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August 31<sup>st</sup>, 2022 - Issue # 1079

MANITOBA'S LEADING ANISHINAABE NEWSPAPER

490 Madison St @ St. Matthews Ave. In Anishinaabe Recognition of the transformational



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Over the last decade, Canada has seen an increase in the number of initiatives to green or circularize the economy through sustainable development, as well as those that support and enhance Indigenous environmental leadership.

Both projects are desperately needed given our rapid progress towards capitalist-driven climate catastrophe. Although there is interest in creating new economic systems, Canada is failing to recognize the transformational potential of Indigenous-led conservation economies.

These economies have immense reconciliatory potential and need to be respectfully supported and engaged with in order to create new shared and equitable economic systems.

Environmental management is not just ecological. All social and economic drivers require respect for earth, water and animals in order to halt degradation and enhance environmental and human health.

In September 2015, Canada along with every other United Nations Member States adopted the 2030 Agenda for Sustainable Development. Seventeen action categories were identified with the purpose of "leaving

no one behind" and with the goal of bringing everyone in Canada up to a level of economic stability connected to overall environmental health.

In November 2021, Canada then established a target to protect 30 per cent of the country's lands and oceans by 2030.

Alongside this announcement was a recognition of Indigenous Protected and Conserved Areas (IPCA). They have been dubbed "territories of life" functioning as ecosystem networks in traditional territories. They are Indigenous-led and represent a long-term commitment to conservation that elevates Indigenous rights and responsibilities.

These IPCAs have also become generative sites for Indigenous economies, with the potential to influence real change in economic development practices.

The processes and activities which contribute to Indigenous-led conservation can be referred to as environmental stewardship practices. Indigenous people generally take a holistic approach to the stewardship and management of their territories which has resulted in harmony with the land and sustained biodiversity conservation.

# Recognizing the transformational potential of Indigenous-led conservation economies

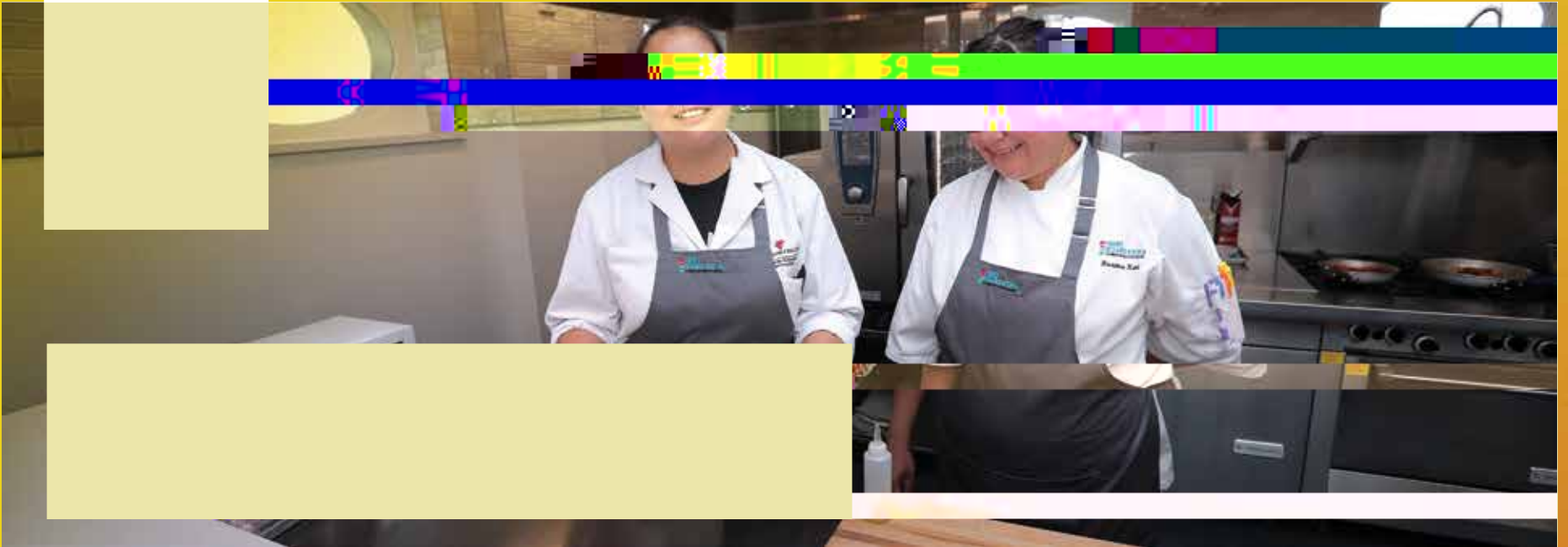
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Understanding how stewardship produces values beyond monetary ones, can create vital learning opportunities for alternatives to conventional development.

