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SPECIAL DOCUMENT: Aboriginal Peoples

INTERCOM

Respect
Humane
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The Correctional Service of Canada, as part of the criminal justice system and respecting the rule of law, contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure and humane control.

Canada

Fall is here : Take a bite and enjoy every moment!

Your editorial committee

Features

Articles

Intercom

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Editorial
by the Deputy Commissioner

Enhancing our ability to intervene effectively

Denis Méthé

As you read these words, the new organizational structure of our institutions will have been put in place and we will be agreeing on the final adjustments needed before starting the new security personnel deployment. No sooner will these changes have completed than the discussions will start on the possible impacts of the recommendations of the correctional services review panel set up by the government last spring.

All of these changes stem from one source: our commitment to become a more effective as a correctional system. CSC has continually strived to achieve this objective, as indicated by our five organizational priorities:

- Safe transition of offenders into the community;
- Safety and security for staff and offenders in our institutions;
- Enhanced capacities to provide effective interventions for First Nations, Métis and Inuit offenders;
- Improved capacities to address mental health needs of offenders; and
- Strengthening management practices.

At the end of the 2006-07 fiscal year, I was pleased and proud to find the Quebec Region staff as determined as ever to enhance its ability to work effectively. Our corporate results are excellent and, in many respects, indicate significant improvement in areas where progress was needed.

The current issue of Intercom has a special feature on Aboriginal people. Aboriginal offenders continue to be over-represented throughout the whole criminal justice system and to have higher rates of recidivism while under CSC supervision in the community. Our statistics speak for themselves and we must admit that we need to increase our ability to intervene effectively with First Nations, Métis and Inuit offenders.

This special feature was prepared in collaboration with a committee of Aboriginal experts from CSC. It provides useful information to enhance your awareness and understanding of the Aboriginal culture with an aim to improve our ability to provide them with intervention. It also lists practically everything that currently exists in terms of programs and services for this portion of the Quebec Region's inmate population.

I invite you to read this interesting issue of Intercom and to keep it so you can refer to the special feature entitled "The Aboriginal Peoples."

Lastly, we consider it important to note that, on July 25, we remembered a tragic event — the loss of three employees who were killed in the line of duty during the riot that took place at Archambault Institution on July 25, 1982.

On behalf of the Correctional Service of Canada's Quebec Region, I would like to express my sympathy and utmost respect for the victims' families, as well as the many people who remain deeply affected by this tragedy to this day.

CSC and its partners jointly organize the 2007 Forum jeunesse régional

Jocelyne Simon, Community Engagement Officer • Metropolitan Montreal District

The 2007 regional youth forum held in Montreal last March 28 was organized by the Metropolitan-Montreal District in cooperation with our partners, Lifeline, the Quebec Ministère de l'Immigration et des communautés culturelles (MICC), the City of Montreal, the RDP Team and the Carrefour de lutte au décrochage scolaire.

More than 60 young people from the Pointe-de-l'Île school board in Montreal answered the call. From different neighbourhoods, schools and communities these young people gathered to meet and discuss the following topics: **success at school, safety in schools and in the community, as well as solving differences peacefully and cultural diversity.**

Several politicians representing provincial, municipal and school board jurisdictions joined school employees, teachers and principals to listen and guide the young people through the process. Approximately 20 recommendations were made by the young people on action likely to improve the quality of life at school and in the community.

Testimonials by Daniel Benson, a LifeLine representative, and Stéphane Pinel, speaker and trainer for the Posivision agency, made a deep impression on the young audience and encouraged them to keep a positive attitude.

In short, the day raised awareness among participants about the consequences of dropping out of school, crime prevention, conflict resolution and cultural diversity. They also learned to develop ways of taking action on these issues and voicing their opinions to the elected officials, school administrators and community leaders in attendance.

Members of the Organizing Committee: Left to right: Carmelle Gadoury, Commissioner, Commission scolaire Pointe-de l'île, Jean Brisebois, La Fontaine MNA Political Attaché, Jocelyne Simon, Community Engagement Officer, Metropolitan Montreal District, and Sophie Lemire, Community Outreach Coordinator, Regional Headquarters.

The activity also helped advance **motivational efforts, keep a dialogue going and encourage networking among the various partners.**

Citizens' Advisory Committees (CAC) at CSC: Revisiting our partnership

SOPHIE LEMIRE, REGIONAL COMMUNITY LIAISON COORDINATOR • REGIONAL HEADQUARTERS

There are more than 125 members of Citizens' Advisory Committees (CAC) working in penitentiaries and parole offices in the Quebec Region.

A little background...

Since their inception in 1965, Citizens' Advisory Committees (CACs) have reflected the interest of citizens in contributing to the quality of the federal correctional services and programs.

Historically, CACs dealt with specific problems in federal institutions but they were given a broader mandate following the release of the MacGuigan Report in 1977. This report, which stemmed from findings of investigations into some serious incidents that had taken place, stated the need for community representatives who could monitor and evaluate correctional policies and procedures.

Gradually, CACs were set up regionally and nationally. They formed their first National Executive Committee in 1979 and adopted a constitution and clear objectives. They are recognized in the Corrections and Conditional Release Act (CCRA) and their activities are governed by Commissioner's Directive (CD) 023.

Who are they? What do they do?

They are men and women from all types of background who represent many different communities. They are accredited by the Regional Deputy Commissioner at the recommendation of Wardens and District Directors. However, according to a study done by CSC in 20041: "The CAC membership profile differs from that of the general Canadian population. Specifically, CAC members are older, more likely to be married or in a common-law relationship, less likely to be of a visible minority group, more educated, and have higher incomes than Canadians in general."

CAC members can enter and move around CSC facilities freely, as allowed by their security classification and any security restrictions in place at the time. They have access to offenders, staff and senior management, and build bridges with all these groups and with the community.

They observe, advise CSC and liaise with the outside world and must do so impartially. They are governed by a code of ethics and must comply with CSC safety standards; if

Roger Dessureault has been an active member of the Donnacona CAC since 1995. He was Regional Vice-Chair until being appointed Chair of the CAC Regional Executive in October 2006.

Roger has been involved in volunteer work in his community for many years. Whether acting as president of a banking institution, secretary at a golf club or director of any number of different associations, volunteering is part of his life. As he says so often: "Volunteering is important and always appreciated."

Roger received a certificate of recognition from CSC in 2003 for his outstanding contribution to Citizens' Advisory Committees; the award was presented by Reverend Pierre Allard.

He believes that offender reintegration is very important and that a well-informed community will be more cooperative in this regard.

Welcome Mr. Dessureault!

1 Citizens' Advisory Committees in Canada, CSC, June 2004.

THANK YOU

We would like to thank outgoing CAC Regional Chair, Maurice Lavallée. Maurice has been a member of the Joliette CAC since 1994. He guided the CAC Regional Committee from 2000 to 2006, and was National Vice-Chair for the last three years of his term.

He was particularly well known for his involvement in consultation issues, training new members and the constitution of CACs. He strongly encouraged CSC to create a recognition award for CACs, and their very own logo.

Thank you Mr. Lavallée!

Quebec Region – Chairs
1993 -1995: Cécile Charlebois
1995 -2000: José Gariépy
2000 - 2006: Maurice Lavallée
2006 - ... : Roger Dessureault

they are unable to do so, their membership card may be withdrawn by CSC. Their questions and actions must promote the common interest, not individual interests.

Local committees and the Regional Executive meet every six weeks on average while the National Executive meets at least five times a year. These committees have a constitution that governs their administrative operations, and they issue an annual report of their activities, which is released in the fall.

» My opinion...

As the person responsible for CAC matters for many years, I think this is a good time to think about the role and contribution of CACs in light of the challenges we face today.

First, having been closely associated with many CAC members, I think it is important to recognize that they are active people, committed to CSC and their community. They are concerned about public safety and offender reintegration into the community. As for their position in regard to CSC operations, according the 2004 study already mentioned: "Overall, CAC members possess positive attitudes toward offenders, support the rehabilitation of offenders, and are neutral about the use of deterrence for offenders (that is, are neither completely for nor completely against the use of punishment). Therefore, CAC members generally perceive offenders to be like average citizens, capable of positive change and reintegration into society. In addition, CAC members have fairly positive views about the criminal justice system compared with the Canadian population in general. However, they are more pessimistic than Canadians in general about the system's ability to provide swift justice and help victims."

