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MAGAZINE



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INDIGENOUS PERSPECTIVES ON LAND & CLIMATE CHANGE

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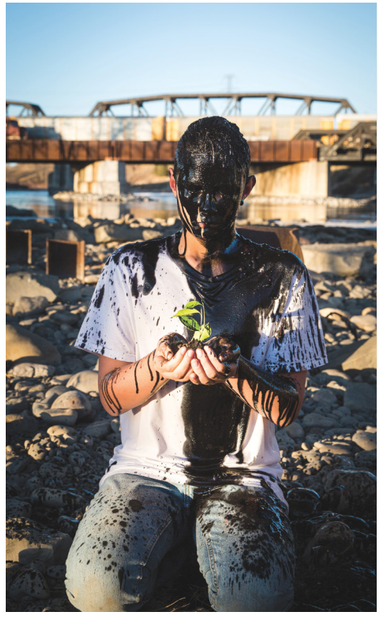




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EDITOR'S NOTE



I have heard Elder Doreen Spence (Bald Eagle Woman Who Leads) use the phrase, all living beings in her blessings and during discussions and I used to relate that to human beings until my neighbour cut down their tree last summer. I heard the noise of the chain saw and went out to investigate and what I found happening brought me to tears.

An enormous Cedar tree, likely hundreds of years old that had stood tall over our neighbourhood providing shade, shelter, a home to animals and insects and oxygen to the air we breathe was being cut down, limb by limb.

My reaction of sadness was uncontrollable and so were my tears, it was at that moment I realized the power of one tree.

That tree was a living being, part of Mother Earth and my emotional reaction was understandable and warranted (I confirmed this with Elder Doreen). She explained that she too had a similar reaction one time and halted the tree chopping. Something I will be brave enough to do next time, I hope.

Welcome to New Tribe Special Edition 9, where we share information about land issues and climate change. Where we pay respect to all living beings, the human ones and the beings that are alive outside the human realm.

Stacey Carefoot
Editor, New Tribe Magazine

NEW★TRIBE

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Special Edition 9 Land and Climate Change

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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.

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USAY would like to thank everyone who helped make this project possible including the members of our **Youth Creative Team.**

Disclaimer
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.

URBAN SOCIETY FOR ABORIGINAL YOUTH

About USAY
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.

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Blessing

New Tribe would like to thank our Elders for their guidance through the creation of this magazine.



May Creator bless the young people who have taken a journey to draw attention to issues that affect the Indigenous Peoples of Canada, they are the leaders of today and the experts of the now. Creator it is through their eyes that the future will strengthen with hope of equality and equity for all, bless them as they are true warriors who lead the change of tomorrow. Keep them safe and strong as well as their families, keep them well in the journey of LIFE.

Casey Eagle Speaker
(Sorrel Horse)

GREETING FROM USAY

As I watch my young son playing outside, pointing at birds or insects flying by, I often ponder the world we will leave for him. I worry about him having access to all the meaningful experiences I had growing up, and even more worrisome the safety the earth has always afforded me. I am more conscious about picking up single use plastic, and generally try my best to reduce my footprint on the land.

Even more upsetting, I hear the concern and panic our youth express about climate change, and the observations shared by Elders of the way weather has changed, and I know we must take action. We turned to Indigenous men and asked them to show us what climate change and land stewardship looked like to them. They were tasked with creating art pieces that expressed their outlook and could generate conversation about the ways we take action. The aptly named their exhibit, Last Generation, is featured within these pages. Their viewpoint is a reminder of how we all need to take collective and swift action for change.

As with all editions of New Tribe, we look to the people who are taking that action, the ones defending the land to guide us. We have activists, changemakers and leaders showcase how they have met that concern with action and the ways we might contribute and support them. It is true that Indigenous people are the stewards of the land, and to lean on the knowledge, teachings and expertise of the community might be the only way we stop and reverse damage to the earth.



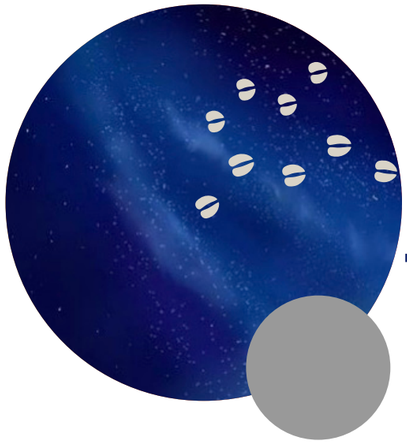
We invite you become part of our New Tribe and begin your journey to learning more about the land and the ways we heal it together. We ask that you think about the ways we learn, change and grow together to make a stronger and better place to live.

LeeAnne

LeeAnne Ireland
Executive Director, USAY



Art by Carly Cheyenne



MAKOYI, THE WOLVES

A traditional teaching shared by Clarence (Agar) Wolf Leg, retold for New Tribe Magazine by Hannah Many Guns

Makoyi, the wolves, were the first animal to help human beings. One winter, there was a family that was camped in the snow. They didn't have any food. They were hunting, but to no avail. From a distance, Makoyi and his brothers were sitting on a hill watching. They knew the humans were going to perish if they didn't help them. So, they came down the hill, and as they did, they took the form of warriors, because in their world, when they come into our world, they become like us.

And when they got to the family, they told them, we will bring the meat, come with us to our camp. We have a winter camp. All the animals, the birds, all the other beings are going to come to this camp. The family said, okay and they brought them to the camp.

Every day, different animals came into the lodge. A lot of times, they would sing their song and bring their medicines. They would take a respected place and tell them how they survive out there in the harsh environment. All winter, animals kept coming and they would share their knowledge.

Towards spring, the Makoyi said to the family, we will help you make camp, because we must go look after our little ones. And the trees will have to look after their little ones. And all life out there, on the water, under the ground, in the air, they've all got little ones to look after. We've got to make sure everything works together, underground, what we eat and the water, it all keeps us alive. These were the kind of teachings they would share with the family. "How do we know you're still with us, Makoyi," the family asked. "We won't be far away," Makoyi assured.

"That's why our family, the wolves at night, they point their faces to the sky, and they howl. They are sending a message, saying where are you, Grandfather? Where are you? We will always be close, there's going to be a road across the sky. We will be running back and forth, keeping an eye on you. That's why us wolves howl, lonesome for our family that's up there."

What we call the Milky Way, is the Makoiyohsohkoyi, the Wolf Trail. The family went and taught everybody what they learned at the winter camp.

No matter where you go, the Makoyi were the first animal to help mankind. And with the help of the rest of the animals, Makoyi taught humans how to hunt and survive, and of stars, seasons, earth and beings. Some springs, that trail doesn't show in the sky. Maybe when we aren't being attentive to the lessons of the Makoyi, or to the direction of all these animals on Mother Earth.



WET'SUWET'EN LAND DEFENDERS

PIPELINE PROTESTS ACROSS TURTLE ISLAND

By Lazaya Villeneuve



Photos by Albert Woo

The Wet'suwet'en protests have spread across Canada and have been considered controversial to many. The First Nation community has been resisting and rejecting pipelines being built through their territory, yet the companies involved will not stop.

The Wet'suwet'en First Nation does not consent to the pipeline being built through their territory, there are many cultural factors involved in this decision that numerous non-Indigenous people fail to understand.

The Wet'suwet'en First Nation is located in central British Columbia, Canada and is remote from any major city. The Wet'suwet'en Nation defends the land that is







rightfully theirs, and fights for their voices to be heard. The Coastal Gaslink company is attempting to build a pipeline through their territory while bystanders and supporters of the pipeline know the damage that is being done to the land yet still follow along with it anyways out of selfishness and greed.

8 things everyone should know about the Wet'suwet'en land defenders and pipeline protests across Turtle Island:

1. **Wet'suwet'en First Nation has not consented to pipelines being built through their land.**
2. **RCMP are using unnecessary force against Wet'suwet'en land defenders, hereditary Chiefs and community members.**
3. **The First Nation community does not want their traditional ancestral land to be damaged by pipelines, the land holds many significant teachings and is sacred.**
4. **The government and industry have no right to do as they please when it comes to Indigenous land and decisions, yet they believe they are permitted to do just that.**
5. **Indigenous communities are often not consulted about potential pipelines being built through their land.**
6. **Indigenous peoples want to be recognized as humans with rights who are able to make their own decisions without government intervention.**
7. **Indigenous nations do not want to be further displaced and relocated.**
8. **Traditional food sources, medicines, landscapes and animals that are significant to Indigenous groups are at risk due to the pipeline and pipeline spills.**

Unfortunately, the Coastal Gaslink project is still under construction and planned for completion in 2023, but the Wet'suwet'en Nation may be able to delay that date if they receive more support from people across Canada. Wet'suwet'en First Nation is not the only Indigenous community facing this issue of unwelcomed pipelines; there are many other major pipeline projects that land defenders are attempting to stop including the Trans Mountain Pipeline. Until non-Indigenous people recognize the impact and repercussions of pipelines and the damages they cause to the environment and to Indigenous communities, Indigenous peoples will remain at an extreme disadvantage.

