

THE

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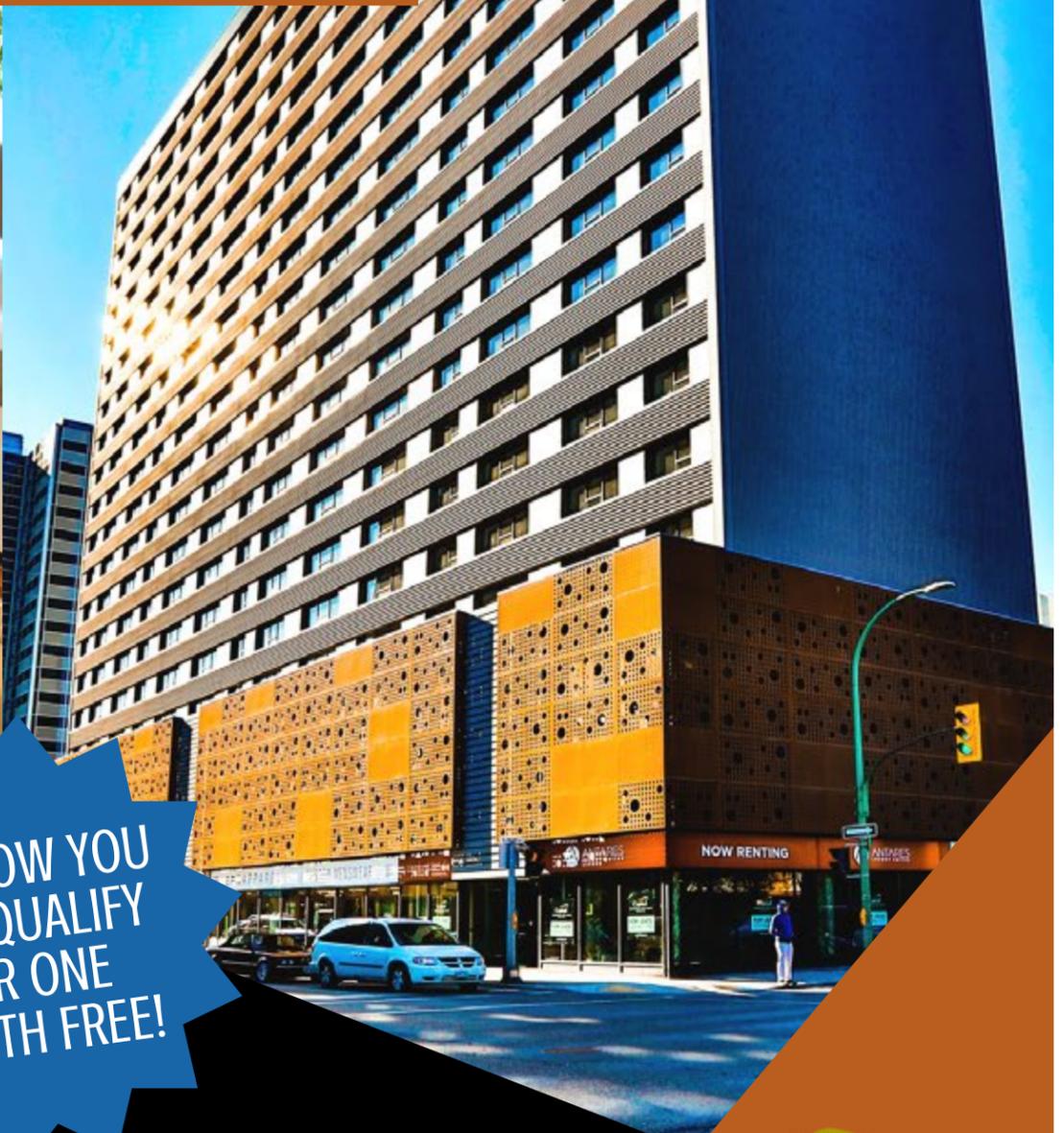
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STREAMS OF THOUGHT



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WATER WORDS

The theme behind this year's urban issue title, "Streams of Thought," is water. We were looking for a general theme to guide this group of stories for our capstone issue of the year - something that would focus our investigations of Winnipeg and the many different lived experiences in this space. Our editorial team chose this topic because of how essential it is to our location, our existence and our future.

The role and importance of water for Indigenous communities locally is foregrounded with the perspectives of local elders, shared by Braiden Pergis. The protection of water has been in the forefront of many environmental discussions recently, so Jaz Papadopoulos examines Winnipeg's location and linkage to pipeline development.

Politics of resource extraction are echoed in the comments section as well, in Haley Pauls' consideration of other travellers' interpretation of the "nice" Canadian (contrasted with some examples of foreign policy).

The intersection of two rivers is central to our city's existence, so Skylar Smallacombe is also taking a look at the history and current use of The Forks as a historical site and contemporary gathering place. Dunja Kovacevic shares reflections on cottage culture and proximity to water in the comments section.

Water is also something that makes us up, and that we absorb in various forms. Callie Lugosi examines the act (and acceptance) of shedding water through crying in the comments section.

Thomas Pashko links Winnipeg's dry history, and the politics of prohibition, to troubling trends in our current political climate. And for those who can't (legally) imbibe but who want to enjoy the culture of venues and bars, Charls Morin explores how all-ages venues create space for youth in the local music scenes.

In the column this week, Jase Falk questions how the concept of binary genders (and gender perception) have been challenged, yet this space of relative fluidity is still not always fully embraced or resolved in everyday life.

This issue may look or feel a little different than our other issues. We're running longer pieces that leave more room for these ideas to flow and coalesce. I hope this collection of water-themed pieces leaves you with lots to think about until we return with our Summer Festival Guide on May 31.

- Anastasia Chipelski

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UNITER STAFF

MANAGING EDITOR
Anastasia Chipelski » editor@uniter.ca

BUSINESS MANAGER
Charmagne de Veer » businessmgr@uniter.ca

CREATIVE DIRECTOR
Bryce Creasy » creative@uniter.ca

ARTS & CULTURE EDITOR
Jaz Papadopoulos » culture@uniter.ca

CITY EDITOR
Danelle Granger » city@uniter.ca

COMMENTS EDITOR
Dunja Kovačević » comments@uniter.ca

COPY & STYLE EDITOR
Danielle Doiron » style@uniter.ca

PHOTO EDITOR
Daniel Crump » photoeditor@uniter.ca

STAFF PHOTOGRAPHER
AND ONLINE CONTENT CO-ORDINATOR
Callie Lugosi » callie@uniter.ca

STAFF PHOTOGRAPHER
Keeley Braunstein-Black » keeley@uniter.ca

STAFF ILLUSTRATOR
Gabrielle Funk » gabrielle@uniter.ca

FEATURES REPORTER
Thomas Pashko » features@uniter.ca

ARTS REPORTER
Charls Morin » artsreporter@uniter.ca

CITY REPORTER
Braiden Pergis » cityreporter@uniter.ca

CAMPUS REPORTER
Skylar Smallacombe » campus@uniter.ca

VOLUNTEER CO-ORDINATOR
Danielle Doiron » volunteer@uniter.ca

CONTRIBUTORS

WRITERS
Jase Falk
Haley Pauls

ILLUSTRATORS
Kathleen Bergen
Eric Hetherington
Justin Ladia

MOUSELAND PRESS

MOUSELAND PRESS BOARD OF DIRECTORS: **Kristin Annable (chair)**, **Anna Louise Evans-Boudreau**, **Dylan Chyz-Lund**, **Anifat Olawoyin**, **Larissa Peck**, **Joëlle Preston**, **Jack Walker** and **Nikki Riffel**
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CONTACT US

GENERAL INQUIRIES
204.988.7579
editor@uniter.ca
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ADVERTISING
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University of Winnipeg
515 Portage Avenue
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R3B 2E9
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Submissions of articles, letters, graphics and photos are encouraged, however all new contributors (with the exception of letters to the editor) must attend a 45-minute volunteer orientation workshop to ensure that the volunteer understands all of the publication's basic guidelines. Volunteer workshops take place Wednesdays from 5:15 to 6:15 p.m. in room ORM14. Please email volunteer@uniter.ca for more details. Deadline for advertisements is noon Friday, six days prior to publication. The Uniter reserves the right to refuse to print material submitted by volunteers. The Uniter will not print submissions that are homophobic, misogynistic, racist or libellous. We also reserve the right to edit for length/style.

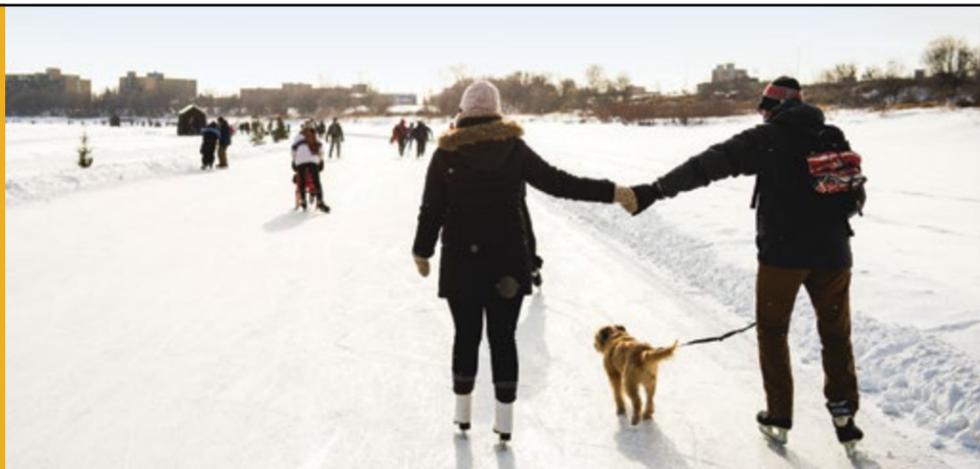
The West End Cultural Centre on Ellice Avenue offers all-ages events. Read more on page 8.