Guardians and Watchmen enterprises are two forms of Indigenous environmental stewardship. In both cases, cultural values are respected and utilized to create new enterprises and environmental management systems.

In Kitasoo Xai'Xais on the central coast in British Columbia, community leadership has created a robust tourism program through the Spirit Bear Lodge and Coastal Stewardship Network. There, community members are employed to steward their traditional territories, becoming guides for tourists and sharing their knowledge and experiences within their unique coastal region.

These reciprocal economies are not based



## RRC POLYTECH STUDENT PARTNERS WITH PRAIRIE RESEARCH KITCHEN TO CREATE NEW SAUCE HONOURING INDIGENOUS HERITAGE

For RRC Polytech student Rayne Ryle-Cote, taking a chance on new path has led to a tasty new venture with the College's Prairie Research Kitchen.

Following the challenges brought on by the pandemic, Ryle-Cote – who is Anishinaabe (mother from Lake St. Martin, father from Cote First Nation) – was looking for a new direction in her life. That's when she discovered RRC Polytech's Compass Skills program, which was all about cycling through various skills and

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For the first time ever, the University College of the North (UCN) will run three simultaneous information technology (IT) programs with the help of Future Skills Centre.

UCN IT projects received additional funding from Future Skills Centre to continue operation through the 2022-2023 academic year. Future Skills Centre is investing \$1.09 million to expand and modify this project following an earlier investment of \$996,300. One of the program's goals is to lessen the digital and economic divide for Indigenous women in the North.

UCN launched the IT training for Northern

Manitoba Indigenous women in September 2021. The Information Technology Readiness North (InTeRN) program works to address gaps and barriers preventing northern women from entering IT jobs.

That pilot project spawned two other IT opportunities for northern learners; InTeRN/Train the Trainer and IT Support Technician program.

"The Future Skills Centre is committed to accelerating innovative practices in skills development in order to help address the labour shortage many industries are feeling across Canada and to provide skills training

opportunities to underserved populations such as Indigenous peoples and those in rural and remote areas," said Pedro Barata, Executive Director, Future Skills Centre. "These project partners have demonstrated a drive to test, learn and find promising approaches that will help workers, employers and industries adapt and thrive in the economy of the future."

The women who graduated from the full-time Information Technology Readiness North (InTeRN) program move on to the Train the Trainer program. This second year of training will

## UCN grows information technology opportunity

*Continued from page 4*

focus on technology and teaching techniques.

“Northern Manitoba is facing many changes in the coming decade and beyond, and digital technology, communications and connectivity, and the ‘Internet of Things’ are the backbone upon which many of those transitions will take place,” said UCN Associate VP Community and Industry Solutions Rob Penner. “This

foundational work has set the stage for us to expand our programs to not only continue engaging Indigenous women in IT-related training (InTeRN) but expand this training to include all northerners (IT Support Technician Program).”

UCN is able to offer the IT Support Technician program for the first time because of the success

Students thrive in environments where they are seen and valued as contributing members of classroom communities.

A major aspect of social development in education is students' identity formation. At a very early age, students are asked to make connections between what they are learning, their lives and the world around them.

This is about more than just their sense of self. In classrooms, they seek to foster a sense of belonging and acceptance within their school and community, and learn how to negotiate their place in society.

But what happens when learners don't see themselves reflected in what is being taught or don't feel a sense of belonging? Very early on, there is disengagement and disconnection. Both can have a lasting negative impact on student achievement and well-being.