THE CLEAN DRINKING WATER CRISIS

By Lazaya Villeneuve



Photo: Chris Donovan

Despite Turtle Island having access to some of the cleanest water on Earth, many Indigenous communities are left without access to safe water sources. The UN has acknowledged the struggles that many people across the world face due to not having clean water and has recognized that humans deserve a right to clean water and sanitation. Results and effects of using and drinking water that is not sanitary include rashes, diarrhea, nausea, gastrointestinal issues, dehydration, cancer and in the worst cases, death.



Photo: MacDonald Laurier Institute

Many Indigenous peoples in Canada have spiritual connections to water, and believe that water is life, and that all life stems from water. Water is where all beings are interconnected, we have the obligation to honour the water and take care of it.

Many Indigenous communities are attempting to live around the barrier of having no clean water and it is not easy. If there was a water advisory within a city or a community within a city, it would be resolved almost immediately.

Neskantaga First Nation had their water treatment plant installed in 1993, and it has never successfully provided safe drinking water. Neskantaga's water source comes from Attawapiskat Lake and the quality of water from the lake is not safe due to the surrounding environment.

> "IF THERE WAS A WATER ADVISORY WITHIN A CITY OR A COMMUNITY WITHIN A CITY, IT WOULD BE RESOLVED ALMOST IMMEDIATELY."

Kehewin First Nation's water advisory finally came to an end on September 10, 2020. The advisory had been in place since 2011 and was there for nine years before action was taken.

Not only must we hold the government accountable for not attempting to resolve this issue, we must also hold corporations that pollute First Nations land accountable as well and protect land defenders who are standing up against big corporations and companies that pollute and damage the land and waterways.

★ UPDATE

The courts have approved the settlement between Canada and certain First Nations and their members who experienced long-term drinking water advisories that lasted at least one year between November 20, 1995, and June 20, 2021.

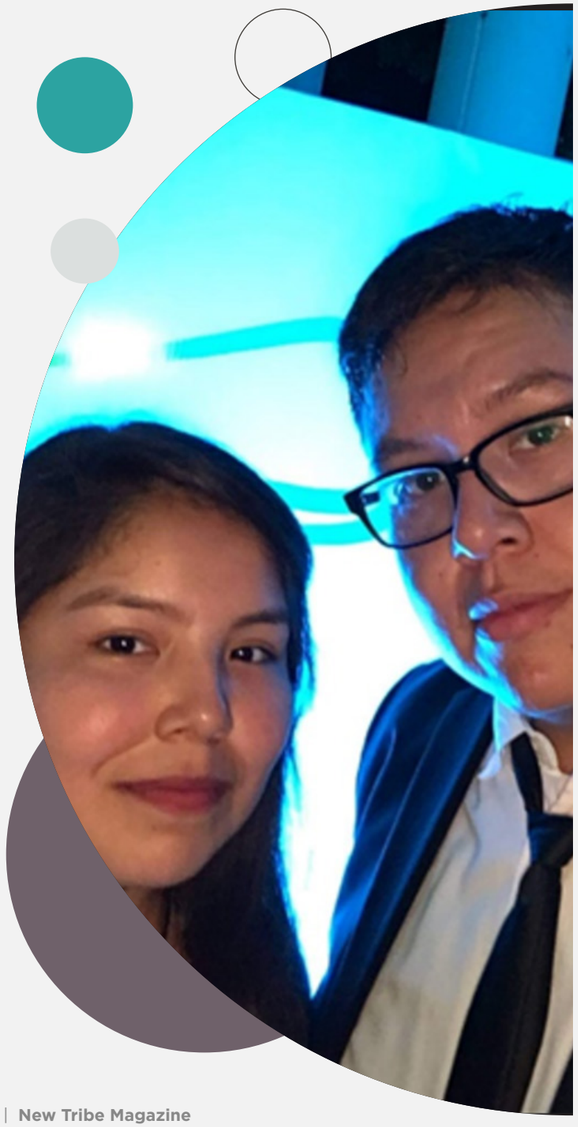
The $8 billion settlement includes:

- $1.8 billion in compensation to individuals and impacted First Nations
- An additional $50 million allocated for eligible individuals who suffered specified injuries due to a drinking water advisory that lasted at least one year between November 20, 1995, and June 20, 2021
- $6 billion to support construction, upgrading, operation, and maintenance of water infrastructure in First Nations communities
- A renewed commitment to Canada's Action Plan for the lifting of all long-term drinking water advisories
- Planned modernization of Canada's First Nations drinking water legislation
- The creation of a First Nations Advisory Committee on Safe Drinking Water
- Support for First Nations to develop their own safe drinking water by-laws and initiatives
- Individuals are included in the Settlement if they were alive on November 20, 2017, are members of a First Nation (band), and lived for over a year on an Impacted First Nation during a long-term drinking water advisory that lasted at least one year between November 20, 1995, and June 20, 2021. Actual compensation amounts will vary, based on the nature of the advisory, the length of residency and the remoteness of the First Nations Lands on which they lived and the date of birth of the individual.

Deadline for individuals to submit a claim is March 7, 2023.

SevenGen
The Power of Kinship

By Sherry Woods



When Disa Crow Child was in high school, her friends Disa Crow Chief and Cory Beaver invited her to join an environmental club, Water Pollution YYC.

In the first meeting, surrounded by other students, she was inspired by environmentalism. She signed up to gain more experience and knowledge.

Then she realized she could draw on her own cultural teachings and history too, to connect to the environment.

"I started getting to know our Blackfoot culture; what our people did back then, how they lived their lives," Crow Chief said. "You learn that our people were natural scientists."

Crow Chief realizes the importance of Indigenous voices and knows that they belong at the forefront of environmentalism. Many Indigenous people have a strong connection and relationship to Mother Earth and have been Her caretaker for thousands of years.

Crow Chief was inspired to create an environmental conference in Canada after attending an International Student Energy Summit in Mexico in 2017, she partnered with Corey Beaver, who also shared a similar passion.

"Indigenous representatives are so important because the energy sector is predominantly white," says Beaver. "Companies, organizations, corporations are very colonial, and it seems Indigenous people don't have autonomy or have a say on anything."

The link between culture and environment is clear among Indigenous people and environmental degradation affects the health and well-being of not only the First Nations people but all peoples. And that is why Crow Chief and Beaver want people to know how important Indigenous perspectives are; this knowledge can be shared with industry for the betterment and survival of all peoples.

In 2019, their new group, SevenGen, ran the first Indigenous Student Energy Summit at the Grey Eagle Casino in Calgary, it was attended by over 200 Indigenous youth from across Canada.

Crow Chief and Beaver hoped the conference would reflect an Indigenous perspective, for example by assessing how colonization has harmed the land. They had found non-Indigenous people did not talk about those concerns.

SevenGen aims to increase awareness, create pathways to education and foster sustainable partnership development between Indigenous youth, communities, and organizations as it relates to Indigenous ideologies of the earth.

"I always went to these high-level conferences. And I noticed some areas that could have been improved or areas that were lacking," says Crow Chief. "I wanted to honor young Indigenous people in mind and voice."

In the beginning Beaver and Crow Chief ran into some difficulties with infrastructure and how the funding was going to work for their shared dream. They both had the plan but needed an organization to partner with who was familiar with events and how to get them started.

Crow Chief applied for different programs and the SevenGen concept was highlighted at the Alberta Climate Summit.

"Out of 80 applicants, I was chosen and shortlisted as one of the five pitch teams," says Crow Chief. "It was one of the first things that helped SevenGen take off," continues Crow Chief. The program offered her training and funding; a head start towards getting the first SevenGen conference underway.



Meredith Adler, the executive director of Student Energy, was inspired by Crow Chief and Beaver's passion and wanted to partner.

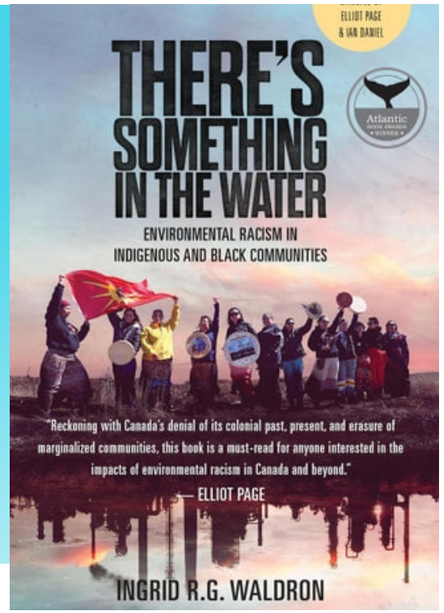
"Meredith Alder was the perfect person for that. And she just really believed so much in this project," Crow Chief said. "She really went out of her way to work on this project with us."