These individuals, who are often very close to professional, political and community groups, can become true agents of change and support CSC's objectives in their respective communities. They value the professionalism of the work done by CSC employees and, as citizens with the privilege of witnessing it first-hand, they can talk about it, particularly in information sessions and awareness activities.

CAC members form a special link between CSC and the community. They bring the community's concerns into our units. They not only share with us their perceptions about social concerns, the limits of community tolerance and social activism, they also take our concerns about public safety and offender reintegration back to their communities.

CAC members can also act as agents of change within CSC itself since their mandate is to advise the organization about its activities, programs and policies with a view to improving correctional practices. We may find this aspect of their mandate uncomfortable since they sometimes share opinions or take positions that require CSC to rethink how it does things. Obviously, they must make sure they are familiar with and understand CSC operations – which is why it is important to give them adequate training about what we do. Their criticism must always be constructive and promote the organization's overall well-being and results in terms of public safety.

What are their biggest challenges? Individually, they must remain impartial while maintaining a partnership with CSC and must not exceed their mandate to benefit personal interests.

As a group, their first challenge is to agree among themselves and with CSC representatives about specific objectives with the aim of achieving concrete results related to current

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issues for CSC such as Aboriginals, mental health and victims. Once they achieve consensus, they have the challenge of communicating effectively with CSC representatives, particularly through management tools showing the progress of their work.

» Revisiting our partnership relationship

Again according to the 2004 study, CAC members feel appreciated as volunteers at CSC and believe their work is valuable. However, they think this work would be improved by better communication between the various CACs and with CSC representatives.

Therefore, we might ask ourselves if, as an organization, we communicate our expectations properly to CAC members? Do we know how to make the most effective use of these human resources at our disposal? Conversely, do CACs really help CSC and its representatives to think "outside the box" and create those links with the community that are needed to make progress on basic issues?

These are fundamental questions that make us realize that the CSC/CAC partnership should be reevaluated, rethought. Which raises more questions: Should this partnership be renewed by merging some committees? By keeping the committees in the parole offices or by redefining their role? Do we need to improve communication between management and committee chairs, between the different committees? Do CACs need greater autonomy or better supervision?

Over the past thirty years, CACs have been an entity linked to CSC by a legally created partnership. The desire to establish a common goal and work together to achieve it remains a constant challenge.

The concern about transparency between penitentiaries and the community, which was the reason CACs were created, seems less crucial today than the current need to build concrete liaison mechanisms between CSC and the community to deal with parolees who have many problems, especially mental health. From this viewpoint, the role of CACs in parole offices in particular must be rethought.

The time is right to revitalize the CSC/CAC partnership. We now have some new members on the senior management team, new CAC chairs and a new Regional Chair, Roger Dessureault, who undertook to pursue the thinking initiated in this regard at the last annual meeting of local chairs.

The Regional Management Committee also recognized the need to continue thinking along these lines during a recent discussion.

Employees can also contribute to this process through their unit managers or directly to members of their local CAC.

Together, without discarding that part of the CAC mandate stemming from the need to ensure healthy transparency in the penitentiaries, we can and must make the effort to clearly identify the need for harmonization between CSC services and community services, and work in partnership with CACs to create better liaison mechanisms.

Quebec Region thanks its volunteers

Carolina Soulié, Regional Advisor, Offender Reintegration • Regional Headquarters, Quebec Region

To underscore the generous contribution of volunteers to its activities, Quebec Region organized a ceremony at Staff College last April 25.

The Regional Deputy Commissioner, Denis Méthé, paid tribute to six volunteers active in the Quebec correctional system and handed the "Regional Volunteer 2007 Award" to Rita Larade, who has made an especially noteworthy contribution for the past 30 years.

Chaplains and inmates have nothing but praise for her. She visits penitentiaries several times a week to listen to and support them. She also makes a generous contribution to the chaplainry services. For the pat 10 years, Ms. Larade has kept the books for the Corporation Entrée libre, which helps inmates and former inmates, especially those looking for work and housing. "Her generosity and open-mindedness, her sustained commitment and excellent listening skills are among the personal qualities we hear in tributes to her by inmates and CSC staff."

The "Regional Volunteer Award" is a tangible sign of appreciation for the contributions of volunteers to the CSC Mission. It affords our organization an opportunity to recognize their outstanding contribution to the correctional process. The Award is given every year to a volunteer whose dedication and compassion, two qualities required to help inmates in their reintegration process, are an example to follow.

Each year, over 2,000 volunteers in Quebec Region generously donate their time. What kinds of things do they do? The write and visit inmates, accompany them for community activities, help them with their schoolwork, organize spiritual or religious activities. They also create opportunities for discussion, organize sporting events or allow them an outlet for their artistic talents in fields as varied as painting, crafts and literature. Volunteers provide important moral support to many inmates serving long sentences.

Ms. Larade receives the "2007 Regional Volunteer Award" from Regional Deputy Commissioner Denis Méthé.

While supporting the programs and services provided by CSC, volunteers also serve as positive role models for offenders. They participate in the correctional process by giving it their personal touch, compassion and humanity. They share their wealth of experience and enlightened vision of the correctional system with offenders.

More and more, volunteer activities are a key component of CSC operations and increasingly vital. We must work together to rise to the organizational challenges of including them and continuing to acknowledge their vital contribution to our Mission. We must continue to improve the coordination of volunteer resources and the activities they allow us to provide to the inmate population.

The 6 nominees for the "2007 Regional Volunteer Award," Quebec Region, with Ms. Larade's husband and the Regional Deputy Commissioner of Quebec.
Left to right: Brother Denis Gilbert; Brian McDonough; Paul Mignault (Ms. Larade's husband); Rita Larade; Denis Méthé; Karine Dubois; Gilles Murray; Michel Munger.

25 years and CSC Remembers

DIANE SAUVÉ, ASSISTANT WARDEN, MANAGEMENT SERVICES • ARCHAMBAULT INSTITUTION

On July 25, 1982, a riot broke out at Archambault Institution. On that day, Correctional Officer Denis Rivard, Correctional Supervisor Léandre Leblanc, and Senior Correctional Officer David Van Den Abele of the Correctional Service of Canada were killed in the line of duty.

In collaboration with the Quebec Region Communications Service, institutional management wished to commemorate this 25th anniversary at the Ste-Anne-des-Plaines parish church with a mass in memory of the employees who died while serving and in recognition of the courage they showed throughout their terrible ordeal.

Warden Benoit Boulerice thanked the family and friends of these deceased colleagues, employees of Archambault and other institutions as well as retired employees, for coming. Acting Deputy Commissioner Karol V. Prévost also attended the mass along with Wardens from Quebec Region and their delegates, the Regional Administrator of Security, André Courtemanche, and the Manager of Media Relations, Jean-Yves Roy.

Mr. Boulerice also praised the contribution of the honour guard led by Robert Pageau.

Special thoughts went out to the colleagues who survived and whose pain still lingers. Chaplain René Gagnon gave the mass with Father Urbain Momina of the Ste-Anne-des-Plaines parish and the Sainte-Anne choir.

The Correctional Service of Canada (CSC) organizes an employee awards ceremony

FRANCINE JOURDAIN, ACTING MANAGER, COMMUNICATIONS, PUBLICATIONS • REGIONAL HEADQUARTERS

Distinguished service medals were handed out at a ceremony last May 31 at the Château Royal on Boulevard Souvenir in Laval.

In all, 48 employees at the Sainte-Anne-des-Plaines and Laval Complexes, Metropolitan-Montreal District and East-West Quebec District, as well as Regional Headquarters, Staff College and F-32 received medals or bars underscoring 20 or 30 years of distinguished service with CSC from Regional Deputy Commissioner, Denis Méthé.

The ceremony was special because the honours paid were given exclusively to persons with at least 20 years of service with the Correctional Service of Canada, including 10 years with inmates at a Detention Centre or in a parole or probation service. The medal for distinguished service in the correctional field was created on June 11, 1984 when Her Majesty the Queen signed the letters patent.

Leclerc Institution
Denis Méthé, Raymond Maltais, Roger Ménard, André Dubuc, Claire Jutras, Lucie Lachapelle, Ginette Brault, Michèle St-Pierre, André Cadotte and Robert Poirier, Director.

Ste-Anne-des-Plaines Institution
Joyce Malone, Director, Alain Giguère, Daniel Roberge and Denis Méthé.