I am a researcher focused on African, Afro-Caribbean and Black youth and families' schooling experiences. If I could do one thing to change elementary education in Canada, I would appeal to school staff to understand the importance of the school-family-community partnership to improve the outcomes of all students.

There is an African proverb that states if you want to go fast, go alone and if you want to go far, go together. How a community, including a school community, prioritizes the needs of students is critical for their success.

When schools, families, and communities work together as partners, students benefit. The benefits include safer school environments, strengthening parenting skills, encouraging community service, improving academic skills and achieving other desired goals that benefit students.

So, how do we do this partnership?

As the late cultural theorist and educator bell hooks tells us: "When teachers teach with love, combining care, commitment, knowledge, responsibility, respect and trust, we are often able to enter the classroom and go straight to the heart of the matter, which is knowing what to do on any given day to create the best climate for learning."

Teachers are also learners. How effectively they learn is deeply influenced by everyday interactions between their students and themselves.

By taking time to learn about the students in classrooms, teachers gain a greater sense of students' strengths and areas of need. It also means identifying any barriers that may hinder learning and participation.

Teachers have the opportunity to find out students' interests, what excites them, and what is important to them and their families. Teachers who are lifelong learners understand that family and community are critical for the growth and development of students.

Culturally relevant and responsive teaching provides the framework to build learning environments that are inclusive and honour the lived experiences of learners and their families.

The idea of an inclusive education begins with affirming students' identity and intersectionalities — the whole of who they are and all facets of their lives. It centres on being concerned with what and how students learn. This simple yet transformative approach can help teachers rethink engaging students.

All families and communities are filled with resources and knowledge holders who could

support classroom learning.

Their contributions not only build school capacity but respond to the needs of students — especially families of Black, Indigenous and racialized students. Schools can do this by establishing rapport, integrating families' interests into the classroom and the curriculum and then taking action with them to solve problems together.

When teachers and school staff consider the "family" as participants in a child's education, they must think about how definitions of family vary across time and cultural contexts. This includes recognizing caregivers such as siblings, grandparents, aunts, uncles, and even community members as kin who often step in to care for children.

Families want to be involved and partner with school staff to ensure success for children and youth. That requires reciprocity and teachers co-ordinating relationships to build a bridge between home and school cultures. Developing such a relationship relies on interdependence, understanding and shared decision-making.

Collaborations with families — especially people that are frequently positioned as passive or absent — will foster supportive and trusting relationships.

Families do not show up in schools the same way. Engaging them only in one way assumes a limited picture of their realities. For example, 2SLGBTQ+ families and newcomers encounter barriers and discrimination.

How might schools make "parent council meetings" more accessible and inclusive? Start with a name change to make these more inclusive

## If I could change one thing in education: Community-school partnerships would be top priority

*Continued from page 6*

to represent the wider spectrum of families and kinship in real-world communities.

Such spaces are where community members might gain a deeper understanding of what is happening within the school. Yet “parent council” meetings are often poorly attended, for various reasons — time, lack of child care, limited connection to the school community, dealing with racism and discrimination, and so on.

Learn what days, times, and methods of communication are preferred. The pandemic opened our eyes to many possibilities and creative ways to communicate. Learn what strategies work best. Schools should be willing to change.

Ask questions and actively listen. Discuss values and develop an understanding of how experiences of racism, power and classism play out in a school setting and affect communication and interaction.

To get a better understanding of the school climate and the concerns of families

The Manitoba government is welcoming all students and school staff to a full return to in-person learning next week and is allocating an additional \$6.5 million to supporting post-pandemic academic needs and well-being as students across the province return to school this fall, Education and Early Childhood Learning Minister Wayne Ewasko announced.

“As Manitoba students and their teachers head back to school, our government is continuing to make significant investments to support their mental health and academic needs,” said Ewasko. “This year, schools will offer the full kindergarten to Grade 12 curriculum and all the extracurricular activities that bring the school experience to life. Sports, recreation, tournaments, band and choir are



# Investments to strengthen student learning and well-being

*Continued from page 8*

the Manitoba government's commitment to improving and addressing numeracy, literacy, Indigenous education and inclusion for Manitoba students.