"The first event was so successful," Beaver said. "You hear about it every now and then, how it has impacted so many Indigenous youth here in Canada."

Additional SevenGen conferences are currently being planned, to learn more or to get involved check out their website sevengenenergy.org!

BOOK REVIEW

There's Something in the Water Ingrid R.G. Waldron
Reviewed By Katrina Fraz



There's Something in the Water shares about environmental racism in Indigenous and Black communities in what is now known as Nova Scotia, Canada. The author uses examples of environmental injustices in communities and explores how these are connected to health impacts.

I first came across this book when I stumbled upon the 2020 Netflix documentary by the same name. The documentary was very powerful and led me to purchase the book.

This book was very impactful as it took the discussion beyond academic sources and focused on the what the community wants and needs.

Overall, this is an eye-opening book on an important topic, and I would recommend it to anyone who plans to pursue or is currently pursuing some journey related to the environment, especially resisting environmental injustices and racism, as it provides insight into these topics that should be understood.

CHECK THIS OUT!

3NE - Three Nations Energy

Three Nations ENERGY

Alberta based 3Nations Energy making waves in the world of climate change

Check out their website at 3ne.ca

Jointly owned by the Athabasca Chipewyan First Nation, the Mikisew Cree First Nation, and the Fort Chipewyan Metis Association, Three Nations Energy GP Inc. was created in 2018 to bring clean, low carbon, affordable and reliable electricity to the community of Fort Chipewyan. Their goal is to also create a strong and efficient vehicle for indigenous ownership and operation of green energy solutions. They call themselves "3NE".

Their website is filled with informative downloads, interesting details and science-based research on climate change issues..



UPDATE

By Olivia Storey

INDIGENOUS GATHERING PLACE COMING TOGETHER AS COUNCIL MOVES TO FURTHER PROJECT AND TALKS WITH COMMUNITY

Photo: Kelly Hofer

A decade of connecting, brainstorming, listening and planning finally bore fruit last month as Calgary city council unanimously approved moving forward in the creation of a space dedicated to the area's Indigenous culture and community.

Council will now begin work with the Indigenous Gathering Place Society (IGPS), an Indigenous-led, non-profit, to determine appropriate next steps including the best location for the center.

IGPS co-chair Michelle Fournie says while it's a big step in the right direction, there is still a lot of work to be done.

"We have a lot more listening to do and that includes open invites to nations and leaders, community members, Elders...," Fournie says, adding the city will be undertaking the leader-to-leader conversations as the representative body for the project and that the IGPS will be learning more about what their involvement in that process looks like soon.

Fournie says as the board continues talks with community members about what the gathering place will actually look like, it's important that it's just that; a place for all people to come together.

"What I think is very unique about the Indigenous gathering place is that it is comprised of reconciliation in action," she says. "From our board to our discussions, to the way that we work, we respect both western ways and traditional ways of working alongside so we're not intermingling them, they're not confused."

"We're going to come together in respect and safety and in understanding so that we can learn from each other."

Elders have and will continue to play a key role in the planning with looking ahead for future generations as a cornerstone of the project.

The IGP website notes that 44 per cent of Calgary's Indigenous population is under the age of 25, highlighting the need for a space where people of all ages (youth in particular) can go to connect with culture.

"I've never been in a circle where we're not talking about the future generations. The value really is passing on the knowledge and the ways of life. That sense of identity, that sense of culture, that sense of being and connection and belonging is essential to survival," Fournie says. "And those components can happen in a place like this."

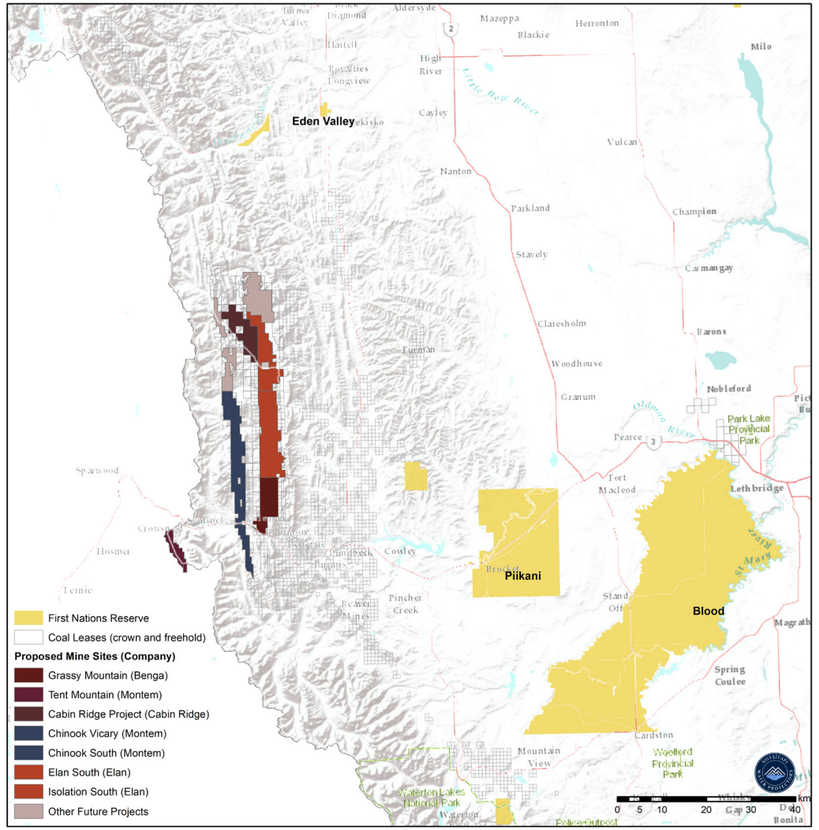
The board for the IGPS continues to meet and participate in ceremony, welcome new board members and discuss next steps.



The potential for open-pit coal mining in Alberta's eastern slopes ignites a fire to protect the land

BY LATASHA CALF ROBE &
BECKY BEST BERTWISTLE

"THE ISSUE PLAGUING THE EASTERN SLOPES IS NOT JUST THE THREAT OF COAL DEVELOPMENT. IT IS THE CUMULATIVE IMPACT OF ALL EXTRACTIVE, COLONIAL LAND USE PRACTICES."



Since time immemorial the Niitsitapi [The Real People, the Blackfoot] have occupied a vast territory that extends from the North Saskatchewan River in central Alberta to the Yellowstone River in Montana and from the Rocky Mountains in the west, clear across the prairies into the greater part of Saskatchewan. The Blackfoot Confederacy consist of four Blackfoot speaking nations, including the Siksika, Kainai (Blood Tribe), Amskapi Pikani (Blackfeet) and Piikani.

The eastern slopes of the Rocky Mountains hold cultural and spiritual significance for many Indigenous Nations who have and continue to care for these lands. It is because of Indigenous stewardship practices and a deep relation to the land, that the Rocky Mountains were kept in a pristine ecological state for centuries prior to the arrival of Europeans.

Today, the Nations of Treaty 7; including the Blackfoot Confederacy, the Tsuu T'ina and the Stoney Nakoda and all living downstream are facing a fight for clean water against Australian owned mining companies.

The crisis of potential open-pit coal mining in the Eastern Slopes was ignited in May 2020 when the Alberta Government quietly rescinded the decades old 1976 Coal Policy. The removal of this policy resulted in almost 188,000 hectares of new coal leases across the eastern slopes of the Rockies, adding to the threat of several new coal mine proposals already underway.

The 1976 Coal Policy was created under Premier Lougheed in the mid 1970s and put in place a land categorization system that prohibited coal exploration and development on category 1 and 2 lands. Categories 3 and 4 had less stringent coal exploration restrictions, but ultimately, this policy significantly reduced and restricted coal mining activity in the eastern slopes.

"THE CUMULATIVE IMPACTS OF COAL EXPLORATION AND DEVELOPMENT ON THIS ALREADY BUSY LANDSCAPE WILL HAVE LASTING IMPACTS ON INDIGENOUS TREATY AND ABORIGINAL RIGHTS, TRADITIONAL PRACTICES, LIVELIHOOD AND WAYS OF LIFE – ALL OF WHICH ARE OFTEN IGNORED AND MINIMIZED BY WESTERN GOVERNMENTS."

The removal of this policy gave coal companies the green light to terrorize previously protected lands in the eastern slopes in the desperate search for metallurgical coal (coal used for the creation of steel, not energy generation). To make matters worse, the Alberta Government did not consult with or inform First Nations prior to the removal of the policy, knowing the impact that coal exploration would have on Treaty and Aboriginal rights.

