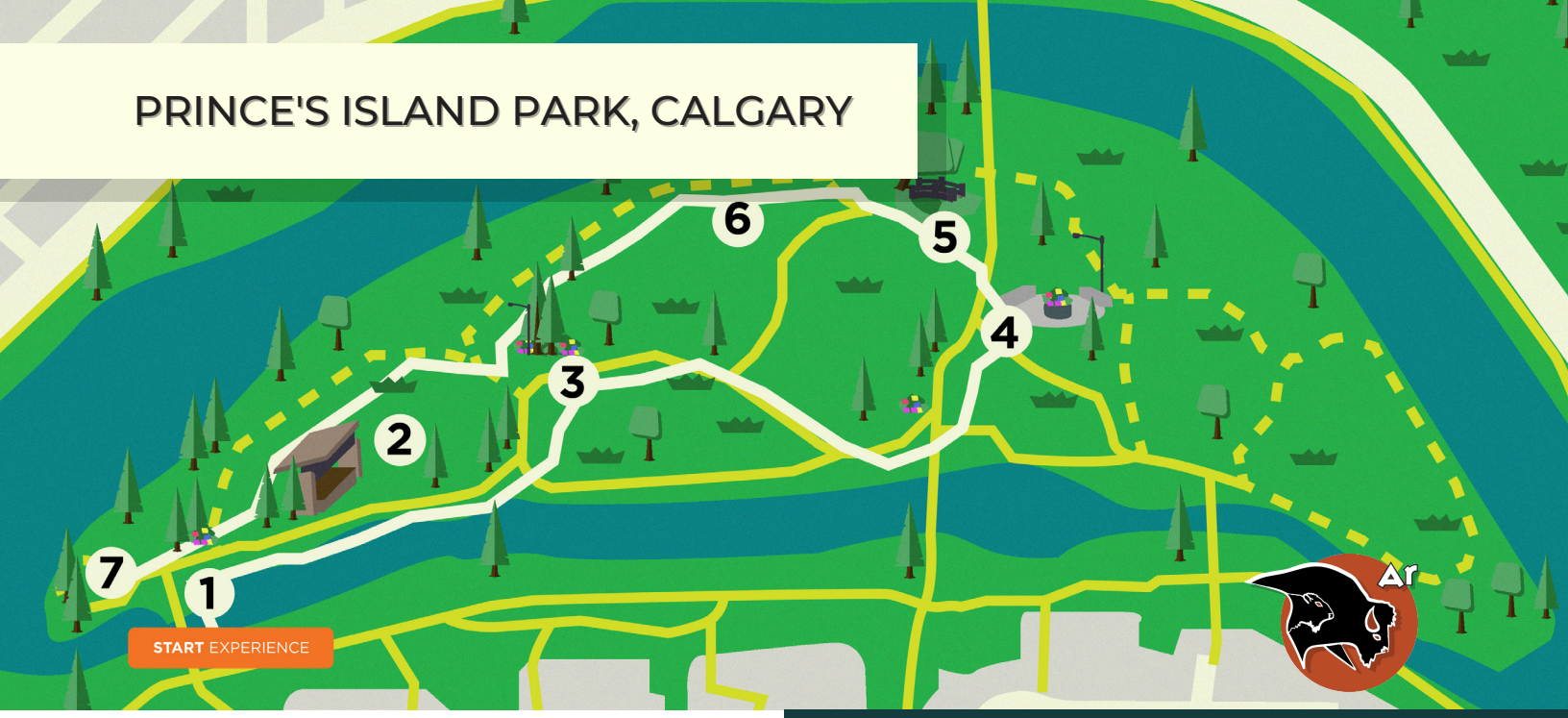
Chief Neufeld: My father was a very important figure in my life and a big influence when I was a child and into my teens. At around that time, I think it's normal for others to become even more influential. I had some great friends, but it was generally their parents who I found challenged me to think bigger and bolder than I probably had been. They challenged me to think about my future and to set goals and then work to achieve them. Specifically, after graduation and as I began to work, I had a supervisor who really took an interest in me and mentored me to develop a better understanding of life beyond our small town. She was instrumental in me leaving the comfort of my small community and attending college in Lethbridge – this would be the beginning of my road to a policing career.

Another key influencer was a co-worker. When I was 18 or so I met Earl. Earl was a co-worker on an agricultural crew in my town. Earl was in his late 50s and a retired truck driver. He did an amazing job of setting strong examples of appropriate work ethic and behavior for me when I was a young person. He was unbelievably positive; he never lectured or even caused me to feel like I was being 'schooled' – but he taught me an immense amount about how to show up in this world. He always put himself last and would step aside and recommend me for leadership opportunities and educational courses, even though he was much more qualified. He was someone who I looked up to for so many reasons – I credit his compassion, humility, and selflessness for helping me to develop the confidence to take on challenges larger than I might have been willing to otherwise.

NTM: What is your life outside of work now? What do you like to do in your spare time and how do you unwind?

Chief Neufeld: I have a great life inside and out of work. I give all the credit to an amazing partner and a loving family. Though this job is challenging, and hours can be long, I am fully supported to do what I need to for our members and the community. I make sure to pay close attention to my partner's needs and desires and to actively support her as well. I mentioned that community has been important to us. We make it a priority to get involved in our community – we knew it was important to model that to our four children when they were younger. We love to get away to the mountains and we are active in running, cycling and hiking. We also enjoy spending time with our children and recently became grandparents. We are thankful for the opportunities and gifts we have been given and look for opportunities to pay it forward and to make our home, workplace(s) and community a better place.





REMEMBERING OUR CHILDREN

"When they buried the children they didn't know they were lovingly embraced by the land"
- Abagail Echo-Hawk

This digital art installation is dedicated to the children found buried at Indian Residential Schools across Canada.

Instructional Video:

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IndigiTRAILS

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