PHOTO BY KEELEY BRAUNSTEIN-BLACK

* ON THE COVER

Graphic designer Justin Ladia created the water-themed cover for this year's urban issue.

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"The more opportunities I have to talk about my personal work, the more I discover why I choose to photograph the things I do. I don't know what I'm doing while I'm doing it, until someone asks me, like right now. The way that arts manifests out of your subconscious fears or desires is a wonderful, strange thing."

IN WATER

Understanding why it isn't so cut and dry

Callie Lugosi is a photographer and writer based in Winnipeg, Man., Treaty One territory and the birthplace of the Metis Nation. Lugosi balances fine art with documentary photography to create a visual record of their queer experience.

Themes are apparent within their body of work, such as subjects in or around bodies of water. However, explaining why certain themes appear in the first place is a complicated process for Lugosi.

Find more of Lugosi's work at their website, callielugosi.com, or on instagram @callielugosi.



"I'm constantly working on letting go of trying to figure out why. I tend to fixate on understanding why I do what I do, which isn't necessarily a bad thing, but it does slow down my ability to make work. Poolside and beach culture have always interested me, though."

"I grew up beside a quiet beach on the Pacific Ocean, and sitting on the shore alone felt like my own private planet. Moving back to Canada wasn't something that I chose, and I'm constantly longing for the place that I, for a time, called home."

WINNIPEGGERS AGREE THAT WATER IS LIFE

The fight for water across Turtle Island

JAZ PAPADOPOULOS

@CULTURE_UNITER

ARTS AND CULTURE EDITOR

Enbridge's proposed Line 3, a pipeline renewal project, will skirt the northwest of Winnipeg. Though the pipeline corridor does not cut directly through the city, it still has Winnipeggers concerned.

This is in part because pipelines, and other forms of resource extraction, make vulnerable something we all need to survive: water.

"If pipelines burst and they affect our land and our water, the damage is irreparable. You can't get that back," Danielle Morrison says.

Morrison is president of the Student Pipeline Action Committee (SPAC), and is a second-year law student at the University of Manitoba. She, along with some fellow law students, formed SPAC in January 2017.

SPAC's goals are to "support action and resistance against pipelines in North America" and promote dialogue around the impacts of resource extraction.

"A lot of our work crosses over into how it specifically affects Indigenous people," Morrison adds. "It disproportionately affects Indigenous people when you're going into an area of law that involves treaty rights (and) Aboriginal rights, so it's not only impacting the land and the water, but it also impacts the people."

SPAC has adapted the message "Water is Life." According to Morrison, this speaks to how resource extraction affects water and the importance of water accessibility in Canada.

"Oil from spills stays in the waterways for so long and contaminates all of the wildlife living in the waterway (and) also the people who rely on those water sources."

-LAURA CAMERON

"The 'Water is Life' message has really grounded the work that we do in trying to engage not just Indigenous communities and environmental communities, but Canada as a whole," Morrison says. "How do we get Canada to care? Because this isn't just an environmental issue or an Indigenous issue, it's a Canadian issue. The fact (is) that people are affected so detrimentally by resource extraction, and that they also have challenges with accessing clean drinking water."

A major target of water-protection activism in Winnipeg is the proposed renewal of Enbridge's Line 3 pipeline, which runs from Alberta through Saskatchewan and southwestern Manitoba, down into the States.

The Manitoba Energy Justice Coalition (MEJC) is another local organization engaged in this activism. According to their website, MEJC is "defending the lands, air, and waters in Manitoba by working to reclaim and protect our environment and promote social justice in the energy sector."

Laura Cameron is a community organizer with MEJC and a master's student in Indigenous governance at the University of Winnipeg. Cameron explains that Line 3 was originally built in the '60s but has since deteriorated.

Enbridge has proposed to build a new pipeline along mostly the same route. The new pipeline will be twice as large, increasing transportation capacity to 760,000 barrels of crude oil per day through Manitoba.

According to a media release written by MEJC, this is the equivalent of 48 Olympic swimming pools of oil and would be the largest project in Enbridge's history.

"If there's a spill, twice as much oil will spill in the same amount of time before it's detected and they're able to respond to it ... (which) will affect people in southern Manitoba," Cameron says.

"Spills happen on pipelines all the time," Cameron adds. "Oil from spills stays in the waterways for so long and contaminates all of the wildlife living in the waterway (and) also the people who rely on those water sources."

Between 1999 and 2010, Enbridge was responsible for 804 pipeline spills on their lines alone.

According to Cameron, a pipeline renewal is not the only option.

"They just don't look at the option of not building a new one, of just decommissioning the one that already exists and

not replacing it," she says, emphasizing that pipeline use is cyclical.

"Generally, a pipeline takes 40 to 50 years to pay off the investment, and that's like the lifetime of the pipeline. When they build a new pipeline like this, people are like 'Oh, we still need fossil fuels right now,'" she says. "Yeah, we do, but this is locking us into using them at the same rate for the next decades and decades."

Cameron explains how water protection, international pipelines, the Alberta Tar Sands and Hydro dams in northern Manitoba are all connected.

She points to the Keeyask Dam in northern Manitoba, which is currently under construction. The purpose of the dam, according to Cameron, is to generate energy to be used toward pumping pipelines (including Line 3).

"These huge industrial mega-dams are being built to (support), and in turn (justify) the building of these big pipelines," Cameron says. "They hinge on each other and, ultimately, we're just creating way more power than we need."



A sign from the No DAPL rally at Portage and Main on Nov. 15, 2017.

Similarly, pipelines by Enbridge are built to export crude oil from the Alberta Tar Sands and to meet the needs of the Teck Frontier Project (a proposed mine in northeastern Alberta). To meet the needs of the mine, the Tar Sands must expand by 50 per cent, in turn increasing the need for pipelines.

The Line 3 pipeline, and the 760,000 barrels of oil that will pass Winnipeg, is linked to the fight for water protection as far away as Alberta.

"That expansion and destruction of the Tar Sands which communities are fighting up there (in Alberta) is directly connected to the building of these new pipelines and how that threatens waterways and Indigenous territories all along the route," Cameron says.

SPAC also supports water accessibility in contexts beyond pipelines. One consideration in their most recent fundraising campaign was Shoal Lake 40 and Freedom Road, Morrison says.

The community of Shoal Lake faces isolation, because the community was flooded

in order to provide drinking water to the city of Winnipeg, Morrison says. Freedom Road, a project funded by the City of Winnipeg, the Province of Manitoba and Canada's federal government, will connect Shoal Lake to the Trans-Canada Highway.

Currently, the community is only accessible by ice-road in the winter and boat in the summer, leaving long periods of isolation.

"That's a huge hazard in terms of being able to access healthcare or just basic necessities like food or clean drinking water, which community members would normally have to travel to town (Winnipeg or Kenora) for," Morrison says.

Morrison says that her eyes are on upcoming legislation under the United Nations Declaration on the Rights of Indigenous People (UNDRIP). UNDRIP would require that Indigenous people have the right to free prior and informed consent when faced with development or resource extraction that would affect their land and their rights.

PHOTO BY DANIEL CRUMP

WHEN WINNIPEG WENT DRY

Prohibition-era political climate looks an awful lot like 2018

THOMAS PASHKO

 @THOMASPASHKO

FEATURES REPORTER

Imagine living in a tense and highly mobilized political climate.

Organizations from across the spectrum, from far-right to far-left, from church groups to labour coalitions, are raising their voices. Popular feminist movements are taking to the streets. Factions within the media are at war with each other, while the public vents their frustration with corporate lobbying and advertisements.

This may sound like a description of the current cultural atmosphere, but it's actually a description of Winnipeg in 1916. More than a century ago, these disparate political elements all converged around a seemingly unlikely nexus point: the prohibition of alcohol.

In the early 20th century, the temperance movement, which argued against alcohol consumption, gained enormous new political traction. While the movement had previously been a cultural one, it soon set its sights on arguing for a legal ban on the commercial sale of alcohol. Manitoba banned sales of alcohol following a referendum on March 13, 1916.

Dr. Michael Ellery, a clinical psychologist focusing on issues of addiction, says that widespread public support for prohibition was rooted in misguided cultural ideas about alcoholism and mental illness.

"Alcohol problems were thought of as moral problems," Ellery says. "If you drank too much, it was because you were a bad person ... In the early 20th century, if you didn't see (alcoholism) as a problem with someone's character, the main alternative worldview saw it as an incurable problem with someone's brain."

Support for prohibition was intricately tied to both local churches and political movements. The Winnipeg Labour Council and the local branch of the Socialist Women's League were among the campaigners.

Methodist minister James Shaver Woodsworth, a prominent progressive activist, was an ardent supporter of prohibition, as was Presbyterian reverend Charles William Gordon, an imperialist who aided in Canadian expansion into the western provinces.