Coal companies used the opportunity of the Coal Policy cancellation to construct hundreds of kilometres of new roads and develop hundreds of test drill pits across the landscapes to explore for coal deposits.

The threat of numerous open-pit metallurgical coal mines in culturally and environmentally sensitive landscapes became a province wide no coal movement. First Nations and Albertans alike rallied for the re-instatement of the Coal Policy, but industrial disturbance had already ripped through the landscape, before any of these projects even entered the mine approval process. The companies promoting these mines are largely foreign-owned and have no understanding of Indigenous culture or connections to land. Additionally, First Nations and Albertans will gain few economic benefits while bearing both the immediate and long-term social and environmental costs.

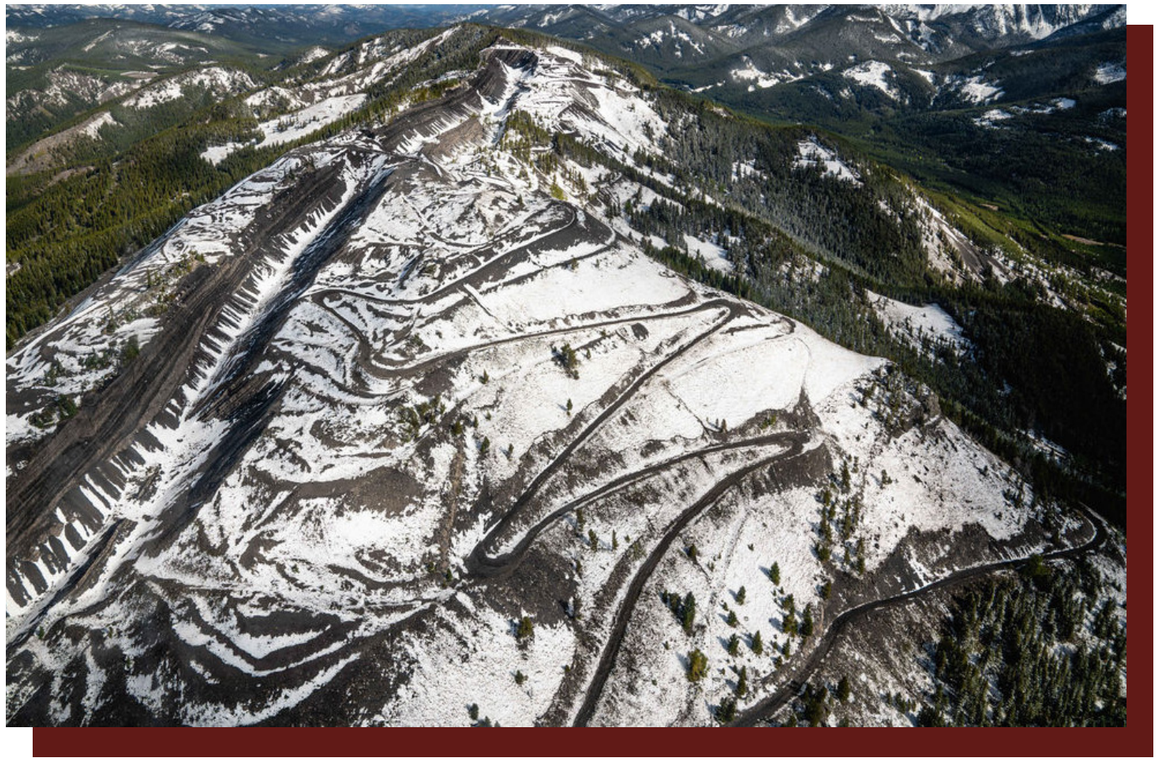


Photo: Callum Gunn

★ Update

On March 4, 2022, Provincial Minister of Energy Sonya Savage announced the province will be extending all restrictions on coal development on the eastern slopes until sub regional land use planning can be carried out. On one hand, this announcement was a significant win in the fight against coal. On the other hand, the government chose to defer the decision-making responsibility and kick the can a little further down the road.

Land use planning in Alberta (to the limited extent it has been completed) is focused on fitting all possible uses in the landscape, instead of determining ecological thresholds and setting clear limits to industrial development. There are serious concerns that coal developers could get their foot in the door under less public scrutiny during the land planning process.

The cumulative impacts of coal exploration and development on this already busy landscape will have lasting impacts on Indigenous Treaty and Aboriginal rights, traditional practices, livelihood and ways of life – all of which are often ignored and minimized by western governments. While important steps forward have been made against coal in the past two years, for the Niitsitapi, this is just one more battle in the generations long onslaught of colonial violence, forced land disposition and unkept treaty promises.

"THE ISSUE PLAGUING THE EASTERN SLOPES IS NOT JUST THE THREAT OF COAL DEVELOPMENT. IT IS THE CUMULATIVE IMPACT OF ALL EXTRACTIVE, COLONIAL LAND USE PRACTICES."

This announcement will also serve to diffuse the public and First Nation's opposition to coal development. Most of whom have been crystal clear about their opinions against coal. Moving the decision down the road a couple of years isn't going to change that sentiment. The scars of coal exploration still remain on the landscape today.

The issue plaguing the eastern slopes is not just the threat of coal development. It is the cumulative impact of all extractive, colonial land use practices. There is little faith that yet another land use planning process, one that continues to prioritize western knowledge and that has already allowed the land to be pushed to its limits, will yield a positive result.

If the No Coal Movement has taught us anything, its that collective action and land protection must also involve the fight for Indigenous rights. In Alberta, the impacts of the climate crisis will only be expedited with further coal development, those who risk the greatest impact are our children and grandchildren. This issue should no longer be a question of where does coal belong in the eastern slopes, but a question of how do we protect the land and water for generations to come? In a dominant culture that prioritizes colonial land uses and the commodification of land, how can we better manage land to ensure that not only ecological health is prioritized but the ability to practice culture and tradition on the land is preserved?

LATASHA CALF ROBE

Latasha Calf Robe is a member of the Kainai First Nation (Blood Tribe) and the Founder of the Niitsitapi Water Protectors (NWP); a grassroots collective of water and land defenders. Through advocacy and community education NWP has helped lead the fight against coal in Blackfoot Territory.

BECKY BEST BERTWISTLE

Becky Best Bertwistle is a program manager at CPAWS Southern Alberta. The Southern Alberta Chapter of the Canadian Parks and Wildlife Society's mission is to safeguard, connect and expand Alberta's parks and wilderness.

POETRY

Mainaikaipii and sƛ̓aʔčínm̓

creaky eyes and stinky breath
i walk to the sink and say hello to the sun
turn on the tap, right side, all the way
fill up the first quarter, dump it out
fill up the first quarter, swish it around, dump it out
one more time, fill up the first quarter, swish it around, dump it out
fill it up to the top, pull away the bottle, and turn off the tap, right side (opposite way though)
a long sip of life
a long sip to ground and return
a long sip to help and heal
show thanks to the water: thank you water, you have done amazing, i love you, and i am proud of you, great job!
now it's your turn to hold it and protect it and give it life!
now it's your turn to love that water like it has loved you!

creaky eyes and stinky breath
i walk to the river and say hello to the sun
a beam of light at my favourite bend, right beside that one tree
i introduce myself: way̓! iskʷíst sƛ̓aʔčínm̓
i thank the water: limləmt for giving me life!
i pray for the water: i hope that you stay strong and healthy!
i become the water: i take a drink!
a long sip of life
a long sip to ground and return
a long sip to help and heal
we chat for a while
about the sun, and the rocks, and the trees, and about our sqilxʷ friends
our joyful sacrifice is appreciated, needed, and reciprocated
my life is theirs, their life is mine, and we are all of you
now it's my turn to hold you and protect you and give you life
now it's my turn to love you like you have loved me

The tmxʷúlaʔxʷ is Forever, We Are Forever

i love to imagine our mother taking a nap during the rise and fall of colonialism.

as she is about to fall asleep, she looks at all the little sqilxʷ running around, and with a big grin, and heavy eyes, she rests her tired head. during her nap, the settler colonial project comes and goes. she wakes back up and the earth, her body, is healed. the Indigenous people are happy and healthy and connected.

i think one day we will all be happy and healthy and connected. maybe not this generation, but surely one in the future. it's nice to think about.

she shivers, reaching for the covers
tossing and turning with the sun
her blankets of dirt and snow, and grass, and sand
patiently weaving since the beginning of time and water

life as creation
death as creation

cold pavement crosses her chest
a slow exhale crumbles roads and fences
her tears and sweat gently erode asphalt and metal
a city hugged by plants and moss and grass
skyscrapers digested by the earth
concrete roads return to rock

growing and dying and living and
growing and growing and growing and growing
life through death
the end will come, soon!

gently she wakes and yawns
and smiles and
rubs her rested eyes

cradled by her loving arms, with gratitude and joy
the sage blooms and the cedar stretches
the siẇɬkʷ dances and the sqilxʷ sing

our mother's love is forever
love as creation
life is creation
death is creation



Meet poet and artist AJ Kluck

AJ Kluck (they/them/čnitč) is an interdisciplinary artist living in Mohkínstsis. Their mother is Irish and their father is Sqilxʷ. AJ's practice is rooted in building slow and gentle relationships with the land and community, healing intergenerational trauma, processing their identity as a sḵʷsḵʷtmsqiltk (half-blood) person and celebrating and reconnecting with Sylix ways of being and knowing. Kluck is currently studying Sculpture at Alberta University of the Arts and is a citizen of the Sylix Nation.