Additionally, the implementation of

The University of Winnipeg's Developmental Studies Program welcomed the first Indigenous cohort to campus since the start of the pandemic.

In total, 18 students from as far north as Tataskweyak Cree Nation (Split Lake) and Northlands Denesuline First Nation (Lac Brochet) met with staff at the UWinnipeg Students' Association (UWSA) Daycare to share their knowledge and experiences.

"I have humbly learned so much from this group of Indigenous students living in rural and remote areas of our province about cultural teachings, systemic differences, the loss of their ancestral languages, and the need for the development of curriculum that meets the needs of all students," said Sheri-Lynn Skwarchuk, Director of Developmental Studies.

"Having UWSA childcare staff together with the directors of childcare centres and head start programs from Indigenous communities was an important, meaningful step in addressing Truth and Reconciliation and University Indigenous goals."

As Director of the UWSA Daycare, Ioulia Berdnikova says staff have been looking at ways to bring Indigenous knowledge to the daycare for years.

"The idea is that we're going to be talking and discussing ideas about bringing Indigenous education to the children and how to properly do it," she said. "We want to know why we wear the orange shirt and how to present these

Mamāhtawisiwin: The Wonder We Are Born With, an Indigenous education policy framework, supports the holistic achievements of First Nations, Métis and Inuit learners by helping Manitoba educators incorporate

topics to the children."

Tara Myran of Long Plain First Nation has been working with the UWSA Daycare and is a mother of five children. She's also an alumnus of UWinnipeg, graduating with a Bachelor of Arts in both Psychology and Rhetoric, Writing, and Communications, as well as a Master's in Development Practice: Indigenous Development.

Myran, who attended residential school, says it's important daycares are able to provide children with the opportunities of Indigenous teachings. Her father, who has passed away, was also a residential school Survivor.

After Berdnikova approached her last year about including Indigenous teachings at the daycare, she was happy to help.

"I do the Seven Sacred Teachings throughout the year and to different age groups," she explained. "The diversity of the students is phenomenal, because when they come up to me after and share the teachings that they have for like Maskwa, which is the bear and courage, that's something that they're going to carry with them for the rest of their lives."

Myran hopes the Seven Sacred Teachings can be shared with other daycares in Manitoba.

Vivian Scott is the Director of the Early Childhood Education Centre in Cross Lake and has been part of the Indigenous cohort since 2020.

However, Scott has been involved with Skwarchuk long before the cohort started, as she has been lobbying and advocating on behalf of children, parents, and staff about the need

Indigenous languages, cultures, and identities into their teaching and assessment practices, and deepen their understanding and progress along a path of truth and reconciliation in their schools and communities.

for more programs and more training.

"I - we - wanted something from an Indigenous perspective," Scott explained. "We wanted to take courses that were going to be relevant to our First Nations and that we would be able, after we finished, to go on and teach my staff, teach the parents, and teach the children."

Originally, Scott and the entire cohort were supposed to come to campus one week of every month, but due to the pandemic, they had to adjust their planning.

They spent the entire week of August 8-12 in Winnipeg after learning UWSA Daycare staff wanted to learn more about Indigenous perspectives.

"There is a lot of collaboration and a lot of teamwork," Scott noted. "We're bringing our perspectives together to make a better future for the next generations."

Despite the challenges posed by the pandemic, the cohort is now halfway through their coursework. pandemic, the (ab2 (that a0 Tw Or

Inuit in the Nunatsiavut and NunatuKavut regions of Labrador have shared a deep and



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On August 21, Archbishops, Priests, MMF Cabinet, and parishioners participated in the historic annual Pilgrimage to the St. Malo Shrine and Grot o.

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The Manitoba government is providing more than \$46,000 through the Criminal Property Forfeiture Fund to the Winnipeg Police Service's community relations unit to rebrand and revitalize the Neighbourhood Watch program in Winnipeg, Justice Minister Kelvin Goertzen announced.