Both men also harboured nativist or anti-immigrant attitudes that were an influential undercurrent in prohibition campaigning.

Dr. Janis Thiessen, an associate professor of history at the University of Winnipeg (U of W) who has written about labour history in Winnipeg, says that Manitoba liquor legislation had a strong element of class, ethnic and gender discrimination before, during and after prohibition.

"If you were a white male, you almost always had greater legal freedom to purchase alcohol (in Manitoba) than if you were a woman or if you were an Indigenous

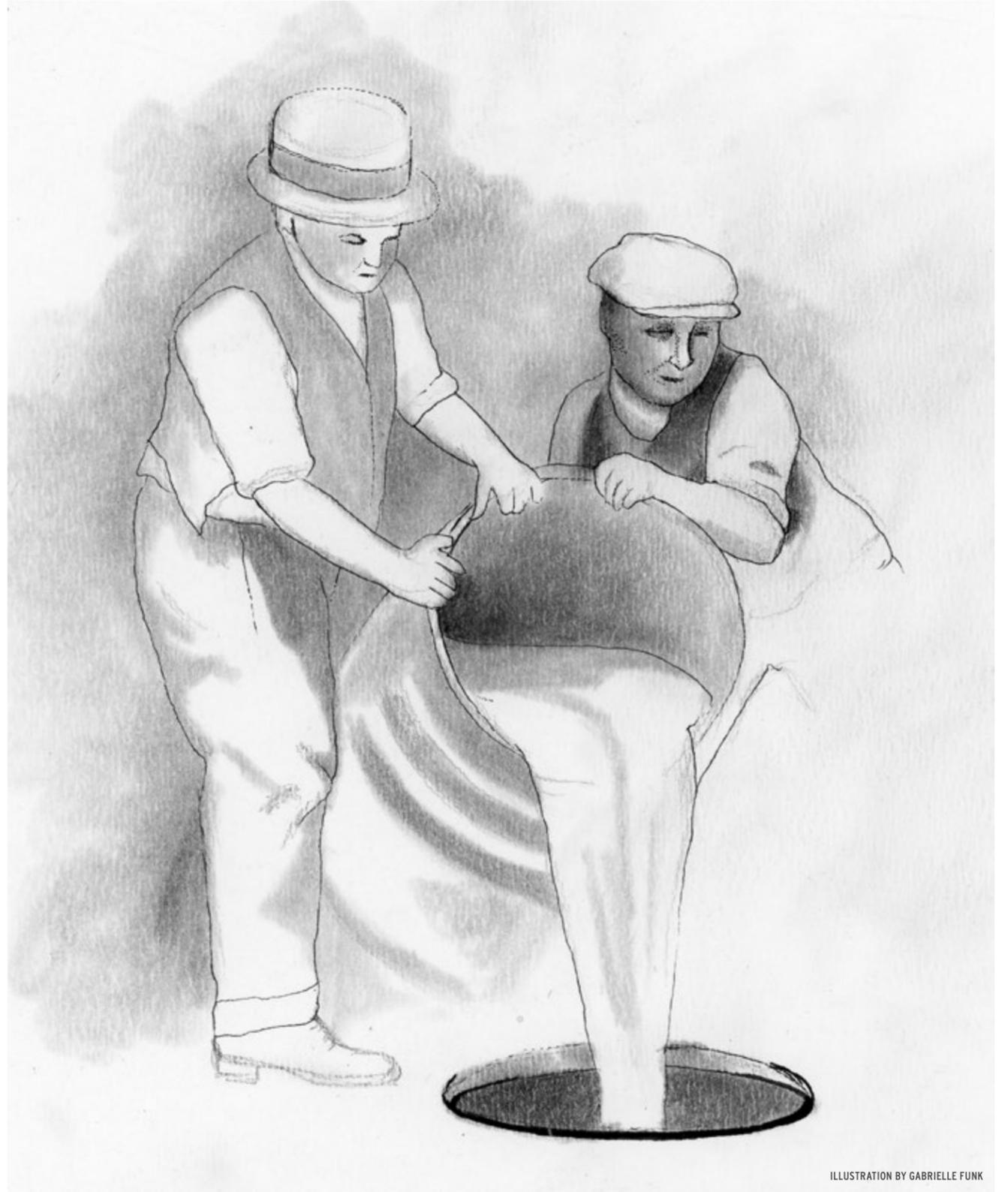


ILLUSTRATION BY GABRIELLE FUNK

person," Thiessen says. "If you were a wealthy white male, you had considerably more freedom."

Thiessen says that liquor regulation has historically been an effort by those in power to control the behaviour of the working class.

"If you had the means to purchase wine by the case for use at home, you could consume it as you pleased," Thiessen says. "But if you could only afford a glass of beer at a time, provincial law made this as uncomfortable as possible: no standing while drinking, no dancing, no drinking in the same room as someone of a different gender, no music, no playing cards."

The most prominent voice in favour of prohibition came from the women's suffrage movement. In 1916, the suffragist Political Equity League and the Women's Christian Temperance Union (WCTU) were essentially the same organization.

Dr. Jane Barter, an associate professor in the religion and culture department at the U of W, researches feminist theory and theological thought throughout history. She says that temperance played an important part in laying the groundwork for other women's movements.

"The temperance movement gave women the opportunity to organize," Barter says. "It was affiliated with the church, and it gave them the opportunity to do a sort of social justice ministry that was unprecedented for them. They're meeting together, but they're also raising funds, they're campaigning, they're lobbying.

They're essentially doing political work.

"That gave them the opportunity to ask, 'If women are able to come together and be relatively successful in things like the WCTU ... why should women not have the vote?'"

Barter says that the temperance movement also gave women an opportunity to address gender inequality that they couldn't yet tackle in the political arena.

"It wasn't polite to talk about things like how your husband drank away all his money and left you with nothing, or you may have experienced something like marital rape or violence in your marriage ... but on the other hand, you could talk about the scourge of alcoholism, because that was a good Christian theme that could be talked about in polite society."

However, Barter says that the WCTU's theology also connects it to the nativist ideas that permeated popular support for prohibition.

"These were mostly white, Protestant women," Barter says. "They believed in creating a Christian society, which would be a gentler, kinder society, especially in what they considered to be the rough outlands that they were living in. That meant they fought for things like temperance, for white women to have the vote. Christianizing the social order gave rise to some negative things, especially residential schools, and a lot of racist attitudes towards those who were not white, Protestant, British and so on."

Popular support for prohibition gave rise to local antagonism toward the alco-

hol manufacturing industry. The Winnipeg media landscape leading up to the March 1916 referendum depicts an attitude of hostility and paranoia.

The Winnipeg Tribune and the *Free Press*, the city's two primary newspapers, engaged in a war of words over their respective coverage of the campaign. *The Tribune* publicly announced their support for prohibition, denounced the "wets" (opponents of prohibition, in contrast to its "dry" supporters) as nefarious propagandists. In a Dec. 24, 1915 editorial, they announced they would no longer carry advertisements for alcohol, a move the *Free Press* decried as "pietistic" and "vain-glorious."

On Jan. 26, 1916 the *Tribune* devoted an entire page to sparring with the *Free Press*, calling the response a "page of denunciation and misrepresentation of *The Tribune*, which actually had the audacity - the audacity, mind you - to declare itself in favour of Prohibition..."

They added, "It would be well if circumstances and ownership did not make it impossible for *The Free Press* to be clean, fair and patriotic as *The Tribune*."

Prohibition in Manitoba came to an unceremonious end in 1921, and by 1923, government-regulated sales were introduced. But like the Liquor Commission, the social forces that led to prohibition in Manitoba can still be glimpsed in Winnipeg culture. With the legalization of cannabis on the horizon, it's clear that history is still in the business of repeating itself.



PHOTO BY KEELEY BRAUNSTEIN-BLACK

Osani Balkaran, a performer and behaviour manager at Studio 393

ROCKING OUT FROM A YOUNG AGE

All-ages venues are integral to growing up

CHARLS MORIN

@CHRLSMORIN

ARTS REPORTER

Young musicians benefit greatly from taking part in the music scene.

"If we don't start exposing youth to live music in events at an early age, it's not going to be something that they ... make part of their daily lives," Erick Casselman, owner of The Park Theatre, says.

The Park Theatre is among a handful of local all-ages venues where parents can bring their children to experience shows, or where teenagers can go catch live music.

Venues don't need to be dry to be welcoming for youth. The Park Theatre and the West End Cultural Centre (WECC) are both licensed for liquor sales, while hosting all events without age restrictions.

Some may have concerns that having youth in a licensed establishment might lead to underage drinking. However, Casselman says there is no reason why younger people should not be able to attend shows. At The Park Theatre, the bartenders are asked to check ID every time a patron orders a drink.

Similarly, the WECC checks ID at the doors and has different stamps for minors and people of age, as well as different styles of cups for alcohol and non-alcoholic beverages.

The WECC's mission is to provide access to music and the arts. According to their executive director, Jason Hooper, having all-ages shows is one less barrier.

"We often see people bringing their kids," Hooper says. "Sometimes they're between six and 10, and sometimes they're tweens. It's kind of cool to see parents bringing their kids out to shows, sharing that passion for music."

Hooper says that aside from instilling musical appreciation, attending live shows gives youth the idea that being a professional musician is possible.