A note from the poet about the work…

The first poem is a futurist poem imagining a world where the colonization project has come and gone, our land and the people are healed. The second poem is about our relationship with water and our non-human relations. The painting is titled "kn̓ siẇɬkʷ" which translates to "I am Water". It's a personal reflection about us as part of the land. The works centre around reflection, hope, and interconnection.

A BRIEF INTRODUCTION TO THE KAINAI ECOSYSTEMS PROTECTION ASSOCIATION

By Cheyenne McGinnis



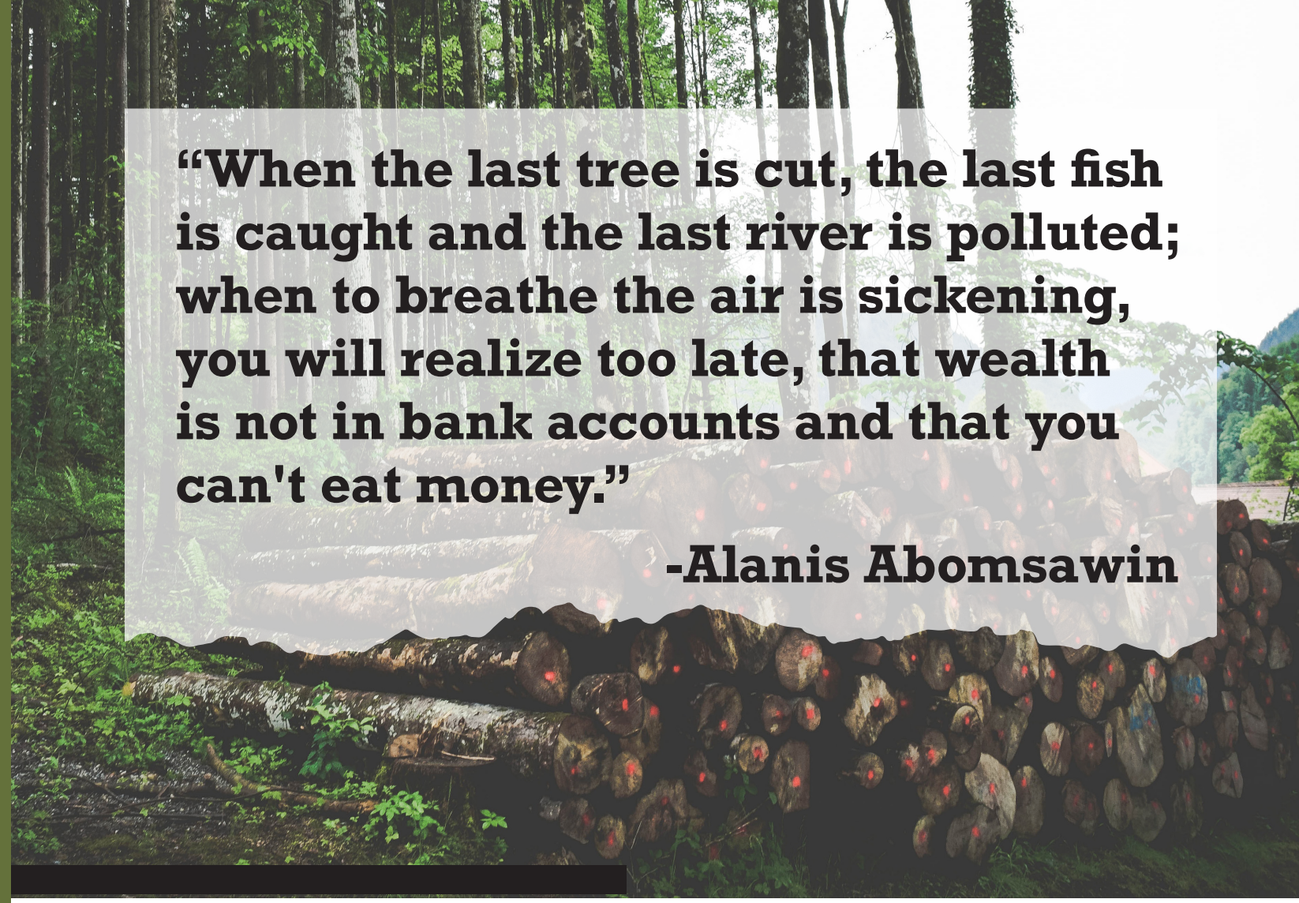
Truman Big Swallow collecting eDNA samples to identify amphibians during the bison rematriation study area. KEPA collected baseline biophysical data to compare before and after bison grazed the land.

Since 2013, Kainai Ecosystems Protection Association (KEPA) has been a resource for the community to discover and learn about ecosystem protection.

The group has numerous projects underway including the Bison (Innii) rematriation project. "The Iinnii, being a cultural and ecological keystone species is a successional driver that brings ancient interactions that have been absent from the grassland. This will assist the survival of listed species at risk, migratory species and seed dispersal, as well as other interactions that interrelate with Iinnii", says Alvin First Rider from KEPA.

Among other initiatives, KEPA monitors and restores grasslands in several areas around the Blood Tribe Reserve; this is important work to regulate urban encroachment and to allow for species at risk to settle in areas that are protected and monitored. By partnering with other organizations, KEPA is setting a path for future land use and consultation groundwork with First Nations that can be utilized by other Nations as a best practice.

Learn more about Kainai Ecosystems Protection Association on Facebook or go to their website at **naapisgardenkepa.com.**



"When the last tree is cut, the last fish is caught and the last river is polluted; when to breathe the air is sickening, you will realize too late, that wealth is not in bank accounts and that you can't eat money."

-Alanis Abomsawin

About the Cover

This cover features Adonai Nicholson who was an artist for the IndigiTRAILS: Last Generation exhibit. His artwork featured a scientific process where mushrooms and hair mats can be used to remove oil spills.

The cover takes this idea to the next level by showing Adonai covered in oil as representation of how far we may go if we don't tackle climate change. The augmented reality component shows the oil being lifted and the hope of a single sprout if we begin to honour the earth again. The cover represents the struggle we face with climate change but the hope that remains by taking action.





INDIGITRAILS CONTINUES TO ADD A NEW DIMENSION TO LOCAL PARKS

IndigiTRAILS is a free app available on Apple and Android devices. The app uses GPS or location services to allow audiences to take part in digital art galleries and other activities within Calgary.

IndigiTRAILS

USAY recently launched an installation titled Last Generation at Crescent Heights Rotary Park; a heartbreaking installation about the ways young people feel about the future of Earth.

The various artwork showcases a diversity of perspectives on the climate change, from traditional ways of healing the earth to people fleeing the planet in hopes of survival to apocalyptic views of the earth taking over. Ultimately, the pieces may have a 'darker' idea of how the earth might look to provoke conversations about climate change, and how we might all work together in an effort to save our planet. As Indigenous people often view themselves as stewards of the land, it is important that we lead conversations about climate change issues and bring about action through voice.

Don't miss the experience of Last Generation and other IndigiTRAILS including Remembering Our Children Trails (Prince's Island Park) and Treaty 7 Trivia (Fort Calgary). For maps and more info go to usay.ca/indigitrails



It's so good to see the youth out here displaying their art. USAY does a lot of great things around the city, we enjoy our involvement with them and try and take part in events like this when we can.

-Jeff, Janeaya and Joelle



This is lovely, as community members it's nice to see the expression here. Well done.

-Gerry and Damon



It's my first time attending a USAY event like this and it's really amazing to be here and be a part of it.

-Chad



This has been a perfect, beautiful day. I have really enjoyed the music and dancing which went so nicely together with the art pieces.

-Doro

DOWNLOAD USAY'S APPS

To experience the Last Generation Exhibit right now, download the IndigiPRINTS APP and scan over the following pages.

To experience Last Generation and other trail experiences in person, download the IndigiTRAILS APP and head over to one of our interactive trails.