"Our government is proud to support the Neighbourhood Watch program, an important community initiative that empowers citizens to work together to enhance the safety and well-being of their community," said Goertzen. "Informed, empowered communities deter crime and illegal activity."

The Neighbourhood Watch program provides safety advice and crime prevention information through community meetings, training sessions and public service announcements, and facilitates ongoing, meaningful communication between the Winnipeg Police Service (WPS) and community members.

The minister noted the funding will support community engagement forums and promotional materials to raise awareness of the revitalized program and encourage widespread community participation.

"The support from the Manitoba government will allow the Winnipeg Police Service to provide updated tools and training to citizens to increase safety and community well-being. Closer co-ordination and information with WPS will allow citizens and police to co-ordinate information quicker and react faster, resulting in greater deterrent to crime and unlawful activities," said Supt. Bonnie Emerson, community engagement, WPS. "This program is about looking after each other and increasing community safety together."

In addition to support for the Neighbourhood Watch program, the Manitoba government is also providing \$110,000 in annual, ongoing funding to support the Manitoba Citizens on Patrol Program (COPP).

Operating since 1991, COPP is a crime-prevention initiative where volunteers act as extra 'eyes and ears' for their communities and

local law enforcement, reporting suspicious activities to the police. Funding provides local COPP organizations with training, as well as safety-patrolling equipment and community-prevention signage.

There are currently 49 active COPP groups operational throughout Manitoba communities, consisting of over 500 members, who in 2021 collectively patrolled over 12,000 hours and volunteered more than 16,000 hours to help keep their communities safe. Nine additional communities have indicated an interest in forming local COPP chapters and Manitoba

Justice will work with them to help those groups become active, the minister noted.

Since its inception in 2009, the Criminal Property Forfeiture Fund has distributed more than \$20 million back to communities throughout the province. The program seizes and liquidates criminal assets and redirects funding to projects and initiatives designed to protect Manitobans and enhance public safety. The funds are provided to organizations across Manitoba whose important initiatives continue to build community, invest in youth and support victims of crime, noted the minister.

There is a common misconception among Canadians that Indigenous people do not pay any taxes. It perpetuates harmful stereotypes and hinders non-Indigenous Canadians from reconciling with the truths of Canada's colonial history and present.

In reality, Indigenous Peoples are subject to the same tax rules as any other Canadian, unless they are eligible for tax exemption under Section 87 of the Indian Act. However, there is still considerable misunderstanding about how this exemption is applied.

The term "Indian" is an outdated, pejorative term that is no longer used to refer to Indigenous people in Canada, but it is the legal term used under the Indian Act to designate persons and "bands" to which the Act applies, which is why we are using it here.

The Indian Act is an evolving piece of colonial legislation that has continually governed the affairs of Indigenous Peoples since before Confederation. In 1867, the federal government assumed full jurisdiction over "Indians and lands reserved for Indians" under subsection

91(24) of the Constitution Act.

The first consolidation of the Indian Act was passed by Alexander Mackenzie's Liberal government in 1876. The legislation was designed to "civilize" Indigenous peoples through "enfranchisement."

This was accomplished by controlling the registration of "status Indians," which encouraged the renouncement of status by Indigenous people.

Even though the legal term "Indian" is supposed to apply to all Indigenous Peoples in Canada, the term "Indian" in the Indian Act has been applied by administrative bodies and courts to exclude not only Métis and Inuit peoples, but many other Indigenous peoples as well.

The taxation exemption is housed in paragraph 87(1)(b) of the Indian Act. It exempts "the personal property of an Indian or a band situated on a reserve."

This provision has been interpreted to mean the income of someone registered, or eligible to be registered, as a status Indian will be

exempt if that income is located on a reserve. However, because income is not tangible personal property, the courts have criteria for determining whether a status Indian's income can be said to be located on reserve.

Since not all Indigenous people are Indians under the Indian Act, and because not all Indians earn income that could be said to be located on reserve, the exemption is very narrow.