"If you're not exposed to it growing up, it seems like something very far away, outside of the realms of possibility for you," he says. He explains that interacting with artists also breaks down this element of unattainable mythology.

The WECC is volunteer-run, which means that young people can also get involved in the music scene by volunteering.

Hooper believes that the all-ages policy creates a space for young people to experiment with performing.

The WECC has acoustic nights open to youth as well, and Hooper hopes to bring back matinee shows in the punk genre.

Dana Lance is a dancer at Studio 393, a youth-led arts studio organized by Graffiti Art Programming. Recently, Lance has been helping organize shows.

"I think it's very important because it inspires other youth," she says about all-ages shows. Lance says that young people have the opportunity to see that performing is feasible for them.

Lance says all-ages shows inspire a wider demographic, which is more representative of the community.

"I feel that it's really important cultivating a community where other artists are appreciated but also have support from fans as well," she says.

Osani Balkaran, a performer and behaviour manager at Studio 393, says that it's good to get into the music scene at a young age.

"The more that you set goals and the more you accomplish them, the bigger the performances get and the more you learn along the way," he says.

Balkaran got involved in the program at the age of 12. He says he's learned many important skills over the years, including setting goals, public speaking and how to plan ahead. He says that the practice of these skills at a young age strengthens the neurological pathways in the brain.

"If you have that knowledge from when you're younger, and you just keep doing it, it's a good way to develop," he says.

Balkaran explains that his involvement with Studio 393 has allowed him not only to express himself, but also to listen to other performers and learn from them as well.

Balkaran says that young people are affected by many policy changes in their community.

"We need a space to sort of talk about changes in policy and how it affects us. Even if we don't say it like that, we're talking about something bigger, something that

affects us through our daily lives," he says.

He says it's important for older people to hear the messages youth have to share.

"It's important for us to feel listened to and heard, and the more you have that symbiotic relationship going on, it just creates a new ground, new territory for people," Balkaran says.

"Music can be translated into so many different things, and whether it's like if you like creating music, there's always ways to get involved in the scene and get involved in art," Balkaran says.

According to Sean McManus, executive director at Manitoba Music, the changes in liquor laws in the past few years have opened up the option for venues to have better access to young people.

McManus explains that one of the issues with keeping a dedicated all-ages events centre open is that music venues tend to rely in part on liquor sales. Casselman disagrees, explaining that having a wide demographic means that many of the patrons that are of age will keep the bar busy.

McManus says that the health of the music scene is maintained by young people constantly entering the scene and growing with it. Having an all-ages event means that the audience demographic will be more varied.

"A huge part of the development of a scene is people start playing music when they're young," McManus says. "(H)aving opportunities to play in front of audiences is such a huge part of developing as an artist."

He explains that even being involved in the culture by being part of the audience is integral to building a musical community.

Casselmann says that the longevity of the music industry is ensured by young participants.

"In the long run, you're building your fan base," Casselman says.

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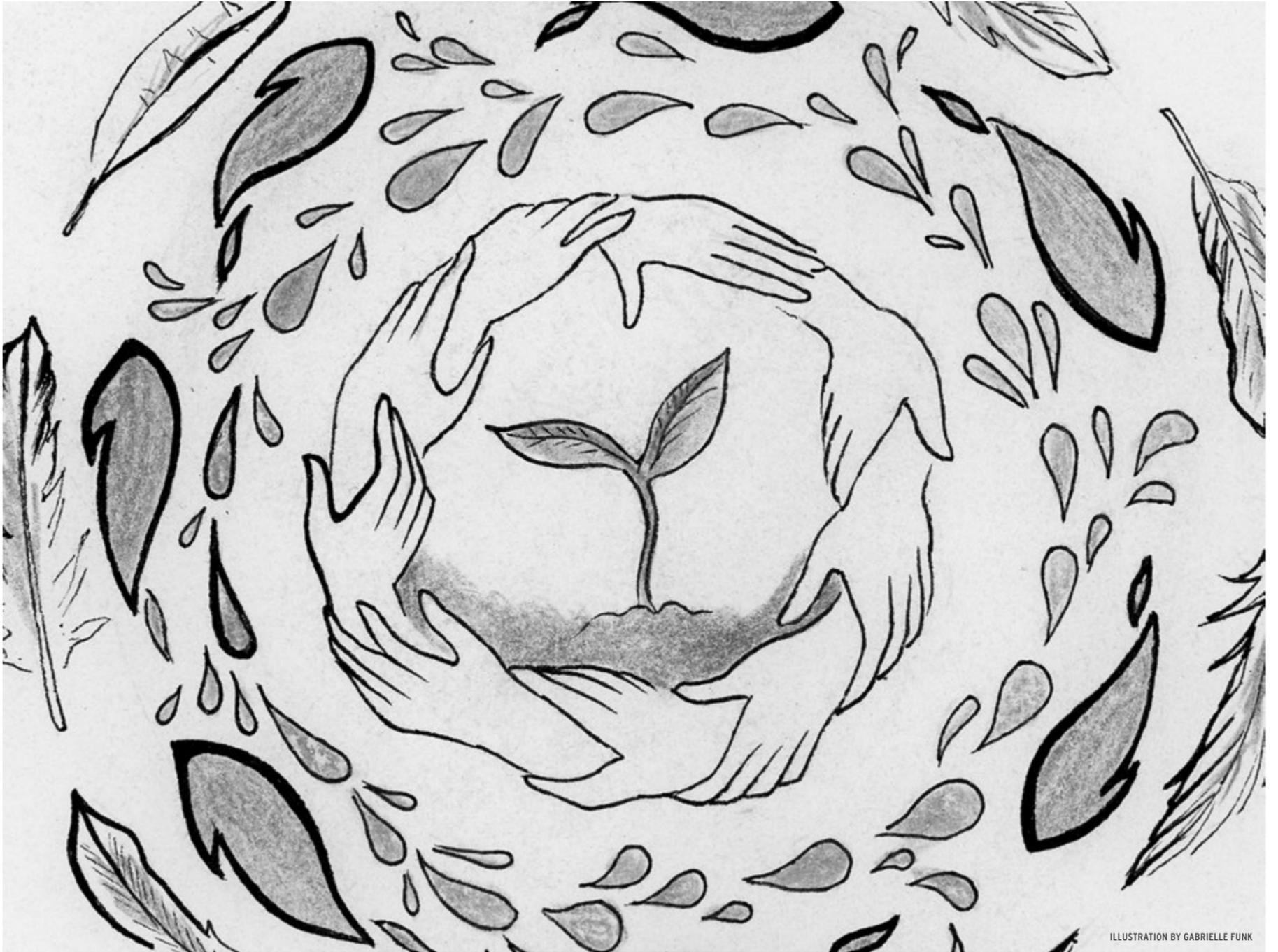


ILLUSTRATION BY GABRIELLE FUNK

LAND, WATER AND THE HEALTH OF THE ENVIRONMENT

Elders talk about Indigenous history

BRAIDEN PERGIS

CITY REPORTER

[@BRAIDENPERGIS](#)

A thesis written by Natasha J. Szach argues that preserving water will give the Indigenous community a chance to move from being a stakeholder into a partner when governing the Canadian people.

Goals like this and others the Truth and Reconciliation Commission (TRC) align with the United Nations' adopted goals to end poverty, conserve the environment and to guarantee the prosperity for all people, which were adopted in September of 2015.

"Just like everything else, the earth, the land and all the water is sacred, because it has to do with life. It's life-giving, and it's used for ceremonies ... it's one of the things used in our traditions," Marlene Kayseas, an elder in residence at the University of Manitoba (U of M) says.

Kayseas, originally from Fishing Lake First Nation, Sask., found on Treaty Four land, explains that water is presented during ceremonies by women, because they are seen as nurturers who care for everything, just as the water does.

"Water is like a birth. When women have a baby, there's a lot of water. Water is the most important thing in birth. Same thing with the earth. The water goes all over it, and that's why it's sacred, because it keeps everything alive," she says.

She goes on to say that Indigenous culture has not come back from the damage that it has taken from residential schools, but now there are some goals that will provide guidance to Indigenous communities.

"There are so many talented Indigenous people in the communities, but they are drunks today. They don't use their gifts because of what happened to us: being separated, being abused and all that. That's the reason, and it affects everywhere and everything," she says.

Kayseas brings up topics of Indigenous past as an objective to be spoken about in the community, so that members can remember the struggles and pain of their people.

During the First World War, thousands of Indigenous people voluntarily enlisted to support Canada in their efforts. Hun-

dreds were injured or died, but some who returned home were awarded with medals. However, many Indigenous veterans were subjected to the unequal treatment they faced prior to the war.

"When Indigenous people were sent to war, their families were really affected, because they lost some people. (The soldiers) couldn't speak, and I know that's a big part too," she says.

She notes that she cannot feel a connection to the Creator, because the environment is no longer clean.

"Now Mother Earth is all full of garbage, and not even our prayers (can) really connect with ourselves in a good way, because there's too much anger, garbage and confusion from what happened. We're unable to connect with Creator. Before all this happened, we were able to pray and take care (of ourselves). Everything was in order, like a system," she says.

Norman Meade, a Métis elder in residence at the U of M and a pastor who is originally from Manigotagan, Man., says it would be difficult for people to live off of the land now, because people would not know how to survive by just using environmental resources.