IndigiTRAILS

Download on the App Store

GET IT ON Google Play

WHAT COULD BE

I created this art piece to show how pollution is affecting our environment and show a great threat for our health and sanitation in the modern world today. There is a great concern about pollution in the environment, land and water now. Rapid industrialization of nations pollutes the air and water. City air is full of carbon dioxide and carbon monoxide, flashy particles and rubber from tires and factory smoke. People breathe in this polluted air and the chemicals and dust can cause great health problems. Factory wastes full of dyes, paints, acids and other chemicals are passed into the rivers, lakes and into the seas. This reduces the oxygen contents in the water and the water-lives are either affected or killed. Something must be done to get rid of factory pollution in our environments.



AUSTIN F.C.



I am from Calgary, Alberta, I am a character illustrator and beginner animation artist. In the future, I hope to work on my art and animation to become an animator - it's my dream job.

OUR SOCIETY IS THE VIRUS

Depiction of how nature takes back the cityscape. The overgrown trees showcase how nature will find a way to take over the destruction of humans.



CAUY H.

My name is Cauy. I'm from the Blackfoot Confederacy, more specifically my band is Kainai. I was born in Calgary, moved a lot between Lethbridge and Calgary. I consider Southern Alberta my home, feeling comfortable anywhere I go. I always loved to draw, I would consider myself a beginner at it. The artist I believe I am is about my emotions, I let my emotions guide me when I work. My goal in life is to stop dominating nature and shifting Mother Earth to our liking. Instead work with her and let all her creations enjoy her gift. It hurts seeing what has been done to her, we have to step up and change.



COVID VS THE EARTH

My piece is to show the pollution of the pandemic with masks and voting signs littered.



RODNEY C.

My name is Rodney. I am from Sandy Bay, Manitoba. I'm Ojibway and Cree. I am an artist who paints by the setting tone and mood that I want to attribute towards my painting. I hope to become an architect so then sketches and drawing can still be useful to me.



WHEN WE HEAL THE EARTH WE HEAL OURSELVES



My art piece is showing how mushrooms can act as an absorbent for oil spills. According to new research scientists have found that placing 'hair mats' over oil spills will help absorb the majority of the oil; but placing selective mushrooms over top ends up absorbing all of the oil and turning into a non toxic natural compost. This is a huge discovery with cleaning up oil spills all over the world.

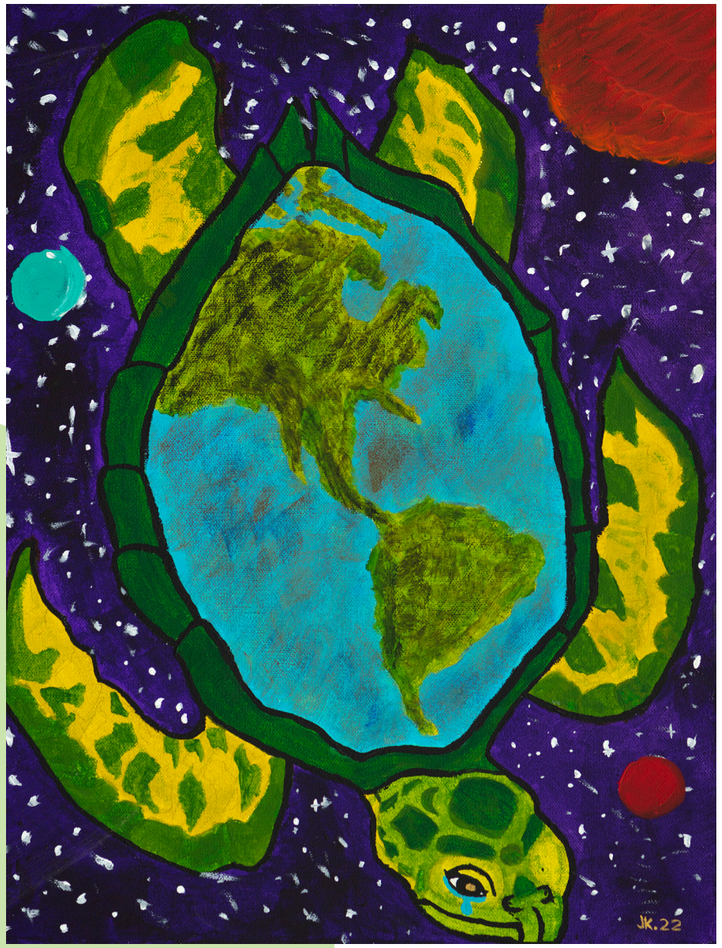
ADONAI N.

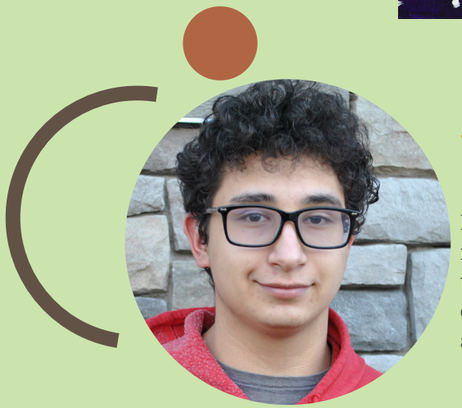
My name is Adonai, I am Mountain Cree from Northern Alberta but I grew up in Calgary, Alberta. I grew up in a family where everyone was fairly crafty and artistic and that is why I enjoy creating things. I want to spread information and inspire people with what I can create.



TURTLE ISLAND TEARS

I mostly draw but for this piece, I decided to paint to try something different so this is my first actual painting I have completed. For this painting I wanted to show some emotion and depth to our current state of earth and what it could potentially be if we didn't act on climate change. However, showing emotion through painting a planet is difficult so I remembered the story of Turtle Island and thought it was exactly the figure I needed to be able to express such emotions.





JAKOB K.

I'm Jakob, I am from Cheam First Nations in BC, my Native name means Bear Spirit in Blackfoot, Gayu Tuk is how I think it is spelt. I am a drawer. My plan for the future is to continue my education in biology and sciences and become a biologist.



WASTED DREAMS

This piece is meant to represent the waste that surrounds our world. Earth is slowly becoming a garbage dump, slowly killing it the more we litter. We do not appreciate the wildlife that surrounds us as much as we used to. Instead, we worry about how we will be able to prosper, taking advantage of the resources that surround us. Recycling is something I practice as much as I can, taking whatever waste I can salvage and putting it to use until I cannot anymore. I encourage you to reduce and recycle your waste, and to correctly dispose of your items.

PHILLIP H.



My name is Philip, an Indigenous transman from Calgary. I am currently attending school so I can further my career as an artist. I use my art to express my emotions and the things I believe in, hoping to one day expand my artistry with the world and share perspectives that otherwise wouldn't be.

MUST VISIT PARKS & TRAILS

By Hannah Many Guns

New Tribe writer Hannah Many Guns shares ways to spend time on the land in the urban environment of Mohkinstsis

Bowmont Park/Silver Springs Boardwalk and Island

85 St & 48 Ave NW, Calgary

One of my favourite places! You will find cliffs here, a spring-filled coulee, a forest, grassy hills and an island. Saskatoons, wild-roses, sage, clover and so many other plants grow here. All around the island, there are beaches where you can sunbathe, some people even swim here in the summer. It is also recognized as an off-leash dog park.





Parkdale Plaza

Along the Bow River at the end of 34A St NW, Calgary

If you wander south from Parkdale Plaza to the riverbank, you'll find yourself next to the Bow River and amongst all kinds of foliage. There is plenty of wildlife around here and rapids dot the river. If you follow the dirt path up long enough, you will find a big rock peninsula just before Edworthy Park, I find this area way zen!

Clearwater Tipi Park

241050 Clearwater Dr, Calgary

A great big forest hugs this spiraling section of the Elbow River. In the coldest parts of the winter, expect ice everywhere, thick, blue and slick. In the heat of the summer, you can find swimmers out and about, taking in the wild views and gloriously fresh river water. It's not really a labelled park, but you'll find a parking lot there and quite a few paths.





Griffith Woods Park

160 Discovery Ridge Blvd SW, Calgary

The parking lot feels you're arriving at a Kananaskis trail, especially the far dirt section of the lot, surrounded by pine trees. Last summer, I found a nice section of the riverbank to hang out on here. The water is so clean and clear on the west side of the city. This is a great place to take a brisk dip, and take in the forest, the pebbles and the water.

Glenbow Ranch Provincial Park

255001 Glenbow Rd, Cochrane

11 km outside of Mohkinstsis city limits, you turn onto a little back-road to a big parking lot, and you're greeted by the hills! They wave up and down, then they flatten out and it's all very groovy.