Each additional 10 years with the Correctional Service entitles recipients to a bar worn on the ribbon of the medal.

The medal is given by the Governor General of Canada and administered by the Chancellery of Canadian Orders and Decorations.

The medal is also handed out with a certificate signed by the Governor General commemorating the honour.

In a pleasantly decorated hall with a warm, friendly atmosphere, the ceremony was held with the Regional Deputy Commissioner, the Directors of the operational units and a num-

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Archambault Institution
Denis Méthé, Manon Riopel, Manon Dubord, Lucie Lampron, Jean-Pierre Lecault, Christian Kalinowski, René Asselin and Benoît Boulerice, Director.

Montée-St-François Institution
Denis Méthé, Jocelyn Gingras, Robert Demers, Alain Bullett, Yves Simard and Réjean Tremblay, Director.

East/West District
Denis Méthé, Jacques Brière, Bernard Gagné, Line Marois, André Lafleur and Raymond Lebeau, A/Director.

ber of guests in attendance. An honour guard added to the decorum.

At the end of the ceremony, all recipients and their guests entered the great hall adjoining the location of the ceremony to enjoy a few hors d'oeuvres and a beverage.

Congratulations to our 48 recipients!

Regional Headquarters
Denis Méthé, Lucie Trudel, Ginette Gendron and Chantal St-Pierre.

Staff College
Denis Méthé, Richard Barabé, Catherine Savard and Lucie Vallière, Director.

Regional Reception Centre
Denis Méthé, Jean-Luc Renaud, Serge Pelletier, Daniel Lasnier, Lili-Anne Jalbert, Guy Bolduc and Pierre Bergeron, A/Director.

Metropolitan-Montreal District
Martin J. van Ginhoven, A/Director, Guy Petit-Clair, Maryse Gameau, Gilles Duval, Ginette Couture, Gilles Boucher and Denis Méthé.

Federal Training Center
Michel Lafontaine, André John Gauthier, Richard Rolland, Michel Paquette, François Lagarde, A/Director and Denis Méthé.

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Anik reaches the peak of Kilimanjaro for sick kids

MARIE-FRANCE DESCHÂTELETS, CORRECTIONAL OFFICER II • LECLERC INSTITUTION

FONDS JOSÉE LAVIGUEUR — Opération Enfant Soleil® Des soins en premier

In January 2001, Anik Chagnon, Correctional Officer II at Leclerc Institution, discovered her love of the outdoors. After working as a fitness instructor for Énergie Cardio for more than 10 years, she is still a very athletic young woman.

Anik's introduction to the outdoors was gradual. It started with a trip to Jamaica in 2001, with her boyfriend Gino, also a Correctional Officer II, and she climbed Blue Mountain -- in her car. Later, from 2001 to 2003, Anik and Gino often went trekking (walking in the mountains), cycling or snowshoeing, and camped in every season.

With this experience to back them up, the couple decided in May 2003 to tour Cape Breton Island, the Madeline Islands and part of Prince Edward Island by bicycle. This three-week expedition ended with a climb up Mount Katadain, located in the US state of Maine.

In December 2003, during a trip to St. Lucia, Anik and Gino decided to hike up the Little Piton (a steep but not too high inactive volcano) in the jungle. A few months later, in October 2004, the couple trekked to the bottom of the Grand Canyon and back (a three day journey), stopping for a swim in the Colorado River.

In March 2005, they climbed Mount Sainte-Victoire, in the Verdon Gorges in southern France with Gino's two teenagers.

All of these adventure trips were designed to pave the way to a dream Gino had always kept in the back of his mind: to visit Mount Everest in Nepal and, who knows, maybe one day "touch the sky."

» Back then, Anik had her doubts

However, her curiosity got the better of her. She started reading countless articles and books and watching documentary films on Everest. She and Gino took winter camping and ice climbing courses. In April and May 2006, they achieved a mutual dream together to camp at the foot of Everest, at 5,364 meters (17,800 feet). The finished their trip by visiting Thailand before returning to Paris, France.

Behind Anik and Gino, we see the famous Khumbu Icefall, the most technically demanding and dangerous location on Everest.

When then returned, Anik and Gino immediately started planning their next climb: Mount Cotopaxie (5,897 meters – 19,342 feet) in Ecuador.

This time with the family along, they set out in November 2006, winding their way to the peak of the famous Cotopaxie. Unfortunately, with too few days to acclimatize themselves, the mountain got the better of them despite their valiant efforts. At 5,300 meters (17,384 feet), Anik decided to turn back. She described how difficult the decision was for her: **"I think that the hardest thing was to admit that I wouldn't make it. Me, the super fit girl full of willpower and determination, I couldn't get to the top of Cotopaxi. What a lesson in humility! At one point, there was only one solution: pray and ask my higher power what was best for me. The serenity to accept the things I cannot change (headache and pain), the courage to change what I can (go back down) and later, maybe, the wisdom to know the difference and the change it makes it me."**

In February 2007, Énergie Cardio asked Anik to attempt the highest peak in Africa, Mount Kilimanjaro, at a height of 5,895 meters or 19,340 feet, to raise money for the Fonds

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Josée Lavigueur / Opération Enfants Soleil. This organization helps children who are sick and invests in prevention programs through physical activity.

In addition to paying the cost of her trip, Anik had to raise $1,500 for the Fonds Josée Lavigueur.

She threw herself into the challenge body and soul. She organized fund-raising campaigns by selling toothbrushes, super aerobic workouts, and also collected donations from family, friends and coworkers amounting to $2,000. Why did she do it?

1. **I would have a mountain to climb;**
2. **Everything was organized. I didn't have to worry about anything (except working out);**
3. **It was a challenge I would have to do on my own (without my boyfriend). It would boost my self-confidence (I wanted to prove to myself that I could do big things even on my own);**
4. **A deep desire to thank heaven for my good health and give back a little of all that I've received (my eyes, arms, legs, heart and so on);**
5. **Since I'm not likely to have children at this point in my life, it was my way of sharing what I have with them and leaving behind a small trace of myself.**

At 8:30 (local time) on the morning of June 4, 2007, after three months of intensive training, Anik reaped the rewards of her hard labour.

Anik at the top of Kilimanjaro at 8:30 on the morning of June 4 with the lucky star (of Anik, Gino and the children).

» She reached the highest mountain peak in Africa, KILIMANJARO !

The climb was not smooth and easy. At times, Anik felt deeply discouraged, with splitting headaches and dizziness. She slept as she walked, so great was her exhaustion. She was even afraid that the guide would force her to turn back. At the same time, she knew that she could not ignore her symptoms.

At one point, she stopped, had a good cry, picked herself up and had a talk with herself. She thought about what her boyfriend, Gino, would tell her if he were there. She thought about the sick children would gladly take her place to suffer just one night rather than through the endless sessions of treatment. She also called on the higher power that had always helped her throughout her life. Then, Anik found the strength and courage to carry on, right to the peak.

Today, I am proud to have shared the story of this selfless gift by Anik, my colleague. Anik received a lot of support from her family, friends, co-workers and managers at Leclerc to help her achieve this major goal. She is extremely grateful to everyone who helped her. I should also mention that the support she received is a fitting match for the **generosity, strength, courage and determination** that Anik gives.

Congratulations Anik. We're proud of you!

The Kilimanjaro.

Joliette Celebrates its 10th Anniversary with a Reunion

JUDITH BOYER, TEAM LEADER • JOLIETTE INSTITUTION

Joliette Institution is celebrating its tenth anniversary this year.

To commemorate the event, a Reunion was organized for former and current employees on January 25, 2007. More than a hundred guests answered the invitation and arrived at the downtown Joliette reception centre for a glass of wine and a buffet.

To everyone's delight, those present included pioneers of the Institution, Marie-Andrée Cyrenne and Jean-Luc Gougeon, respectively Warden and Associate Warden at the time. Team Leaders Daniel Cournoyer, Sylvie Patenaude, Martine Savard and Anne-Marie Chartrand also reunited with their former employees. The Administrative Services and Health Care were also well represented.

Among the workers in attendance, we were pleased to see correctional staff who had participated in the first Correctional Training Program (CTP) back then reserved for institutional employees only, as well as the first behavioural counsellors who helped developed the mental health component.

It would be foolhardy to try to name all of the participants for fear of misrepresenting the role they played in Joliette's history! We would simply mention how much participants enjoyed seeing each other and talking together after so many years. It was a very pleasant and memorable evening.