While a status Indian doesn't need to live on reserve to be subject to the exemption, it's easier for them to get the exemption if they do. As of 2016, there were 1.7 million First Nations, Inuit and Métis people living in Canada, 745,000 of which were "status" or "registered Indians."

Of that number, 44 per cent lived on reserve and about 200,000 were of working age (between the ages of 14 and 65). Of the working population, about 75,000 earned under \$10,000 in annual income or less, meaning they would not have paid tax, regardless of their identity or place of residence.

This left around 130,000 people — just eight per cent of Canada's Indigenous population — who could potentially qualify for the Section 87 exemption. However, this number is likely lower because status Indians only qualify for the exemption if their income is connected to a reserve.

This doesn't just require a status Indian's employer to be located on if t4 Indiaaid w7 6 D3nreside5o 8C9w7



# Indigenous people pay taxes: Demythologizing the Indian Act tax exemption

Continued from page 16

- Where a status Indian lives.
- Where a status Indian’s employer residence is.
- Whether an employer is a status Indian or a business is owned by a status Indian or Indian band.
- If the activities performed on a reserve contribute to the reserve’s income.

To date, Indigenous people have not been provided the taxation and spending authority consistent with self-government. This means Indigenous people have not received the same level of services that non-Indigenous Canadians enjoy.

Even though nearly all Indigenous people in Canada pay tax on their income, Canadian governments have not spent nearly as much on services for them. A study from 2008

found that Canadian governments spend about \$15,000 per person on non-Indigenous Canadians, compared to the \$9,000 it spends on Indigenous people.

Since the majority of Indigenous people in Canada pay tax to the federal and provincial governments, this deficit of received services is not on par with the fiscal burden of taxes they bear, in addition to the historical weight of poverty wrought by the dispossession of their lands and resources by colonial governments.

Instead of questioning whether or not Indigenous people pay taxes, a more important question non-Indigenous Canadians should ask is whether Canada can make good on treaty promises or legal overtures to make room for Indigenous governments to assume authority over their own taxes.

In recent years, there has been movement in this direction by the federal government.

And as Canada has committed to aligning Canadian law with the UN Declaration on the Rights of Indigenous Peoples, there is good reason to hope that the way the colonization of Indigenous peoples has financed Canadian prosperity can finally be brought into the open.

If Canadians wish to take reconciliation and the self-determination of Indigenous Peoples seriously, it is time to stop allowing mythologies of “who pays for Canada” to be laid at the door of Indigenous Peoples.

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by Bradley Bryan, Assistant Professor, Faculty of Law, University of Victoria. Iain Thomas, a member of the Snuneymuxw First Nation and recent Juris Doctor graduate from the University of Victoria’s Faculty of Law, co-authored this article. Originally published at [theConversation.com](http://theConversation.com).

The Manitoba government is announcing its plan to increase the minimum wage to \$15 by October 2023, Premier Heather Stefanson announced earlier this month, noting government will soon begin consultations with small businesses on the effects of this change.

“Our government recognizes the financial challenges many Manitobans are facing as a result of global inflationary pressures,” said Stefanson. “Today’s announcement delivers on our commitment to making life more affordable for all Manitobans. This phased-in

approach will ensure the \$15 (or 15.40) minimum wage is achieved by 2023, with a target of 15.40 by 2024. This is a significant step in the right direction, but it is not enough. We need to see a commitment to a living wage for all workers, not just a minimum wage. We need to see a commitment to a living wage for all workers, not just a minimum wage. We need to see a commitment to a living wage for all workers, not just a minimum wage.

The Southern Chiefs' Organization (SCO) is launching a Restorative Justice Digital Wellness Program, guided by SCO's Community Justice Workers, consisting of five videos and a workbook for First Nation clients.

"Our members in the Restorative Justice program have taken responsibility for the harms they have caused their families and communities," said SCO Grand Chief Jerry

## Focusing on alleged political interference shields the RCMP's conduct

*Continued from page 18*

Police organizations regularly appeal to different interest groups to influence the direction of public policies that are conducive to advancing the interests of police. "Policy is adaptable," Lucki asserted during her testimony last Tuesday before the MCC.