Honourable mention:

Weaselhead Flats

37 St & 66 Ave SW, Calgary

New Tribe challenges everyone to get out on the land and enjoy one of Hannah's park recommendations in and around Mohkinstsis. Share a photo by posting it with the hastag #NewTribeParkChallenge

*Enjoy parks and waterways at your own risk, never alone and with caution

Photo Credits: City of Calgary, Canada247, Alberta Parks, Get Me Outdoors



Q & A WITH DIANDRA BRUISED HEAD

New Tribe writer Taylor Van Eyk recently caught up with **Diandra Bruised Head.** She is a Member of Kainai Ecosystem Protection Association, Energy Futures Lab Ambassador, former New Tribe Contributor and current Blood Tribe Councilor. She shares her passion for the **ENVIRONMENT AND CLIMATE CHANGE.**



NTM: What inspired your interest in the environment

DB: My Mother, Annette Bruised Head, was my inspiration. She went back to school when I was seven, she completed her diploma in Renewable Resources Management from the Lethbridge Community College, went on to complete a Bachelor of Science in Environmental Science and later a teaching degree from the University of Lethbridge. By the time I was 11, she was teaching science and Blackfoot. She would take us on hikes in the local coulee walking system, and as she learned new things in school, she shared her information with us.

I worked as a climate change coordinator for a few years after university, which shaped my current paradigm around the holistic nature of the climate and biodiversity crises we face, as well as the multiple very human crises that are driven by colonialism and greed.

NTM: As an environmentalist what are some of the challenges you see facing Alberta's environmental health?

DB: Apathy, but that's a challenge that faces every sector in Alberta. Another issue is the white privilege around the Not in My Back Yard (NIMBY) mindset. If communities of a higher class in society do not agree with land disturbance around them, they have the power and capacity to complain enough to get it moved. Natural resources are harvested closer to lower class communities, many times environmental regulations are ignored, or corners are cut, and those who are affected the most are those who have been oppressed and can't use the power of their voices. This division is also expressed as Environmental Racism.

NTM: What are some of the major impacts you have noticed with regard to the environmental challenges that face indigenous communities?

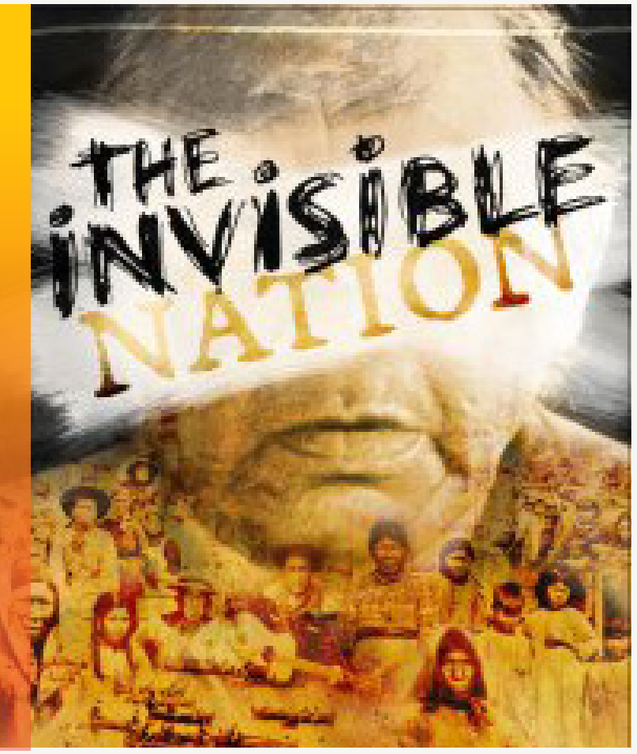
DB: I can't speak on behalf of other Indigenous communities in Alberta. Iitsiiyiikoo, it's one of the Blackfoot words I learned in office: "It's difficult". It's complex, as environmental impacts are years and sometimes generations in the making. We are dealing with cottonwood habitat damage along the St. Mary River due to the St. Mary River Dam that was built in the 1950s, a project that had no environmental impact assessment done as they were unheard of at the time, it forced members from Blood Tribe living along the river to relocate, and water issues are becoming more intense as climate change driven droughts are increasing.

NTM: Have you seen or experienced the impacts of climate change on Kainai land?

DB: The prairies are not unfamiliar with severe and crazy rain/hail/snowstorms. However, we are seeing these freak storms more frequently and noticeably more intense. While weather is a poor change to observe for climate change, the impacts of this change include more loss of agricultural yield due to hailstorms, upland flooding, early blizzards and drought.

I just hope as a community leader I can make the right decisions, and argue for the right decisions, as they present themselves.

Diandra Bruised Head has a diploma in Renewable Resources Management and a bachelor's degree in Science majoring in Environmental Sciences.



DOCUMENTARY REVIEW

The Invisible Nation
Reviewed by Lonnie Dixon

The Invisible Nation is a documentary detailing the story of the Algonquin people. The documentary was created in 2012. It mentions the early context of colonization, the invasion of the European settlers and it outlines the loss of land, loss of rights, loss of title and loss of identity due to government policies and implementation of the residential school system.

This film showcases the resilience of the Algonquin people and shows how they support each other and how they do keep their culture alive despite colonization and government policies aimed at killing the Indian in the child. Indigenous traditions were nearly erased while the land and natural resources plundered.

This is a beautiful film that will help educate those who don't understand what Indigenous people have endured since contact. I've learned through this film that although hydro dams were built on Indigenous lands, Indigenous people did not benefit from these infrastructures like a lot of Canadians in the surrounding areas have, and if they did, it was at a high cost.

Loggers came in and exhausted the forest and used the river and dam systems to allocate the resources at the cost of the Indigenous peoples traditional hunting grounds. They did this by allowing the logs to build up while the dams were closed and when they had a vast amount, they would open the dams allowing the river to flood everything in its path.

The Invisible Nation talks about the treaties and how the Indian agents misrepresented the agreement making the Indigenous people think they would benefit when really, they were swindled into an agreement that would see them lose everything. They were promised more land, yet once they signed the paper, they were forced to hand over the land, for example railway was established. Through the film you see the signs and impacts of intergenerational trauma, racism, marginalization and stereotypes.

I recommend this documentary to everyone, especially those who seek knowledge about the Algonquin people located in what is referred to as Eastern Canada. This film is a steppingstone for those who want to understand the relationship and dynamics between Indigenous peoples and Canada.

The 90-minute documentary The Invisible Nation is available for free streaming on the National Film Board website or by using the QR code below.



THE GREAT RETURN

BY TERRY HACHEY-COLLINS

THE GREAT RETURN OF THE BISON



Before the purposeful bison extermination in the 1800s, this native species of roaming bovine served a critical role in the survival of Indigenous peoples. There are two types of bison in North America, plains and wood. Both were equally important, plains bison are more prevalent in movies and books, pictured as running through the flat prairies with dust floating high behind them.

Pre-contact, bison were harvested in a sustainable manner, every part of this great animal was used to help sustain life on the prairies. It has been predicted that close to 100 million bison roamed the North American plains before settlers arrived.

After contact, bison herds were decimated by mass slaughter and disease introduced by colonizers, it has been said that the total number of bison remaining in the mid to late 1800s was less than 500.

Small herds barely survived, but they did survive. One of Canada's most notable bison conservation efforts has taken please at Elk Island National Park near Edmonton.

Parks Canada, with key partners, has introduced bison from Elk Island to Treaty 7 Territory, more specifically to a remote area inside Banff National Park. It has been over 100 years since bison roamed free in this area.

"Some key Park employees started talking about what it would involve to try to restore bison to the landscape and the importance of that," says Saundi Stevens who is a resources management officer for Parks Canada.

"Our Park Management Plan is dedicated to maintaining and restoring what we call ecological integrity, which means the health of the ecosystem. Parks Canada as an agency is learning about the power of bison to inspire people and communities," says Stevens.

She continues to explain how the return of this iconic species to Banff National Park has strengthened the visitor connection to the parks. "It inspires people and gets them to think about healthy ecosystems," she says.

Stevens also says that the cultural significance around the reintroduction has been important. "The enthusiasm is very large from all the Nations. They've been involved right from the early phases of our planning for this reintroduction program specifically.

The Nations helped us in the early planning phases of the project, Parks Canada has hosted a number of blessing ceremonies where Elders came in to spiritually prepare the animals we were bringing from Elk Island to Banff and ensure they were ready to arrive on this new landscape," continues Stevens.

The herd at Banff National Park started with sixteen bison that were transported from Elk Island inside specialized transport containers and then held in a pasture for nearly two years and two calving seasons so they could get used to their new surroundings. When the gates were opened in 2018, thirty-one bison became free to roam a specific remote location inside Banff National Park.