Left to right: Sylva Marchessault, Jean-Luc Gougeon, Daniel Cournoyer, Marie-Andrée Cyrenne, Manon Chartrand, Sylvie Patenaude, Anne-Marie Chartrand and Martine Savard.

Left to right: Back: Julie Arsenault, Julie Dorais, Louise Lapierre, Annie Fontaine, Nancy Vadnais and Louise Laliberté.
Front: Marie-Claude Rondeau, Michèle Sigouin, Pierre Deslandes, Réjane Claerhout, Ginette Turcotte and Élyse Des Ruisseaux.

Medal ceremony at Joliette Institution

Sylvie Pronovost, Chief, Administration and Materiel Management • Joliette Institution

Last May 8, an official medal awards ceremony was held for distinguished service in the correctional field, held at Joliette Institution. Institutional managers invited Regional Deputy Commissioner Denis Méthé and several CSC public figures and partners to the event.

Among the CSC public figures, we would mention Sylvie Brunet-Lusignan, Acting Assistant Deputy Commissioner, Institutional Operations, Johanne Vallée, Deputy Commissioner, Women Offenders, Nancy Wrenshall, Warden, Fraser Valley Institution, Janet-Sue Hamilton, Warden, Edmonton Institution, Brinda Wilson-Dumuth, Warden, Grand Valley Institution, Claire McNab, Director, Okimaw Ohci House and Alfred Legère, Nova Institution Warden.

Current and former CSC staff members and a few partners also attended: Maurice Lavallée, Chairperson, Citizens' Advisory Committee, Jean-Marc Trudeau, Regional Director, NPB, Lise Bouthillier, Director, East-West Quebec and Daniel Mérineau who worked for many years as Deputy Warden and Acting Warden at Joliette Institution. Josianne Côté, France Bergeron and Marie-Claude Fagnan, UCCO-SACC, USGE and CAPE Union representatives were also present.

The families of recipients and institutional employees were also invited to the ceremony.

The presence of the CSC honour guard added to the pomp.

The ceremony underscored the excellent work of three institutional employees. Bars were awarded to Francine Gagnon for 30 years of distinguished service with CSC, and to Carole Ste-Marie and France Bergeron, each with 20 years of distinguished service with CSC.

Congratulations to our award winners!

Left to right: Denis Méthé, Francine Gagnon, and Loretta Mazzocchi, Warden, Joliette Institution.

Left to right: Denis Méthé, Francine Gagnon, Recipient of the bar for 30 years of service with CSC, France Bergeron and Carole Ste-Marie, recipients of the medal for 20 years of service with CSC and Loretta Mazzocchi, Warden.

Donnacona Institution celebrates its 20th anniversary

Josée Tremblay, A/Assistant Warden • Management Services

To help celebrate Donnacona Institution's 20th anniversary, management organized an awards ceremony to honour 105 guests. Various recipients, retired employees and their spouses and public figures attended the event at the Donnacona high school last December 4.

Public figures in attendance included Karol V. Prévost, Acting Regional Deputy Commissioner, Francine Boilard, political attaché for Jean-Pierre Soucy, MLA, Roger Dussault, representative of André Arthur, MP, André Marcoux, Mayor of Donnacona, Francine Bouchard, Director of Communications for the City of Donnacona, Raynald Martel, President of the local Citizens' Advisory Committee and three former wardens of Donnacona Institution: Yvon Deschênes (1986 to 1993), Michel Gilbert (1993 to 1997) and Claude Lemieux (1997 to 2003).

Many employees of the institution received bars (30 years), medals (20 years), and certificates for 25 years in the Public Service as well as retirement certificates (7). Among them, we would mention Richard Paquet and Paul Marcotte who received the peacekeeping medal.

Approximately 225 people attended the ceremony, followed by a cocktail party.

The City of Donnacona handed a souvenir mosaic to Pierre Laplante, Warden, to underscore their mutual cooperation.

Everyone who attended enjoyed the event and think back on it in fond memory.

Yvon Deschenes, Michel Gilbert, Claude Lemieux and Pierre Laplante.

Jean Girard, Karol V. Prévost, Acting Regional Deputy Commissioner and Pierre Laplante.

Viviane Mathieu, Karol V. Prévost, Acting Regional Deputy Commissioner and Pierre Laplante.

Maurice Morin and Karol V. Prévost, Acting Regional Deputy Commissioner.

Richard Paquet and Karol V. Prévost, Acting Regional Deputy Commissioner.

Marquis Nadeau, Céline Girard, Karol V. Prévost, Acting Regional Deputy Commissioner and Pierre Laplante.

Intensive Support Units (ISU): Peaceful surroundings

Mario Bergeron, Supervisor of an Intensive Support Unit • Cowansville Institution

On their admission to a federal penitentiary, approximately 80% of offenders exhibit some form of drug or alcohol abuse problem associated with their criminal behaviour.

Substance abuse is therefore a serious criminogenic factor. The Correctional Service of Canada (CSC) has developed new strategies for resolving substance abuse problems among offenders. Special residential units that help inmates live a drug-free lifestyle are one such strategy.

In the past few years, some correctional services, including Her Majesty's Prison Service in the United Kingdom, the South Australian Department of Correctional Services, the Netherlands' Department of Justice and many federal and state correctional facilities in the United States have created special units where drugs are not present. Commonly called "drug-free units," these units use drug-use suppression techniques and treatment programs to help offenders break free from their drug and alcohol habits

Creation of Intensive Support Units (ISU)

In February 2000, CSC launched a pilot project to create five Intensive Support Units (ISU), one in each region. These units incorporate special operating methods and programs, combined with case management services and existing programs. They are designed to provide inmates with a positive environment and are staffed by specially trained employees to reduce the presence of drugs and alcohol through searches, and detection testing at higher rates than provided by Canadian law.

In doing so, staff and inmates can coexist in a healthy, drug-free environment, while providing support to efforts by inmates to break free of their substance abuse problem. In 2002, with the success of these units, CSC decided to establish Intensive Support Units (ISU) on a larger scale.

Mario Bergeron, ISU Officer, checking ISU inmate urine samples.

The Intensive Support Unit is not a program and does not deliver treatment apart from what is available to all inmates. They operate in all CSC regions and are open to inmates with a substance abuse problem and others who want to live in surroundings free of drugs and the concomitant interpersonal problems.

Jonathan R really appreciates his experience in the ISU.

Admission criteria

Offenders must submit an application before they are admitted to the unit. They must also sign an agreement in which they promise not to use drugs, and agree to more frequent searches and drug detection testing, as well as the use of Ionscans and drug detection dogs. Offenders who have been proven to have engaged in drug-related activities are required to leave the unit. However, they may ask to return after thirty days.

Staff members are another important aspect of life in the ISU. Their role is to provide a positive environment and to actively work with offenders in helping them overcome their substance abuse problems. Peer support is another vital aspect of ISU activities.

The ISU program, which includes 64 available spaces, has existed in Cowansville Institution since CSC launched the program. They are spread among four of the institution's residential units.

Mario Bergeron is a Correctional Officer and in charge of Unit 9. He says that the program allows inmates to live in an environment free of drugs and alcohol with peers who aim for the same goal: to remain intoxicant free. Inmates interested in joining the ISU must follow their Correctional Plan. This area is extremely important to staff.

Range 1C of Unit 9 has 16 beds that are always full not to mention a waiting list. The popularity of the unit is a reflection of the quality of life in a drug and alcohol-free environment, and because it fosters tranquility and respect of all of its members.

ISU advantages

When the National Parole Board (NPB) reviews an inmate from the ISU, the Parole Officer informs the NPB how long the inmate was in the ISU. This is an asset for inmates. It shows their determination and interest in changing.

When inmates want to leave the ISU, the Unit Manager meets with them to ask about the reasons for the decision. Inmates are entirely free to participate in the meeting or not, and are not obliged to disclose their reasons.

Testimonial by one ISU resident

Jonathan R, ISU resident, told us, *"I enjoyed my experience in the ISU a lot. I had a serious cocaine problem when I arrived in prison. Now I keep far away from all that. The atmosphere here is calmer, and so I can spend more time working on getting my DEP diploma in drafting. For me, the ISU is the best place to keep far away from drugs. Thanks."*

Mike Mesei and his dog, Ryder, inspecting ISU cells to ensure that none of the inmates in the unit have any drugs.