"The younger generations did not live the lifestyles of the older generations. If I had to go and live off the land again, I would find it difficult. One, because of my age, and also because it's a lot more difficult to get things you would need," he says.

He says when he was a child, people would take logs from the bush and build their own homes, to shelter themselves and their families. For food, people would not be able to hunt as freely as they used to, and there are not as many animals as there were before, but they can still grow a garden on their property.

"In the community, everybody looked after everybody. You looked after one another. The older people were not as able as the younger ones. Younger people looked after them. There was no place to put your mum or dad when they got old or got sick. Somebody had to look after them," he says.

He goes on to say that this would be the same when dealing with children. He says that if a child lost their parents at a young age, other adults would care and raise the children without an adoption process, but out of a sense of duty.

He compares this to how a parentless child would be placed into Child and Family Services. He also says if a person's house were to burn down, people from the community would help them build a new one. When it comes to the TRC's goals, Meade says the Indigenous community needs to continue to work toward achieving the goals outlined.

He talks about the medicine wheel teachings and the cycle of life. These stages of life include the infant cycle, the adolescent cycle, the adult cycle and the elder cycle of life. He notes that one is never going to have a lack of people in these four cycles, so there will be continued Indigenous teachings being passed down to future generations.

"We will meet the (TRC's goals) if we stick with it and be persistent. That's what it takes to meet any goal," he says. "We have a responsibility, and we know what has to be done. We're moving in that direction, and I think we will achieve the 94 calls to action if we work at them. It's going to take a long time ... It took like 500 to 600 years to get to the place we're at, so it's going to take that long to get out of it," he says.



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PHOTO BY DANIEL CRUISE

Visitors to The Forks take advantage of the many winter activities held at this meeting place.

TRADE AND LEISURE AT THE FORKS

Past meets present at the historical site

SKYLAR SMALLACOMBE

CAMPUS REPORTER

[@SKYSMALLACOMBE1](#)

The Forks has a history stretching back thousands of years, according to the book *The Forks, A Meeting Place Transformed* by Sheila Grover and Greg Thomas.

It is named because of where it sits in the City of Winnipeg - where the Red and Assiniboine Rivers meet. The land has been used for trade, communication and transport for over 6,000 years. The Forks is situated on Treaty One land, named for the treaty signed in 1871 between leaders of the Ojibway and Cree nations and the Crown.

Jenny Coombs, a Manitoban and a frequent visitor to The Forks, says she never realized the location had such a long history.

"I always thought that it was just the market where people came to hang out or skate in the winter. I didn't realize that this is ancestral land or even Treaty One territory," Coombs says.

Chelsea Thomson, the manager of marketing and communications for The Forks North Portage Partnership, says The Forks has always been a meeting place.

"We say (this) all the time, because it's true that we've been a meeting place for 6,000 years, because that's how Winnipeg started. People met at the juncture of the two rivers," Thomson says.

There are many other things that bring visitors to The Forks, like after-work drinks or skating on a Guinness World Record-winning river trail in the winter.

"Because of this (trail), The Forks has been able to bring more people out to the area and has been able to connect more

communities together along the trail than before," Thomson says.

"Some of my friends work near this area, and if we want something different, we'll come to The Commons and grab a flight of beer and hang out. There's always lots of people here, and the nature of the space makes you want to chat to your neighbours at other tables. It's really bringing people together in a very different way," Coombs says.

The Forks also reinforces its reputation as a meeting place by hosting a wide range of public events year-round, like the Winnipeg International Children's Festival, also known as Kidsfest, Canada Day, The New Year's celebration, the 50th Canada Games and many other large events.

According to Thomson, The Forks is host to almost 300 events per year, and more than 90 per cent are third-party events (where The Forks acts as the venue).

Coombs says she has attended a lot of events at The Forks, like Interstellar Rodeo, events related to Pride and other concerts throughout the years.

"I love coming to see events in all parts of The Forks but especially at the Oodena Circle. It's a beautiful space, and it lets me see and try to understand a culture that is very different from my own," Coombs says.

The Oodena Celebration Circle is an area to pay homage to the fact that The Forks has been home to Indigenous people for 6,000 years.

Part of the name of the circle, "Oodena" means "heart of the community" in Ojibway and ties back to the Indigenous roots of the area. It features sculptures, a sundial, a ceremonial fire pit and interpretive signage, and it is a naked-eye observatory.

During certain times of the year, like the winter and summer solstices, when a visitor stands at the base of the circle and looks up, the holes of the structure within the Oodena Celebration Circle align with constellations.

Many events, like powwows and Indigenous storytelling, are held within and around the Oodena Circle.

the area safe. I hate that there is a negative idea that comes with this beautiful area," Coombs says.

Volunteer organizations like Drag the Red, which formed in 2014, have emerged to aid in the search for missing persons, like Missing and Murdered Indigenous Women and Girls (MMIWG) in and on the banks of the Red River.

"Bridges with water were targeted, but any bridge can suffice. It's meant to connect the women back to the water, as we are the life carriers and the protectors of the water."

-ALTHEA GUIBOCHE

As the area around The Forks is surrounded by water, they have to consider the impact of flooding.

The introduction of the floodway to Winnipeg has helped to protect The Forks and surrounding areas, Thomson says.

"I've always wondered if there is a fear of The Forks area flooding, but I've only ever seen the water rise up the stairs and the river walk be closed, so I've also always assumed it is safe during the spring thaw," Coombs says.

Another issue The Forks area deals with is that the Red River is often a focal point in news stories.

Coombs says she's not scared to be around the area, but she's aware of how the Red River has been seen as an unsafe area.

"I'm comfortable being in the area, because I know that there are organizations and people who are trying to keep

Another connection to MMIWG was when, in 2016, many of Winnipeg's bridges could be seen adorned by red ribbons, including the Provencher bridge, which runs over the Red River.

Althea Guiboche, also known as the Bannock Lady in Winnipeg, brought the Red Ribbon Campaign - an awareness campaign for MMIWG - to Winnipeg from the Opaskweyak Cree Nation (OCN) after receiving permission from Rhonda Head, one of the founding members of the project.

"The ribbons are meant to be a gentle reminder about this issue. It is to honour our lost loved ones. It is meant to honour the families who are left behind and suffer this loss," Guiboche says. "Bridges with water were targeted, but any bridge can suffice. It's meant to connect the women back to the water, as we are the life carriers and the protectors of the water."



HALFWAY TO SOMEWHERE

WITH JASE FALK

@JASETHEELF

PASSING PERCEPTIONS

There is one space that we cannot escape, that is always with us, constantly mediated by our perceptions of self and how others perceive us. This space is our own body.

The body can be an uncomfortable space to inhabit. How we present ourselves affects a lot about what impressions others might have of us. It can be scary to think about how different our own sense of self can be from other people's ideas of us, and how that discontinuity can be damaging for forming self-identity.

As a trans woman, my relationship with my body and the way people perceive it is complicated in a specific way which most people do not experience. However, it isn't just trans people who feel their bodies are alienated from them by the gender binary.

The ideals of masculinity and femininity that society has feverishly cultivated are very out of touch with the far more diverse experiences we have of our bodies. I think society is in a place now where these contradictions have been exposed for how ridiculous they are, and yet, still in many ways have not been resolved.

Now that decades of queer and feminist activism and theory have opened many people up to question these norms, it feels like we've all been left in a strange gender hangover. This awareness has made many people realize that idealized, photoshopped magazine covers have little resemblance to actual bodies and the complexity that comes along with them.