Today, the herd numbers sixty-five and growing. The progress as well as the trials and tribulations of the reintroduction can be followed on the very informative Bison Blog, a part of the Parks Canada website.

The group monitoring the bison are looking at countless aspects of their existence in the park including how bison coexist with other species of wildlife and plants, what impacts bison have on avian communities and the water quality of the streams that might affect aquatic systems.

"So far there is no evidence of any negative effects, but we have to keep in mind this is a very limited number of bison on what is a large landscape to them," says Stevens. She cautions that it is important as they move forward to continue to monitor all of these effects and quantify the effects of the bison herd as it continues to grow.

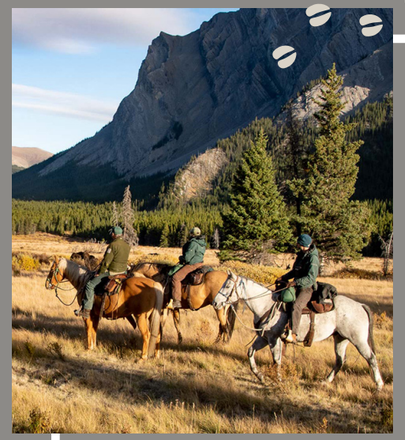
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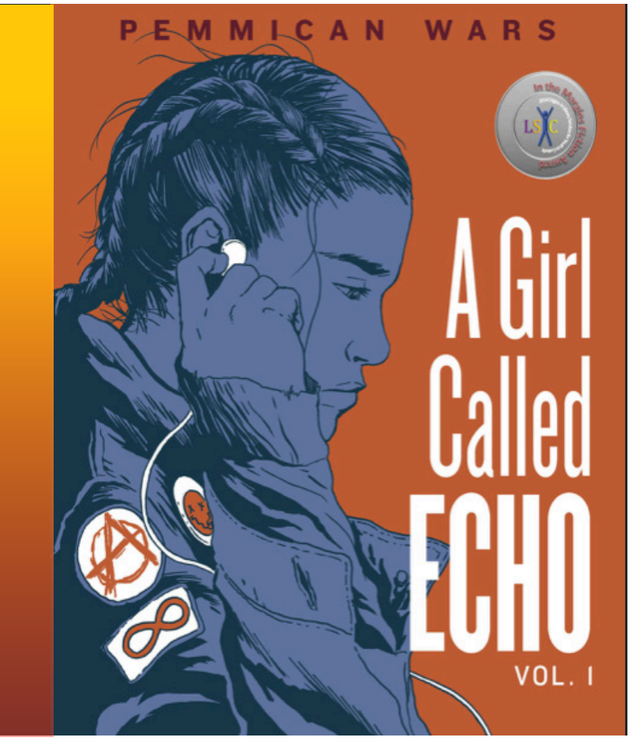
Interested in being a part of the reintroduction journey?

Join the conversation by using **#BanffBison**

Track updates from the field at the Bison Blog

Check out the five-part YouTube web series Banff Bison Reintroduction





GRAPHIC NOVEL REVIEW

Pemmican Wars by Katherine Vermette
Reviewed by Sydney Hamilton

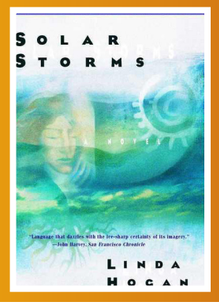
Pemmican Wars is the first graphic novel in the series A Girl Called Echo by Katherine Vermette. It is based on a 13-year-old Métis girl named Echo Desjardins struggling with feelings of being alone and adjusting to a new school, until she finds herself transported into the vast rolling green hills and breath-taking sunsets of 1814. The graphic novel moves back and forth between Echo's present-day life of school and being a part of Métis culture in 1814. What is unique about Pemmican Wars is that Vermette makes a point of addressing that Echo does not know the stories of the land or the knowledge of her ancestors, however the absence of that knowledge does not make her any less Métis.

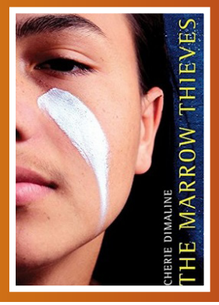
Pemmican Wars is an important visual representation of the impacts that climate change has had on Métis culture, through seeing the way that the land is depicted between present day and 1814. Visually showing readers how the never ending rolling green hills of 1814 are replaced with muted colour buildings of present day.

The graphic novel also addressing the lasting impacts that losing connection to the land has had on Métis culture and Métis people today. I think this resonates especially strong with Urban Indigenous Youth who often feel a disconnect between themselves and their culture. Katherine Vermette uses Pemmican Wars as not only a story but also a place to share history by providing a timeline, outlining the events of the Pemmican Wars, and sharing a recipe on how to make pemmican. A graphic novel provides the reader with the ability to both read and see the story play out before their eyes. I recommend Pemmican Wars for those interested in Métis culture, in particular young Métis people. Other books in the series include Red River Resistance (2018), Northwest Resistance (2020), Road Allowance Era (2021).

SYDNEY'S RECOMMENDED READINGS









NO. 145

An Introspective by Indica Cardinal

For roughly seven generations my family occupied Weaselhead in what is now known as Tsuut'ina Nation No 145. As a child I always saw the land there as a place full of mystery.

The forest behind my iisu's land was completely our own to explore. Along with the old cabin that my isuu grew up in, falling apart. It smelt of fresh dirt and old newspaper. Everywhere you looked giving insight to a time long gone. Cryptic words spray painted on the walls, basketball trophies piled up and broken.

A place for our family to hold birthdays, my father's sweat lodge deep in the forest, to maintain traditions. Further past the tree's there was an even older cabin, where my great grandmother was born. My family's history contained in this plot of land. My dad has told me many stories about his youth but what stuck with me most were those of the military tanks and paratroopers.



Tsuut'ina reservation was once partially occupied by the Canadian military, initially the land was rented out in 1915, later to be purchased. An occupancy that left a mark on the territory and the environment leaving what would seem like a post-apocalyptic wilderness. If you looked in the right places you'd find targets, unexploded ordnance and more; this was later recognized as an illegal purchase. The city compensated for it poorly and spent nearly a decade trying to erase the damage done.

"The land we lived on was a relative that was promised to never be taken by a treaty. That land was loved by generations and had a soul. We watched a family member die that was always supposed to be with us. This is why it hurts so bad. Generations, robbed. Someone was supposed to fight for it," says my Dad, Cory Cardinal.

The building of the ring road has been recognized as having many negative consequences not only by the band members but the communities nearby. One can argue that the ring road opens the door to economic prosperity, be it in strip malls or gas stations, but that is only one kind of wealth traded off for another. Our views, beliefs and understanding of the world are still young. Looking into the future how will these choices appear to us when they are history.

MEET
ANGIE DERANGER



HEALTH AND PHYSICAL EDUCATION (HPED) STUDENT AT MOUNT ROYAL UNIVERSITY

Angie Deranger is trained in Advanced Adventure Medic, Wilderness First Responder Advanced First Aid. She received her training from Rocky Mountain Adventure Medicine.

from conversations with Katrina Fras



Connecting with the land
I am of Dene Su'li'ne' decent, I spent most of my childhood on my families trapline in Northern Saskatchewan. Here is where home is. Unfortunately, I have not returned to my homeland in over 20 years.

I have been fortunate enough to return to the homeland of my children's father, Lutsel K'e in the Northwest Territories. Here I have been able to relearn my culture, traditions and history. By spending time with Elders in the community I have learned how to traditionally tan hides, fish and harvest fish, improve my butchering of traditional country meats, as well as learn how to bead moccasins, make traditional clothing. I try to return as much as we can,

Favourite activities to do on the land
I like to go to the mountains and rivers or anywhere I can digress from the city life and get grounded. When I first moved to Calgary I was scared to go to the mountains. I didn't know what to expect or how to navigate the trails. Thanks to my 1st year in Health and Physical Education and my foundations to outdoor leadership course I have learned a lot.

Before heading out on the land or waters
I put down a tobacco offering to give thanks to the ancestors of the lands I am traveling on, I ask for guidance and protection. I smudge and do an offering in the bush, up on the mountain or on the waters. I always call my spirit back before I leave the area.

Sharing survival skills and travelling with the essentials
Always pack water, bear spray, whistle, fire starter, knife, first aid kit and do not hike alone unless you are confident you can do the hike alone. Always tell someone where you're going and how long you will be, leave coordinates and emergency numbers for that area.

Traveling with a GPS is always a good idea. There are apps that do not require data for this purpose. Learn to read a paper map and use a compass, cell phone batteries can die and phones can break.

INDIGIMAP



Immerse yourself in Indigenous languages

Free to download.

Download on the App Store

GET IT ON Google Play

Canada

URBAN SOCIETY FOR ABORIGINAL YOUTH