I make a difference

Francine Jourdain, Acting Manager, Communications, Publications • Regional Headquarters

For the second consecutive year, on Tuesday, June 12, a commemorative day known as "I make a difference" was held at the initiative of the Regional Deputy Commissioner, Denis Méthé.

All employees from the units at Quebec Regional Headquarters (RHQ), Staff College, Corcan, Technical Services and Regional Informatics were invited to attend at the Bois Papineau cultural centre.

A series of extremely interesting and diverse presentations were delivered throughout the day. Many managers took the opportunity to raise awareness of their team's role and to "recognize" the employees who had achieved distinction in the past year.

Brigitte Gosselin, Acting Director, Communications and Executive Services, and Ginette Gendron, Director of Human Resources, co-hosted the day with a great deal of enthusiasm and humour.

After a greeting from the facilitators, the Regional Deputy Commissioner, Denis Méthé, addressed the audience to wish them an enjoyable day. Spontaneity and feedback, two indispensable ingredients for recognition, were the themes for this day.

This year, a few of our internal resources had the opportunity to share their expertise, and the managers were provided a platform so that they could describe their teams.

Raymond Bertrand is accompanied by his faithful friend, Sparks, and his budgie, Gringo, during his lively presentation.

The Technical Services Team receives the teamwork award.

Both Raymond Bertrand, Social Development Officer at Archambault Institution, and Christine Perreault, Regional Psychologist, accepted the Committee's invitation.

Accompanied by his dog, Sparks, and budgie, Gringo, Mr. Bertrand talked to us about zootherapy. Throughout his presentation, he entertained the audience and offered advice and extremely useful tips on animal training.

Ms. Perreault gave numerous examples of extremely interesting international initiatives in the field of ecology. She showed participants that there are many ingenious ways of recovering and conserving our raw materials (water, land, forests and so on) and transforming pollution into healthy products.

Throughout the day, the "manager's platform" allowed many managers to present their sector's mandate and describe the duties of the various members of their team. As a result, many of us were able to place names to faces.

The Director of Staff College, Lucie Vallière, was the first to mount the podium to introduce her team. Afterwards, other managers followed suit. Managers in charge of Institutional Operations, Financial Services, Communications and Corporate Services, Technical Services, Corcan, Human Resources, Policy, Planning and Administration, not to mention the Offender Management System sector, spoke in turn.

The regional OMS team receives a certificate of appreciation for its work.

The Regional Deputy Commissioner took the opportunity to present awards and certificates to teams and individuals who achieved special distinction over the year.

The RDC presents the Regional Outreach Award to Sophie Lemire.

The "Regional Outreach" award was given to Sophie Lemire, Coordinator, Community Liaison, in recognition of her excellent management of issues and especially the annual organization of the Art Auction, for which the proceeds go to the Unite Way agency.

Various certificates and instant awards were also presented to the Technical Services Team, Bernadette Gariépy from Human Resources, Mario Roy and Jean-Philippe Thériault from Informatics and Ginette Gendron, Director, Human Resources. France Dubé, Regional Manager responsible for OMS, received a certificate of appreciation on behalf of her team.

To top off the day, the Deputy Commissioner handed out the "Gold Colleague" award to an employee in the Finance sector. Among the 17 nominations for this prestigious award, Patricia Mason won the day. Her coworkers underscored her sense of humour, generosity, positive attitude, and high-quality contributions— she is a model to her peers. Ms. Mason was given an exquisite painting by artist Lucie Lavoie. The painting illustrates migratory birds in flight, a symbol of mutual help and team spirit.

Patricia Mason, the Gold Colleague winner, receives her award from the RDC.

To conclude this memorable day, the Regional Deputy Commissioner very spontaneously underscored the wonderful moments shared, warmly thanked the award recipients and asked all of us to follow their example. He also congratulated and thanked the Organizing Committee for its efforts.

The RDC presents Ginette Gendron with an instant award and a certificate of appreciation for her excellent leadership.

Respect
Humane
PUBLIC SECURITY
Justice
Rights

The Federal Training Centre: Cultural diversity awareness day

Denis Dugas, Chief, Client Services, Management Department • Federal Training Centre

The Federal Training Centre is proud to include members of diverse cultural backgrounds among its staff.

In cooperation with institutional managers and the Union, members of the institution's Employee Assistance Program (EAP) organized an activity last January 17 designed to give everyone a "taste" of different cultures.

Organizers hosted approximately thirty guests from the institution, Regional Headquarters and various segments of the community: members of the Citizens' Advisory Committee, various immigrant associations, community radio stations and others.

The day kicked off with presentations by representatives of the Quebec Region - Human Resources Section on topics like employment, career opportunities, and the Public Service recruitment process.

Later, all of the guests were invited to the Institution's mess hall to sample a few bites of typical foods from Portugal, Vietnam, Tunisia, Haiti and Venezuela, generally concocted by employees and their families, as well as an "Italian-style" meal prepared with the magical touch of an inmate cook. With the added pleasure of many conversations about the cultures, lifestyles and foods of each of the countries repersented, the meal unfolded in a joyful, friendly atmosphere.

In the afternoon, the activity continued with a tour of the institution and a few stops at the bodywork, carpentry and masonry shops where the instructor on duty described the work performed by inmates in the shop.

This poster reflects the cultural diversity among FTC employees.

To end the day, deserts from Portuguese, Canadian and Greek tradition were served to guests along with music reflecting a range of nationalities.

The event was a prime opportunity for one and all to expand their horizons and open up to different nationalities.

Many thanks to everyone who helped organize this activity and HATS OFF to Bens Estinvil and Ginette Mireault, EAP members at the Federal Training Centre, for their initiative and enthusiasm in making this event a success.

Head Shaving Challenge

CHANTAL LANTHIER, PROGRAM MANAGER • JOLIETTE INSTITUTION

The "Head Shaving" challenge took place on June 19, 2007 at Joliette Institution with proceeds going to LEUCAN. Arising from a project submitted by the LifeLine worker, the activity has motivated and raised awareness among staff and inmates alike.

Staff members, volunteers, donators and inmates very generously contributed a total of $5,320 handed over to LEUCAN.

Eleven people, including many staff, their family members and inmates rose to the challenge by shaving their heads. The activity took place in the institutional gym, in an emotional, bonding event.

The "Pour toi" hair salon of the town of Crabtree graciously offered its services for the occasion.

Thanks to everyone who made a donation, and especially those who left their hair behind!

Special thanks go to Dominique St-Jean, Primary Worker at the Institution, for shaving her hair and raising the impressive sum of $3,000.

The "Head Shaving" challenge was a resounding success.

The team of employees and inmates who rose to the challenge, along with volunteer hair stylists and a LEUCAN representative.

Respect Humane PUBLIC SECURITY Rights Justice

A few dates to remember

● September 2007

3
Labour Day

8
International Literacy Day

21
International Day of Peace

24
Canadian Police and Peace Officers' Memorial Day

September 30 to october 7
National Family Week

● October 2007

8
Thanksgiving Day

28
International Prisoners' Day

● November 2007

3
Memorial service for fallen employees (CSC/Quebec)

5 to 11
Veterans' Week

11
Remembrance Day

12 to 19
Restorative Justice Week

13
Art auction

16
International Day of Tolerance

Ron Wiebe Award Ceremony

19 to 25
Citizens' Advisory Committee Awareness Week

20
International Day of the Child

25
International Day for the Elimination of Violence against Women

● December 2007

--
Giving Back to the Community campaign

3
International Day of Disabled Persons

5
International Volunteer Day

10
Human Rights Day

● January 2008

14 to 20
National Non-Smoking Week

● February 2008

--
Black History Month

15
National Flag of Canada Day

● March 2008

8
International Women's Day

20
International Day of Francophonie

21
International Day for the Elimination of Racism

22
World Water Day

Recently Retired (September 2006 to August 2007)

Regional Headquarters
Daniel Alexander
January 2007
Claire Boulianne
November 2006
Francine Cadotte
July 2007
Carolle Dagenais
July 2007
Gilbert Gingras
February 2007
Ginette Grondin
October 2006
Nicole Latour
January 2007
Roger Lévesque
January 2007
Laval Marchand
July 2007
Lise Paré
April 2007
Jean Pichette
April 2007
Lucie Trudel
March 2007

Staff College
Yves Malépart
April 2007

Montée St-François Institution
Daniel Bilodeau
December 2006
André Gosselin
January 2007
Réjean Layette
December 2006
Louise Parent
November 2006
Alain R. Poirier
January 2007