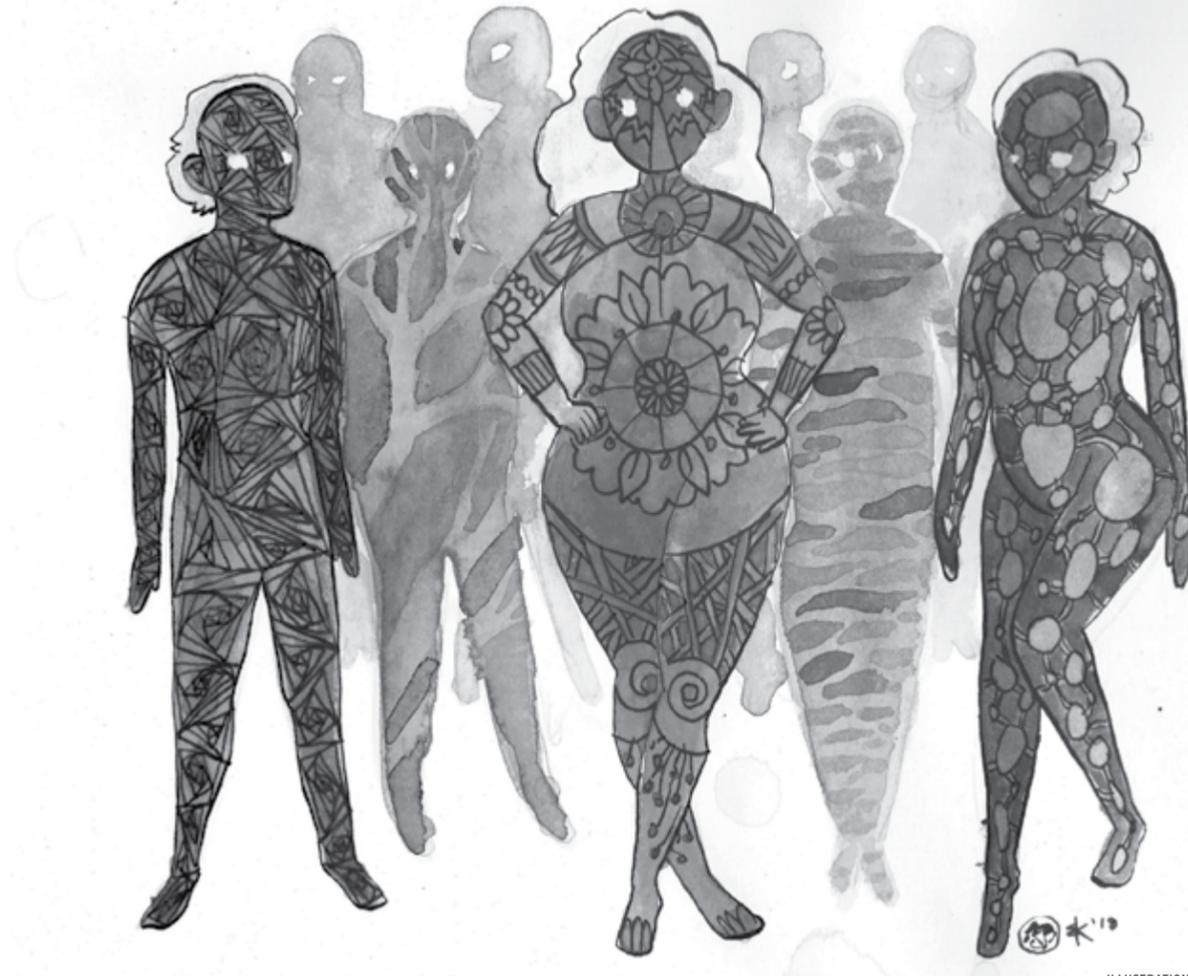


ILLUSTRATION BY KATHLEEN BERGEN

Being aware of this disconnect is very good, but it also can leave us feeling estranged from ourselves. Bringing a problem to the surface means it can be dealt with, but tension exists in the space between awareness of a problem and actually solving it.

I know I'll never embody an idealized femininity. I can rarely be bothered to shave my legs. Sometimes I don't shower for a few days, and I smell kinda weird. I am unglamorous. I like to wear dresses and "women's clothes," but sometimes I just want to wear a T-shirt and jeans, and even though I know I won't pass as female, I feel just as femme as always.

I wonder: If gender standards are just set

around clothing, appearance and demeanour, then what even is gender anyway?

Society puts some very strange expectations on people about how they are to express their gender identities. As some of the dissonance between ideals and actual life are revealed, it becomes clearer that bodies are strange and often uncomfortable things to live in.

We're gross. We see ourselves in certain ways, and other people see us differently. People make assumptions about us based on trivial aspects of our bodies, such as our presumed gender or skin colour. It can all be so complicated just to feel like a whole and coherent person.

I hope this discomfort is a sign that we

are learning something. I hope that the uncertainty we feel around our assumptions can help us to see each other as a little more human.

For the time being, we can't escape the bodies we exist in, so we might as well learn to live in them in a way that works for us. There will always be a dissonance between how we see ourselves and how others see us. Maybe opening up to difference and complexity won't make everyone like each other, but maybe it can edge us a little closer to something like compassion.

Jase Falk is a trans woman, student and writer from Winnipeg.



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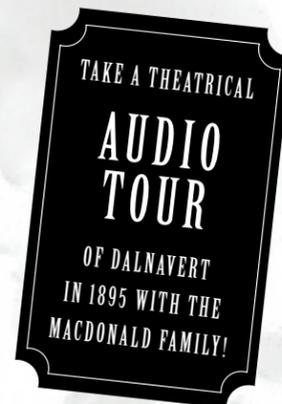
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AMERICANS MIGHT THINK WE ARE NICE

Untangling Canada's colonial reputation

HALEY PAULS

VOLUNTEER

Recently, I travelled to Guatemala and Mexico. During my time there, I met a number of individuals who told me I was “a very nice Canadian girl,” who expressed concern for my safety and who asked why I didn't have a Canadian flag on my backpack.

Debunking skewed perceptions of Canada is a daunting task that I attempted only about half the times I had the opportunity.

I flew to Guatemala on Feb. 11, only a few days after Gerald Stanley, the farmer from Saskatchewan charged with the murder of a young Indigenous man, Colten Boushie, was acquitted of all charges.

I spent most of my time on my first layover scanning different social media platforms for reactions on the verdict, then made my way through a number of articles discussing the murder and the trial in great detail.

I was most disturbed by my discovery that the Saskatchewan Association of Rural Municipalities (SARM) voted, in their 2017 annual convention, “for expanded ‘rights and justification’ for concerned property owners dealing with ‘out of control’ rural crime,” a vote indicative of the intensifying rhetoric in Canada that says you should be able to shoot a gun to protect your property.

Postmedia columnist Doug Cuthland wrote last summer, “In Saskatchewan, rural crime is a dog-whistle term that means aboriginal people.”

Many people I know commended my choice not to travel in the United States (*It's just not the kind of place I'd want to be right now, with the political climate like that ... good choice*) before I left, but after a day of reading too many comments sections on articles about Stanley's acquittal, I was hit, not for the first time, with the number of similarities between Canada and the States.

Sometimes it's easy to allow perceptions of American social and political instability to translate into a false sense of safety in Canada. However, as exemplified by Stanley's trial, Canadian legal systems tend to value property and ownership over the lives of minority groups, just like in the States.

When I landed in Guatemala, I was forced to confront not only my privilege, but also a number of conversations that threw my internal monologue for a serious loop. I began to notice how terms like “vibes” and “chill” and “nice” were frequently used in conversations about Canada, and how when people started to talk about the United States, things almost always became heated, and dialogue turned political.

In Winnipeg, working in North Point Douglas at a non-profit, living downtown and generally existing in spaces where the impact of residential schools, systemic abuse and poverty are visibly apparent, I am forced, daily, to confront the ways that the Canadian government is failing Indigenous people.



ILLUSTRATION BY GABRIELLE FUNK

Events like the conclusion of the Tina Fontaine trial a few weeks after Stanley's, and, more recently, Brian Pallister's rejection of the Hydro deal with the Manitoba Metis Federation are indicators that Canadian political and judicial systems are organized to cater to rich, white, male capitalist bodies. They show that the concerns of minority groups (particularly Indigenous women and youth) and concerns about the environment will continue to be ignored while these systems prevail.

But how is an outsider, for whom Canada is a week-long stint in Montreal's Mile End or Toronto's Kensington Market supposed to have any idea about its “darker side?”

The perceptions I encountered did not only imply that there is a lot of misinformation about what goes on “back home,” but also that Canada's neocolonial role in the global economy is being seriously overlooked.

Canada has a very bloody history in Guatemala, which can be traced back to the Guatemalan Civil War, when the Canadian International Nickel Company (INCO) negotiated with the Guatemalan government for the creation and control of El Estor Nickel Mine, a project that resulted in the forcible eviction of Indigenous people from the region, with death rates somewhere between 3,000 and 6,000 people.

Canadian companies make up about 50 to 70 per cent of the mining activities in Guatemala, and currently there are a number of active charges of human rights violations against these companies associated with the dispossession of Indigenous peoples' land.

In Guatemala, when talking about Canada with travellers I met, I often found myself sitting there, exasperated, thinking that they would probably get a much more informative answer about “Canadian ethics” if they went and talked to some locals.

Canada has continued the tradition of seizing control of Indigenous land for capital gain well into the 21st century, both domestically and internationally, and continues to espouse reconciliation and decolonization on a conditional basis – that is, only when it is convenient for capitalist purposes.

Why is it, then, that in conversations between settlers from different countries (like the United States and Australia) Canada is so often framed as the harmless, socialist, younger sibling of other settler colonial states?

One of the strangest encounters I had on this trip was with a man from Ohio. I approached him during the last layover on my way home, in Atlanta, to ask if he would wake me up for my flight, since I had lost my phone in Mexico.

After agreeing to wake me up, he engaged me in an uncomfortably personal and political questionnaire.

The most memorable part of this interview was when he asked me what it was like “to live in a socialist country.” (*“I mean, 'cause here, in America, we own the land. It's ours. But up there, the queen owns your house, right? Nothing's really yours. I just wonder, how does that make you feel?”*), and chalked my fumbled response up to be related to some sort of national disposition (*“Canadians are so nice, I guess you guys don't really care. In*

America, it's really important to us that we conquered this place and that it's ours.)

I'm not quoting him here to draw attention to the absurdity of his statements. What he said to me is probably indicative of some larger cultural narrative about Canada: Canadians are nice.

Canadians are seen as English and French (Indigenous people are usually absent in this narrative). Canada isn't *really* colonial like the United States, because it didn't monopolize the slave trade the same way, and we don't have gun rights.

Canadian Prime Minister Justin Trudeau has a cute Instagram where he makes “happy pride” posts. We don't hate Mexico. In fact, we let our daughters travel there. We have free healthcare. How nice.

When, and how, can we begin to complicate this narrative? When can the Canadian nation state begin to be held internationally responsible, both politically and culturally, for its actions?