Consider the ways police actively promote fear of crime and how this might influence public perceptions or voting behaviours to align with political parties that promise a tough on crime agenda.

A political party that embraces a tough on crime approach is obviously beneficial to police in the form of expanded police budgets to pay for the hiring of additional officers, equipment and even higher salaries and benefits for police personnel.

One would be hard pressed to imagine police appealing to interest groups that might support political candidates who are either sympathetic to, or in support of defunding or abolishing the

police.

The fact that Lucki allegedly wished to support the Liberal Party's gun-control measures is not surprising and is on par with the existing politics of police work that serve to both support and advance the interests of police; in this case the RCMP.

Consider, for example, that after the horrific mass shooting at a Texas elementary school in



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We look forward to reading your stories.

The Interlake Reserves Tribal Council is excited to announce the launch of our new Learning Hub based out of our Head Office in Pinaymootang First Nation. A ribbon cutting ceremony and feast was held on Aug. 25 to celebrate the grand opening. An eagle circling overhead during our outdoor ceremonies provided additional blessings to the event.

The Learning Hub is the first in a series of Hubs that will be established throughout the province, with the goal of creating opportunities for Indigenous students to access post-secondary education in their home communities.

The IRTC Learning Hub is equipped with flexible learning space and technology to help students learn in-person and remotely. The Hub

is outfitted with laptops, satellite internet, a multi-media mobile cart, and furniture that can be arranged into several configurations to allow for different learning and teaching scenarios.

This Hub is made possible thanks to a new partnership forged in October 2021, between the Mastercard Foundation and the University of Manitoba, and with the support of the Manitoba Collaborative Indigenous Education Blueprint partners, which includes all of the major post-secondary institutions in Manitoba.

IRTC Board Chairman, Chief Cornell McLean says, "We are proud to host Manitoba's first Learning Hub and to have the ability to provide our membership post-secondary opportunities without them having to leave their communities and in settings that meet their needs. This is

long overdue".

IRTC CEO, Karl Zadnik adds, "the students will have access to tutoring services, elder support and peer mentorship, to support their learning and career planning goals. Programs offered will be prioritized based on local needs with the overall objective being to create self-sustaining communities. Some of the first students benefiting from the Learning Hub are taking their Bachelor of Education through University College of the North via distance learning."

IRTC thanks our partners for their support with this exciting opportunity for our communities and for joining us in celebrating our grand opening.

The Southern Chiefs' Organization (SCO) and the Southern Chiefs' Economic Development Corporation (SCEDC) are delighted to announce that our annual fund-raising golf tournament was a resounding success. The 5th edition of this event raised more than \$97,000 towards annual and endowed scholarships that will be awarded to students from SCO-member Nations.

"This tournament has quickly become an important source of scholarship funding for southern First Nation students, and a fixture on the summer golf schedule for sponsors and participants, and I am so proud of everyone who helped make it happen once again," said SCO Grand Chief Jerry Daniels. "Empowering our youth is always one of my top priorities, and I am pleased to know that a fundraiser like

this will help bring our students one step closer to achieving their academic goals. I am also proud to partner with Indspire and innovative academic institutions including Assiniboine Community College, Brandon University, and the Manitoba Institute of Trades and Technology, to help create positive outcomes for our students."

This year, SCO worked closely with the beautiful Kingswood Golf and Country Club in La Salle, to ensure a fun and well-organized event was held while keeping the focus on increasing access to post-secondary education for southern First Nation students.

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Resource Centre, Northern Lights Petroleum,  
Number TEN, RM of East St. Paul, Rogers

## Fostering a fear-based environment

*Continued from page 22*

one knows better than them" and "they won't listen to other people."

Athletes' sense of vulnerability is extended when uninformed coaches overstep personal boundaries.

The athletes we spoke with talked about feeling excluded and isolated due to very little interaction with their coach, or having their coach show favouritism to another athlete.

They explained that being left out or overlooked makes them feel unseen and puts them at risk of falling behind. One athlete told us that their coach would never speak to them or look them in the eye. Here too, athletes feel intimidated and powerless to engage.