Federal training Institution
Lise Beaudoin
June 2007
Gérald Bellerose
January 2007
Denis Cantin
February 2007
Michel Fleury
October 2006
Jean-Luc Gougeon
November 2006
Pierre Goulet
May 2007
Jean-Claude Labbé
March 2007
Carole Rathier
December 2006
Jacques Sansfaçon
November 2006
Jean-Pierre Tremblay
May 2007
André Vallée
May 2007

Donnacona Institution
Martin Belzile
February 2007
Jean-Marc Cantin
May 2007
Raymond Caouette
February 2007
Raymonde Dauphinais
February 2007
Jacques Desormeaux
April 2007
Jérimy Gaudreault
January 2007
Denis Gilbert
July 2006
Céline Girard
November 2006
Raymond Juteau
December 2006
Mario Lacombe
February 2007
Robert Lahaye
August 2006
Adrien Lamer
January 2007
Pierre Langlais
January 2007
Carole Leclerc
March 2007
Jean-Guy Pineault
April 2007
Robert Veilleux
December 2006

Leclerc Institution
Benoît Barrette
October 2006
Ginette Brault
December 2006
Robert Brisson
June 2007
Raoul Cantin
March 2007
Robert Dubasouf
August 2007
Francine Gagnon
October 2006
Bernard Laforce
September 2006
Maurice Lapointe
January 2007
Michel J.R. Laporte
January 2007
Claude Laurin
September 2007
Éliette Levasseur
November 2006

Recently Retired (cont.)

Raymond Maltais
July 2007
Céline Marcotte
September 2007
Réal Martel
June 2007
Rénald Paré
November 2006
Louise Perreault
December 2006

Archambault Institution

Daniel Bonin
December 2006
Luc Brisebois
August 2006
Normand Breton
October 2006
Normand Charbonneau
May 2007
Bernard Clouâtre
April 2007
Jean G. Cloutier
January 2007
Marc Desrochers
August 2006
Gérald Drolet
August 2007
Denis Haspeck
April 2007
Christian Kalinowski
May 2007
Denis Laliberté
May 2007
Jean-Pierre Lecault
November 2006
Réal Maltais
May 2007
Monique Rémillard
May 2007
Ronald Sarrazin
November 2006
Jean-François Thériault
February 2007
Gaétane Trépanier
August 2007

Ste-Anne-Des-Plaines Institution

Richard Amesse
February 2007
André O. Bellemare
April 2006
Lise Desjardins
December 2006
Ronald Gadbois
November 2006
Denise Gagnon
January 2007
Jacques Ippersiel
August 2006
Pierre Lapointe
April 2006
Denis Lettre
December 2006
Jocelyn Martel
August 2006
Raymond Martel
August 2006
Michel Nadon
May 2007
Benoît Tousignant
June 2007
Guy Trottier
July 2007

Regional Reception Center

Pierre Beauregard
July 2007
Pierre Belleau
March 2007
Pierre Bolduc
December 2006
Jean-Claude Bonin
May 2007
Linda Brunelle
July 2006
Denis Buisson
June 2007
Alain Caron
April 2007
Daniel Charbonneau
July 2007
Michel Desormeaux
June 2007
Gilles Dupras
July 2007
Odilon Dupuis
May 2007
Gilles Fournier
May 2007
Michel Gauvreau
July 2006
Pierre Gingras
May 2007
Serge Gosselin
December 2006
Alain Grégoire
June 2006
Rénald Guay
May 2007
Janelle Martin
April 2006
Pierre Lachapelle
August 2007
Guy Landry
January 2007
Daniel Lasnier
August 2006
Claude Leblanc
January 2007
Eddy Lévesque
May 2007
Réal Lévesque
May 2007
Jean-Paul Lizotte
August 2006
Pierre Méthot
May 2007
Serge Pelletier
May 2007
Robert Raymond
January 2007
Renaud Réjean
May 2007
Luc Renaud
October 2006
Gisèle St-Laurent
November 2006
Claude Therien
April 2007
Jean-Paul Turbide
July 2006

Drummond Institution

Jean-Marc April
June 2007
Denis Chouinard
August 2007
Jean Gagné
April 2007
Gilbert Girard
February 2007
Yvon Guertin
December 2006
Bernard Laveault
April 2007
Jean-Pierre Laveault
February 2007
Francine Lavoie
September 2007
Alain Paquin
September 2007
Mario Poirier
June 2007
André Raymond
February 2007
Richard Robidoux
September 2006
Guy Simard
January 2007
Jean-Guy Therrien
January 2007
Lucienne Thibault
January 2007
Alain Tousignant
April 2007
André Véronneau
March 2007

Cowansville Insitution

Jean-Marc Beauregard
July 2007
Yvan Benoît
January 2007
Marie-Reine Bilodeau
February 2007
Daniel Chateauneuf
May 2007
Gilles Coulombe
July 2007
Pierre Deshaies
November 2006
Daniel Djebaili
August 2007
Yvan Dufresne
June 2007
Denys Gosselin
June 2007
Jacques Grenier
May 2007
Claude Guérin
March 2007
Marc Healy
May 2007
Denis Larivière
April 2007
Marcel Larocque
May 2007
Mario Lévesque
June 2007
Ronald Martel
July 2007
Pierre Michaud
August 2006
Michel Ouellette
June 2007
Yvan Paradis
January 2007
Marc Raymond
July 2006
Ronald Rondeau
June 2006
Noël Roy
January 2007
Micheline St-Pierre
April 2006
Robert Sutton
June 2006
Léo Vaillancourt
June 2006
Lise Villeneuve
July 2006
Alain Vallières
April 2007

La Macaza Institution

Brigitte Bazinet
June 2006
Jean-Guy Brassard
May 2006
Denis Clément
January 2007
William Dare
February 2007
François Doré
February 2007
Gaétan Dumais
September 2007
Van HT Johnson
September 2006
Danielle Laquerre
November 2006
Jacqueline Lebrun
July 2007
Richard Lebrun
May 2006
Yves Nantel
June 2006
Marcel Ouellet
May 2007
Albert Ouimet
November 2006
Michel Parent
June 2007
Jacques Pelletier
April 2006
Paul Pouliot
September 2006
Serge Taillefer
July 2007
Peter Thompson
June 2007

Port-Cartier Institution

Raynold Boudreault
June 2007
Sylvaine Charest
March 2007
Ovila Chicoine
July 2006
Francine Éthier
March 2007
André Jolicoeur
May 2006
Maurice Maher
May 2007
Carole Martin
June 2006
Yvon Morrissette
April 2006
Madeleine Ouellet
June 2007
Robert Perron
February 2007

Montréal-Métropolitain District

Bernard Aubrey
April 2007
Denise Lapalme
March 2007
Marie-Claude Lavigne
March 2007
Claude Létourneau
January 2007
Micheline Maheu
March 2007
Réjean Ménard
July 2006
Réjean Messier
January 2007
Gabrielle Perrault
March 2006
Guy Petit-Clair
October 2006

East-West District

Jean-Pierre Bérubé
September 2006
Pierre Brassard
August 2007
Pierre Delorme
April 2007
Odette De Repentigny
January 2007
Francine Desrosiers
December 2006
Denis Fontaine
June 2007
Michel Gilbert
April 2007
Claude C. Hubert
January 2007

SPECIAL DOCUMENT

Aboriginal Peoples

Les The Nations

Affaires indiennnes et du Nord Canada

Indian and Northern Affairs Canada

Canada

Snapshot of the various nations in Quebec

In Quebec, the First Nations comprise 75,296 people living in 59 different communities. They make up 11 separate First Nations concentrated in one or more communities. Population and geographic location vary considerably from one First Nation to another and one community to another. The communities are scattered across the province in remote and rural areas, and in areas neighbouring large cities.

These First Nations make up 8% of Canada's Aboriginal population and 1.2% of the population of the Province of Quebec.

Most members of the First Nations live in their community (70.4%), while 29.6% live in other locations. Many First Nations communities are located in remote, isolated areas that are difficult to reach. They are relatively new, created over the past 15 years, and the use of Aboriginal languages in the communities reflects this.

THE ABENAQUIS (Algonquin family)

History

Displaced in the 17th century from their ancestral lands in New England, the Abenaquis or Abenakis finally settled in Quebec. They established two communities on the south shore of the St. Lawrence near present-day Trois-Rivières: Odanak, which means "welcome" and Wôlinak, which means "bay."