How can critical conversations that question the foundations of settler-nationhood and identity begin to materialize, so instead of asking Canadians what it's like to “be so nice,” people begin to ask (and Canadians begin to ask themselves): what does it mean to be internationally recognized as “Canadian?” What does this assume? And whom does this exclude?

Haley Pauls is a graduate of the University of Winnipeg Honours English Program. Accordingly, she currently has three jobs, two of which are completely unrelated to her area of study. For better or worse, she has given in and is heading back into academia in the fall.

COMMENTS



COTTAGE CLASS

What waterfront access says about belonging

DUNJA KOVACEVIC

COMMENTS EDITOR

 @BILDUNGSROMANC3

Whenever I go out to my parents' cabin at Bel-Air, Man., I make a point of accessing the water directly from my aunt and uncle's cabin, which is a waterfront property a couple of doors down, by way of the staircase they've constructed leading down to the rocky beach.

For years, I refused out of pride, choosing instead the public path next to them, which, over time, has so eroded it now boasts a sign cautioning folks to use the path "at their own risk."

The public path for non-waterfront properties washes away every winter and grows treacherous during transitional seasons. So, I now use my aunt's without hesitation. Many of the surrounding neighbours are, like them, doctors or professionals whose dwellings sit unused for months anyway.

The beach is usually empty, and I make a game of hopping the rocks as far as I can manage it, evaluating the cabins that peek out from manicured lots I could never afford. I began this ritual when my parents purchased the land the summer I turned 18.

While they filled albums documenting that strip of dirt as it took shape, and the labour required in order for it to do so, my brother and I would escape to the water, pout, resent their good intentions and being implicated in them.

I still don't see many people, but I sometimes sit on the empty adirondack chairs at the edge of these properties, imagining a life where this is my routine. A cup of coffee, a worn paperback, this view.

I've been escaping into other worlds, on the page (or in my head), since I was a small child who yammered in gibberish that I imagined was English, fantasizing about growing up with my cousins in Canada. I didn't yet realize that life looked very different for different people



ILLUSTRATION BY GABRIELLE FUNK

in Canada, and it was cottage culture, in particular, that threw these disparities into sharp relief.

As new immigrants, my parents worked three jobs apiece and attended night school, cobbling together enough money for a downpayment. During that time, in elementary school, I somehow befriended the daughter of a prominent Winnipeg family. For a short time, I experienced the perks of this proximity to privilege, culminating in a trip to her family cottage(s) at Victoria Beach.

I no longer remember the specific details of what we did that weekend, what we ate or even what the cabin looked like, though I imagine it now intentionally sparse in that Pinterest sort of way, with white-

washed wood. What remains was how I *felt* around these elegant Targaryen-blond people – that stab of longing and envy I experienced, not for the last time, when I rubbed up against the limitations of my position and experience.

These were polite people with soft voices. Everything was provided: all of the things I forgot or didn't know to pack, having never been a guest at a cabin before. I likely came home raving about how wonderful it was, which I suspect might have influenced my parents' decision to rent cabins nearly every summer until they could afford their own.

My next visit to Victoria Beach came in middle school, again at the invitation of another friend to her grandfather's cabin.

This place was decidedly more rustic, finished in wood, housing a collection of antique farming implements. Upstairs, there was a large bedroom with bunkbeds built directly into the wall, for all of the grandchildren to sleep, in Von Trapp family fashion.

Over lunch, my friend, in some misguided attempt to forge a connection told her grandfather, a German immigrant, that I, too, was an immigrant, from the former Yugoslavia. At that, he glanced up at me, eating soup, and said: *I can tell. She eats like one of them.*

After that, I was only offered the cheap tea.

Read the extended version of this piece at uniter.ca.



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Crying doesn't have to be a spectacle

CALLIE LUGOSI  @CALLIELUGOSI

STAFF PHOTOGRAPHER/ONLINE CONTENT COORDINATOR

Breaking down in front of a boss, many moons ago, was the beginning of the end of my time at my job. My hours were cut, and I was eventually phased out of my position.

Openly crying in public can be perceived as a sign of weakness. Attitudes surrounding crying in the workplace are generally negative, or treated as though the crier needs to go home for the day.

As if crying is an illness.

My boss saw me cry and refused to accept that I didn't owe her an explanation. I was pressured to open up to her about a recent sexual assault, struggles with mental illness and losing a loved one.

Tearing up in public doesn't mean that the crier has something on their chest that they need to share with others. It means they're crying because that's what humans do. Pressuring someone to explain why they're crying can open wounds that they might not be ready to share.

If my display of emotion had been considered normal, my boss would've left

me to collect myself; she wouldn't have demanded an explanation or justification. If I was given space and allowed five minutes to cry in the back room, I feel like things would have played out differently.

Instead, I came away from that experience feeling that my emotional expression was wrong, something to be punished for. It also stripped away my autonomy over my own feelings. During that time, I forgot that my emotions are my responsibility and mine to share if I so choose.

Even though tears are among the most basic of biological responses, they come with their own societal baggage.

Toxic masculine attitudes equate the act of crying with being effeminate or feminine, or simply "emotional" - as though there isn't a never-ending range of emotions.

When women-aligned people cry in public, they're often seen as hysterical or unable to control themselves, and as a

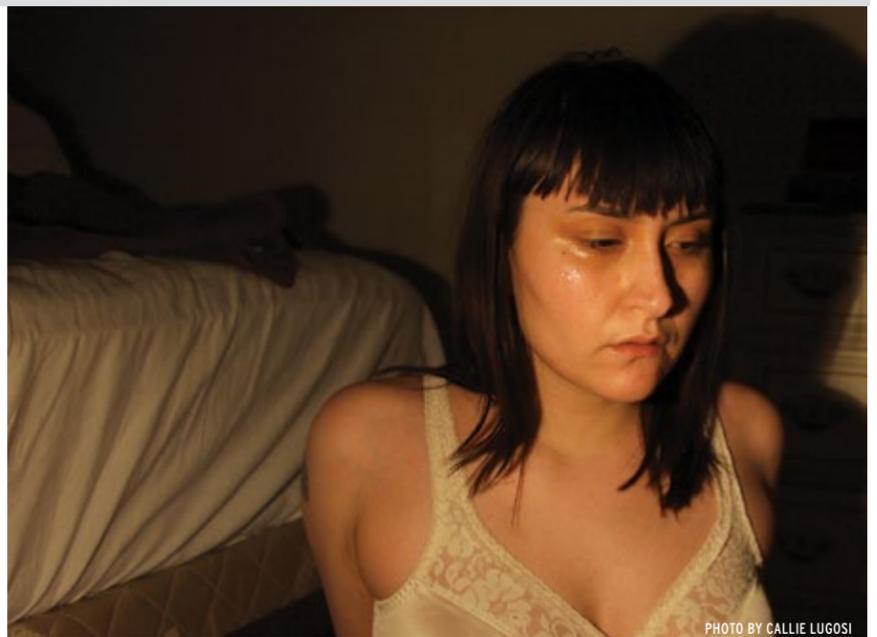


PHOTO BY CALLIE LUGOSI

result are commonly perceived as unprofessional, unqualified or manipulative.

But, if people are only meant to cry where no one can see us, we really have to get onto inventing a kind of magic that protects us from all the bad things that happen to us every day while we're out, trying to get shit done.

When I got the call that my grandmother had died, I was standing at a busy corner in the Exchange District. My knees buckled and, within half a second, I crumpled on the cobblestone, inconsolable.

Through tears, I noticed two hip dads looking at me. One of them yelled, asking if I needed anything.

When I declined, they said "be well" and continued on their way. These two

men, much to my surprise, handled a crying stranger just as one should: they let me cry.

I ache for a world that lets people cry - with no worry of seeming unprofessional, free from misogynist or toxic masculine influence, with no pressure to open up.

But, until we get there, let the waterworks flow free. You're only human. If your tears aren't well received, cry harder - cry hard enough to drown out whoever disapproves.

Callie Lugosi is a photographer and sometimes writer. The things that make them cry the most are dance competition shows and the month of February.