These coach behaviours and practices are some of the accepted, or at least tolerated ways of doing things in high performance sport. They also highlight fundamental issues that may not be considered or addressed amidst the focus on high profile cases of maltreatment.

These behaviours should not just be "the way things are." They contribute to a toxic environment that leaves athletes feeling vulnerable, fearful, intimidated, devalued and mistrusting of those who have such an important influence on their development and success.

While several initiatives in the Canadian sport system are directed to coaches, they mainly include broad principles and a pledge that organizations and coaches commit to following the Responsible Coaching Movement.

There is also a Safesport Training Module hosted by the Coaching Association of Canada, although it is not specifically for coaches.

While these resources are an excellent foundation for the safe sport movement, what we have been hearing about the coaches' role in fostering an unsafe high performance sport culture demands direct attention.

The athletes' stories should prompt a shift in coach behaviour that starts with clarity, and likely a reset of expectations and boundaries. It must also include accountability for coach behaviour and practices.

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by Alison Doherty, Professor of Sport Management, Western University; Eric MacIntosh, Professor, Faculty of Health Sciences, School of Human Kinetics, L'Université d'Ottawa/University of Ottawa; and Shannon Kerwin, Associate Professor in Sport Management, Brock University. Originally published at [theConversation.com](http://theConversation.com).

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September 12th- September 16th 2022

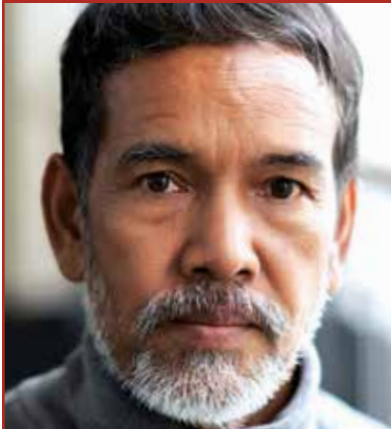
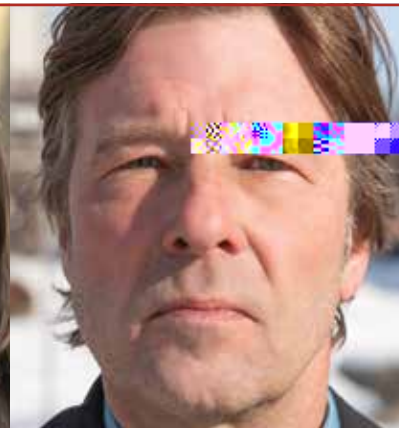
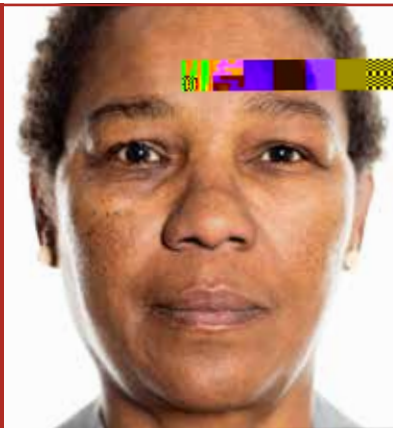
##### List of items in need:

Shampoo/conditioner	Nail clippers	Diapers
Body wash/soap	Toilet Paper/tissue boxes	Baby wipes
Deodorant	Body lotion	Baby lotion
Feminine pads/tampons	Combs/brushes	Baby wash
Toothbrushes/toothpaste	Razors/After shave/shaving lotion	Formula
Dental floss		

Drop off anytime between 9:00 am- 4:00pm

Drop off location at 240 Powers St. Ph: 204-589-8354 ext: 206 or 205

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# MANITOBANS ARE LIVING WITH KIDNEY DISEASE

most don't know it.

Do you know if your kidneys are healthy or sick?

You may not experience symptoms of kidney disease until 80% of your kidney function is lost.

Visit: [knowyourkidney.ca](http://knowyourkidney.ca) to learn if you're at risk for kidney disease.



A message from Winnipeg Regional Health Authority, Manitoba Renal Program & Kidney Foundation of Canada.

JOIN THE CONVERSATION: #KnowYourKidney