Population and language

The Abenaquis Nation, now known by its original name, Wabanaki, meaning "land of the rising sun," includes 2,037 members, approximately 20% of whom live in the two communities. All of them routinely speak French. A few of the elder members still speak the Abenaquis language.

Art and culture

Abenakis basketry in ash and sweetgrass is highly prized. Some artists still know the secrets of traditional dances and the crafting of sun masks, corn masks and totems identified with the guardian animal of the tribe. The Abenakis opened the first Amerindian museum in Quebec, which contains an impressive collection of artefacts and works of art.

THE ALGONQUINS (Algonquin family)

History

First named Algoumequins by the Malecites and Mi'kmaqs, and then Algonquins by the Europeans, this people prefer the name "Anishnabe," "real men." Their traditional territory extended from Lac des Deux Montagnes near Montreal to Abitibi-Temiscamingue and Ontario, giving them control of the Ottawa river, the main fur-trading route. The environment of this nomadic people was severely disrupted in the early 19th century as settlers, prospectors and loggers penetrated the Abitibi region. However, the close bond of the Algonquin people to nature enabled them to preserve and perpetuate their culture. Even today, some families spend the entire winter in their hunting grounds just as their ancestors did in the last century.

Population and language

In Quebec, the Algonquin population is 8,942, more than half of whom live in the 9 Algonquin communities (2 in the Outaouais area and 7 in Abitibi-Temiscamingue). The others live in cities like Montreal, Ottawa, Val-d'Or or Senneterre. Algonquin communities also exist in Ontario. The Algonquin language still flourishes, and is spoken by 60% of the population. Depending on the community, the second language is French or English.

Art and culture

Animal hide and moose hide clothing, birch bark baskets, bead embroidery and the tikinagan (traditional baby carrier that on the Algonquin, Cree and Atikamekw continue to use) are treasures of Algonquin craftsmanship.

THE CREE (Algonquin family)

History

Cree territory is located in the James Bay watershed, between the boreal forest and taiga. In this area inhospitable to agriculture, the nomadic Cree people developed sophisticated hunting, trapping and fishing skills, and a fierce desire to protect the environment. After playing a leading role in the fur trade, they were also center stage in the 1975 negotiations with the federal and provincial governments concerning hydroelectric operations in their area. This marked a turning point in their method of self-management. The Cree of Quebec have since taken charge of their welfare and are achieving significant economic growth.

Population and language

The 9 communities that comprise almost the entire Cree population of 14,276 are spread across the northernmost area of Quebec accessible by road. The newest of these communities, Oujé-Bougoumou, established in 1993, was awarded a UN prize for its architecture, an admirable blend of the modern and traditional. The second largest of the First Nations in Quebec demographically (Cree also live in Ontario, Manitoba and Saskatchewan), most of the Cree population speaks English as a second language. However, a growing number of young people are learning French as well.

Art and culture

With a long cultural heritage, the Cree are experts in making clothing and gloves from moose hide, magnificently decorated with beads and embroidery. The famous decoys, bird sculptures made from larch twigs, have become popular decorations. Sculpture, painting and music are other areas in which many Cree artists have achieved distinction.

THE MALECITES (Algonquin family)

History

The Malecites were a nomadic people with hunting and fishing grounds along the south shore of the St. Lawrence. In an attempt to resolve conflicts caused by the arrival of settlers in the 17th century, they were offered farmland in Viger, in the St. Lawrence lowlands. Preferring their freedom, the Malecites scattered across Quebec after their lands were sold off in the late 19th century. Not until 1987,

▶

after extensive research to trace their roots, did 130 Malecites gather together to form a band in their Nation's name. Officially recognized in 1989 as the eleventh of the 11 Aboriginal and Inuit Nations of Quebec, this band is actively seeking recognition of its rights.

Population and language

The Malecite nation has 742 members but few of them live in their home communities, Cacouna and Whitworth, on a permanent basis. The Malecites of Quebec speak French.

Art and culture

Magnificent works from Malecite culture have been conserved in a few museums, including traditional clothing embroidered with beads and moose hide. Cacouna, where crafts are going through a revival, is the location of an historical house.

THE MI'KMAQS (Algonquin family)

History

At the mouth of the St. Lawrence, Quebec's seaway entrance, the Mi'kmaqs were the first people encountered by the newly arriving Europeans in the 16th century. Their skills in fishing and navigation were later of valuable assistance to explorers and merchants alike. Traditional allies of the French, they participated in many battles, including the battles at Restigouche in Chaleur Bay. Today, the Mi'kmaq are deeply involved in developing natural resources and tourism, and determined to showcase their history by creating ancestral sites and practicing traditional salmon fishing.

Population and language

Among the 4,806 Mi'kmaqs currently residing in Quebec, almost 60% live in the communities of Listuguj and Gesgapegiag. The third community, in Gaspé, has no fixed territory. Some 15,000 other Mi'kmaqs live in New Brunswick, Prince Edward Island and Nova Scotia. Of this population, 40% still speak their ancestors' language.

Art and culture

The Mi'kmaqs of Gaspé perpetuate the memory of their traditions through special crafts such as ash and sweetgrass basketry, rawhide clothing and other beautiful objects adorned with beads. They have also opened interpretation sites where they teach people about their traditional ways.

THE INNU-MONTAGNAIS (Algonquin family)

History

The Europeans named this people the Montagnais since they lived in the low mountains of the North Shore and contact with them was frequent. Amongst themselves, however, the Montagnais had always called themselves the "Innu," which means "true men." A nomadic people that lived by hunting, fishing and gathering, the Innu traditionally migrated in fall from their summer encampments on the North Shore of the St. Lawrence to their rich hunting lands deep in the heart of Quebec-Labrador, near Lac Saint-Jean, traveling up the Saint-Jean, Romaine, Georges, Sainte-Marguerite or Mistashipu rivers. The Innu nation was the first to become politically and culturally organized to protect changes in Aboriginal identity.

Population and language

Numbering 14,304, the Innu are Quebec's largest First Nation. Seventy percent live in nine communities, all of which are along the North Shore, except for one, which is located at Lac St-Jean, and another, which is on the Schefferville side in the North. In addition to French, nearly all of the Montagnais speak the Innu language.

Art et culture

The Innu create amazing sculptures (wood, caribou antler and stone), sketches, paintings and engravings, as well as crafts (made from leather, beads, fur and basketry). Caribou and salmon are two very important animals for the Innu. The Nation includes many renowned musicians and has two important museums.

THE NASKAPIS (Algonquin family)

History

Living almost entirely from caribou, the culture of the nomadic Naskapis hunters has practically always demanded them to live according to the migrations of the large caribou herds in the vast spaces of the Far North. Initially living until the 18th century in the southern part of Ungava Bay near the present-day Inuit community of Kuujjuaq, the Naskapis gradually moved their base of activity to Shefferville, where a new trading post encouraged them to join the fur trade. Since 1957, the community has officially moved near Shefferville, where the Innu-Montagnais community of Matimekosh is also settled. The Naskapis have taken a leading role in fishing and hunting development activities and tourist expeditions across the taiga and tundra, putting their vast knowledge of wildlife and the land to good use.

Population and language

Kawawachikamach, established in 1984, is the one an only Naskapi Nation community. It is home to almost all of the Nation's 596 members. The Naskapis still speak their ancestral language and also speak English.

Art and culture

Naskapis crafts are unique. They are essentially made from caribou in every shape and form: clothing, sculpture and Naskapis jewellery are made of caribou hide, antlers, hoofs or bone.

THE HURON-WENDAT (Iroquois family)

History

Originally from the Great Lakes area, more specifically, Georgian Bay, the Huron-Wendat settled in the Quebec region in 1650. The name "Huron" originated with the Europeans because of their headdress, and Wendat, "people from the island," is the name they always used in reference to their origins. The Wendat Nation entered an era of great prosperity when it became a key player in trade between Europeans and Amerindians. It included approximately 20 villages that were home to its 40,000 members divided among four clans: deer, stone, bear and rope. Later decimated by illness and wars among the Nations, the modern-day Huron-Wendat are descendants of the rope clan, which is determined to develop their modern know how while preserving their traditions, proud of their cultural heritage.