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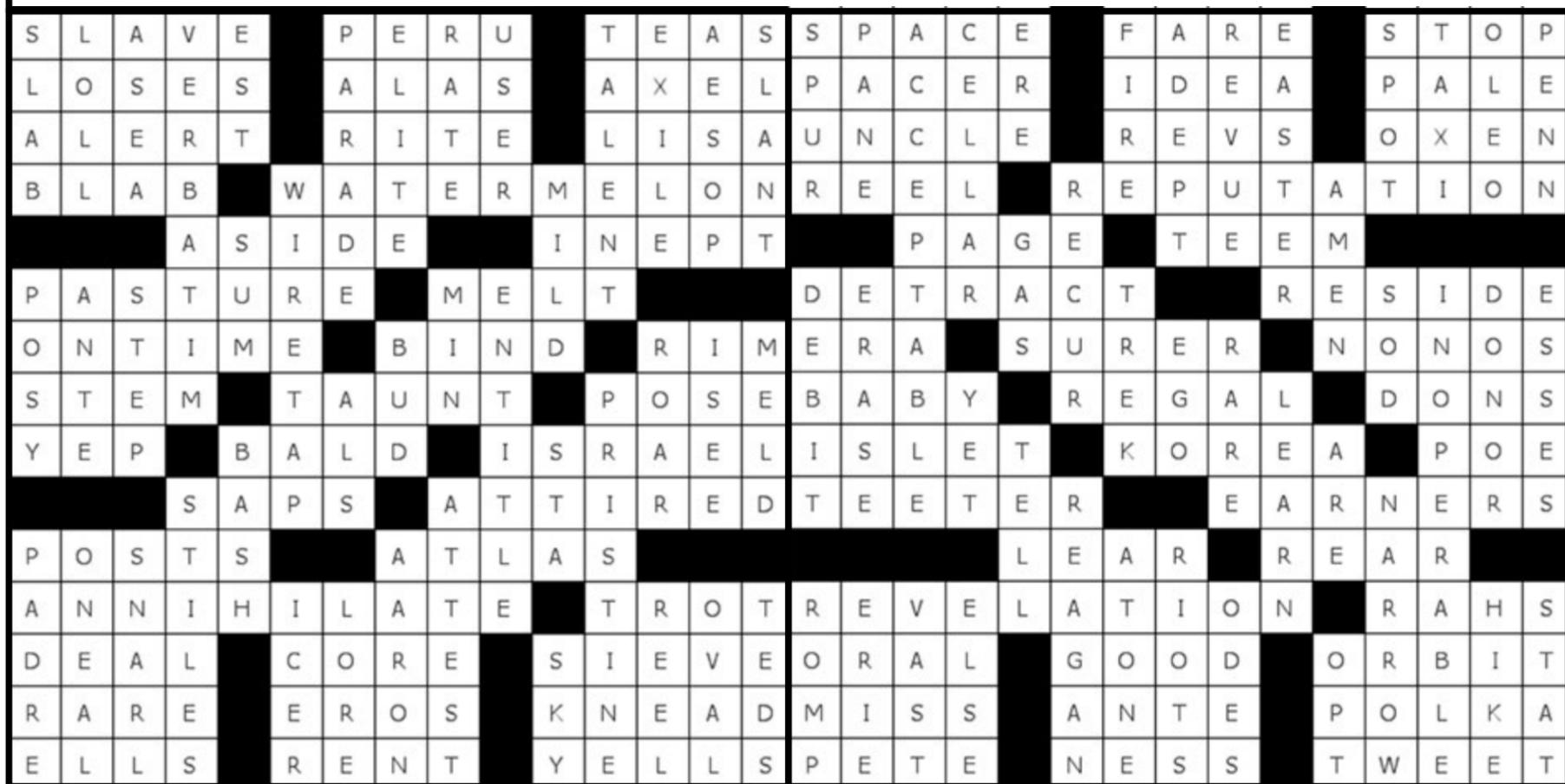
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For a nomination form, go to uwinnipeg.ca/awards and click on "In-Course Awards (current students)." Deadline: Mon., Apr. 16, 2018 at 5:30 p.m. in Student Central

2018 Spring/Summer General Bursary

Students enrolling in spring/summer courses with financial need should apply for our Spring/Summer General Bursary. An application will be available on the Awards and Financial Aid website at uwinnipeg.ca/awards in mid-April.

CAREER SERVICES

Future Women in Law Enforcement

The Winnipeg Police Service, Royal Canadian Mounted Police, and Canada Border Services Agency will be hosting this two-day workshop on May 4 & 5, 2018 at Winnipeg Police Service Headquarters.

To apply, please visit the Winnipeg Police Service's website: <http://www.winnipeg.ca/police/>.

GRADUATE STUDIES

"Student Planning" for students in the Faculty of Graduate Studies will be launched in early May, 2018. To learn more about this great new tool for program

planning and online registration, Graduate Studies students are invited to attend an Information Session:

Thurs., Apr. 26, 2018
1:00 - 2:00 pm
Room 1C16A

SPRING TERM REGISTRATION

Open registration continues. See all the courses being offered between May - August in the Spring Term Timetable at uwinnipeg.ca/timetable, or in WebAdvisor/Student Planning.

Spring Term starts on May 1, 2018.

For more information, please see uwinnipeg.ca/registration and go to "Registration Process-Spring Term."

Spring Term 2018 Fees

All fees for all Spring Term (U2017S) courses between May-August are due May 1, 2018 - regardless of the start date of the course.

Pay the easy way - online through your bank's website!

1. Log on to your bank's website and go to the bill payment section
2. Add The University of Winnipeg as a bill payee
3. Use your seven-digit student number as the account number

There will be no additional fees if you pay this way.

Wait Lists

If you've placed your name on a wait list for a course section that is full, please continue to check your UWinnipeg Webmail account regularly as this is the only way you will be notified if an open seat

becomes available. Mondays and Thursdays are the best days to check.

Upon notification, you will have three (3) days or 72 hours from the date/time stamped on the email to claim your reserved seat. Don't miss out - claim it right away!

Also: Check Your UWinnipeg Webmail every day for updates on course changes and cancellations, as well as new labs and sections.

STUDENT CENTRAL

Exams

The Examination Period is Apr. 9-21, 2018.

Exam locations can change, so remember to check the "Daily Exam Schedule" on the website the day before each of your exams. Go to uwinnipeg.ca/registration and click on "Exam Schedules."

Grades for Winter Term

Grades for Winter Term 2018 will be available on WebAdvisor, tentatively on May 14, 2018.

Locker Rentals

Winter Term: Students who rented a locker for the Winter Term 2018 must clear it out by Apr. 21, 2018. All lockers must be emptied and locks removed.

Spring Term: Students must be registered for Spring Term 2018 classes first, in order to be eligible to rent a locker. For details and to sign up for a locker online, please see uwinnipeg.ca/lockers.

Registration for Fall 2018 & Winter 2019

Tiered registration dates/times will be emailed to students' Webmail accounts by June 8, 2018.

Tax Receipts

T2202a tuition tax receipts for 2017 are posted on WebAdvisor. Click on the link "View My T2202a Information" and then select the tax year.

Changes to SC Hours in April

Fri., Apr. 20 - open 9:00 am
Thurs., Apr. 26 - closed 8:45 am - 12:15 pm

STUDENT WELLNESS

Addictions Counselling

A counsellor from the Addictions Foundation of Manitoba is at the Student Wellness Centre on Fridays from 12:30-4:00 p.m. to provide counselling services to students specific to alcohol, drug, or gambling-related concerns. Drop in, or make an appointment at 204.988.7611. The Student Wellness Centre is located on the first floor of the Duckworth Centre.

For more information, please visit: uwinnipeg.ca/student-wellness

Mindfulness Meditation

All are welcome to the FREE Mindfulness Meditation Drop-In Sessions held every Monday and Thursday until the end of April; then every Wednesday from May 2 to June 13, 2018. All sessions are 12:30 to 1:00 pm in the Bryce Hall Chapel.

UWINNIPEG ON THE GO

Check out the new mobile app, "Ellucian GO." This FREE app makes it easy to connect to UWinnipeg, register for courses, and view your schedule, grades and account balance. For information and instructions, please see: uwinnipeg.ca/go

THIS IS THE SIXTH TIME YOU'VE BEEN IN MY OFFICE THIS WEEK ALONE.

TARDINESS, BACK-TALKING, AND NOW PUBLIC VANDALISM ...

YOUR PARENTS AND I...

...HAVE BEEN DISCUSSING A NEW COURSE OF ACTION

IT'S GETTING TO THE POINT WHERE I'M NOT SURE WHAT TO DO WITH YOU ANYMORE. OUR SCHOOL HAS A REPUTATION TO UPHOLD, AND I FEEL LIKE DISCIPLINE DOESN'T WORK WITH YOU ANYMORE.

THIS IS BASICALLY A SUMMARY OF THE LAST 5 YEARS OF MY LIFE. I'M 17 NOW, FOR REFERENCE.

LOOKING BACK, A LOT OF IT WAS JUVENILE STUFF, EMBARRASSING TO THINK ABOUT REALLY, BUT I CAN'T BLAME MYSELF FOR ACTING THE WAY I DID AT THAT TIME. YOU MIGHT HAVE DONE THE SAME THING IF YOU WERE AWARE OF THE INVISIBLE WALLS THAT BLOCKED YOU FROM THE REST OF THE WORLD.

THE WALLS AT SCHOOL...

THE WALLS AT HOME...

THE WALLS INSIDE MYSELF

TO BE CONTINUED...



WE'LL BE HIRING FOR FALL

If you have a passion for community news, visit uniter.ca/jobs after April 19 for all our fall openings.

■ SCHUMANN



2 BEDROOM CONVERTED LOFT CONDOMINIUMS



LAST CHANCE TO BUY AT DISTRICT

District's final loft conversion at 139 Market is now 85% sold out, with all available loft condos now available for private tours. This is an excellent chance to get to walk through and preview your dream loft suite before you buy, with fully furnished options available. Available suites range in size from 621 - 839 square feet, and are priced from \$191,999 - \$259,900 including GST and offer immediate possessions.

All residents can enjoy use of the incredible common amenities at District. Bask in the sun on the common rooftop terrace, cozy up in the lounge to host, study, or challenge your new neighbours to a game of pool, and work up a sweat in the residents' exclusive, fully air-conditioned gym. This is District living.

139 MARKET ALMOST SOLD OUT

Contact Viktoria Fazekas at 204.250.7711 or Michael Dubiensi at 204.981.4101 | RE/MAX professionals

DISTRICT@QUALICO.COM | DISTRICTCONDOS.CA



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