Population and language

Only one Huron community remains in all of Canada: the community of Wendake, formerly called the Huron Village, established 300 years ago on the outskirts of Quebec City. Some 1,277 Huron-Wendat live here, of the Nation's current total population of 2,975. Although

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some have tried to revive their ancestral language, the Huron primarily speak French.

Art and culture

The Wendake community has many tourist attractions, including a church that has been designated an historical monument, its New France-style houses, and traditional historical village. Huron-Wendat heritage conservation, supported by business and craft development, is a tribute to the ancestral prowess of these Amerindian business people.

THE MOHAWKS (Iroquois family)

History

Members of the "Five Nations Iroquois Confederation," the Mohawk formed a powerful nation whose strength was sustained by a highly structured social structure and a sedentary tradition pervaded by spirituality. Their lands covered a large portion of New England. Today, they live between Quebec, Ontario and New York State. Despite the proximity and influence of surrounding cities, the Mohawks have managed to keep their traditional values decidedly alive by taking over management of their education, health and police systems. Their legendary skill in working at heights on bridge-building projects or skyscrapers is still alive to this day.

Population and language

Demographically, the Mohawk are the third largest Aboriginal Nation in Quebec, with 11,155 members. The vast majority live in the 3 Mohawk communities of Kahnawake, Akwesasne and Kanesatake. The Mohawk language is spoken by 15% of the population. English remains the most prevalent language.

Art and culture

Famous sculptors and painters, the Mohawk are also known for their jewellery and basketry. Each of their communities in the greater Montreal area are visited by people exploring the Nation's history and admiring the work of its crafts people: rawhide clothing richly decorated with silver jewellery, beads or Iroquois stone sculptures.

THE INUITS

History

In Canada, the Inuit live in the remote lands of the Arctic, from the Bering Straight to Greenland. In Quebec, their ancestral lands are called Nunavik, "the very large place where we live," located on the 55th parallel, between Hudson's Bay and Labrador. A courageous, skilled people, the Inuit have adapted their lifestyle (food, clothing and social customs) for millennia to the demands of the climate and to a highly specific plant and wildlife environment. After signing the James Bay and Northern Quebec Agreement with the government in 1975, the Inuit set the stage for their economic success. Today, they are especially prosperous in the fields of air transportation and food, particularly international trade in caribou and the Arctic char. Their northern villages have been modernized with the introduction of new Inuit institutions.

Population and language

Inuit, which means "people" is now the word used to describe what was once called the "Eskimo," "raw meat eaters." There are 9,915 Inuit who live primarily in 16 villages in Nunavik. About sixty of them have settled beside Chisasibi, a Cree village in James Bay. All of them speak Inuktitut, their ancestral language. They also speak English and more and more speak French.

Art and culture

Inspired by legend and customs still firmly alive, such as traditional dance and son, Inuit art fascinates the imagination. Inuit sculpture carved from steatite (soapstone) and etchings are highly valued by collectors and art galleries the world over. Rawhide clothing and embroiders also attests to the ingeniousness and artistic talent of a people firmly rooted in its culture.

For a little history and some highly useful information, visit "Who are the Inuit?" for some answers at: http://www.civilization.ca/educat/oracle/modules/dmorrison/page01_f.html

Aboriginal Peoples then and now

THEN

Although from the European's point of view, Christopher Columbus discovered North America at the end of the 15th century, the continent had been inhabited for millennia by many peoples whose customs and lifestyles had adapted over the years to their geographic and cultural reality. Nomadic or sedentary, they crossed from north to south over the course of their travels and conquests, comprising structured societies with differences that penetrated their language and customs. The people erroneous called "Indians" because the early explorers had believed they landed in India, are the true first inhabitants of the New World.

In Quebec, discoveries concerning the lives of the first Amerindians date back more than 10,000 years, and the Inuit, 6,000 years. But according to the oral tradition of many North American peoples, the Amerindians had always been on the continent. Following this long existence on lands that had change as well, different nations forged their identity. Whether in the glacial deserted spaces of the Far North, the vast stretches of forest and rivers inland, or in the maritime areas along the shores of the St. Lawrence, the Aboriginal Peoples of Quebec developed special techniques and skills highly adapted to their surroundings. In keeping with their needs and customs, the First Nations existed in deep harmony with nature, including changes in season, the migration of the caribou, wild geese or salmon, or harvest time.

The arrival of Jacques Cartier in Quebec in 1534 was the beginning of many opportunities to share know-how between the Europeans and Aboriginals, but also caused a major upheaval in the lifestyle of the First Nations peoples. While teaching the Europeans the art of canoe and snowshoe making, how to make maple syrup and grow corn, or simply to survive the cold, Aboriginals learned how to use flour in their diet and firearms. Over time, they also learned the new concept of profit. Christianity, with the increasingly frequent arrival of missionaries, deeply changed their communities. Over the four following centuries marked by conflict between the French and English for the conquest of New France, and then the turmoil of industrialization, Aboriginal Peoples were confronted with radical changes in their lifestyle and surroundings. Their numbers fell sharply, but their traditions and values persisted. The Amerindians and Inuit of Quebec are now the trustees of a heritage grown all the more valuable because of its rarity.

NOW

Today, Canada has 612 Aboriginal nations, or approximately 700,000 Aboriginals belonging to 11 separate groups (10 Amerindian and 1 Inuit), The Province of Quebec has more than 77,000 Aboriginals belonging to 11 different groups (10 Amerindian and 1 Inuit) and 59 Aboriginal communities in all. They fall into the three following linguistic groups :

Algonquins :

Nomads by tradition, their 9 nations in Quebec live on lands encompassing the entire boreal forest, west to east, from James Bay to the tip of the Gaspé peninsula. The Abenaquis, Algonquins, Attikameks, Cree, Montagnais (Innu), Malecites, Mi'kmaq and Naskapis make up 38 communities in all.

Iroquoiens :

A semi-sedentary people, they inhabited the fertile St. Lawrence lowlands, the major urban centres are now their neighbours. In Quebec, this family includes two nations: the Huron-Wendat (1 community) and the Mohawk (3 communities).

Inuit :

They have always lived above the 55th parallel, which in Quebec is the Arctic tundra region called Nunavik. They comprise 16 municipalities and a single linguistic group.

The 11 Aboriginal nations of Quebec differ in language, culture and history, but share a very strong tie to their lands and traditions. As we travel across the country, through the wilderness or urban areas, we see the trace left by Aboriginals in the history of Quebec, in many names of its rivers, lakes and cities. Although the First Nations adapted to the modern world and now travel to their lands by airplane, car or snowmobile, and no longer commonly wear traditional clothing, their culture and its deep respect for nature and all living beings carries on.

Reference : Indian and Northern Affairs Canada

The challenges of the Correctional Service of Canada

THE CSC MISSION

The Correctional Service of Canada, as part of the criminal justice system and respecting the rule of law, contributes to public safety by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure and humane control.

"Enhanced capacities to provide effective interventions for First Nations, Métis and Inuit Offenders" is one of CSC's five strategic priorities.

ABORIGINAL OFFENDERS – A national overview

The over-representation of Aboriginal offenders continues to increase.

Introduction

- Aboriginal Peoples represent 2.8% of the Canadian population, but account for 18% of the federally incarcerated population.
- Programs and services are adapted to the needs and culture of Aboriginal offenders.

Overview

- The Solicitor General published the report of the Federal Task Force on Aboriginals in Federal Correctional Facilities in 1989.
- The Corrections and Conditional Release Act has contained provisions specifically pertaining to Aboriginals (sections 79 to 84) since 1995.
- This allowed for the creation of a structure for developing a specific policy on CSC programs for Aboriginals.
- CSC developed a National Strategy on Aboriginal Corrections in 1997 to place greater emphasis on programs for Aboriginals, Aboriginal community development, Aboriginal employment and recruitment, and partnerships on Aboriginal issues.
- CSC offers the following programs, initiatives and services specifically geared to the safe reintegration of Aboriginal offenders:

- Aboriginal treatment and healing programs
- Aboriginal-specific health strategies in HIV/AIDS, FAS/E and traditional healing
- Research projects on Aboriginal reintegration
- Aboriginal healing lodges (currently 8 across Canada)
- Halfway houses for Aboriginal offenders (currently 24 across Canada)
- Agreements with Aboriginal communities to offer services to Aboriginal offenders
- A National Aboriginal employment/recruitment strategy
- Elders working in institutions and in the community
- Liaison services in federal institutions
- Native Brotherhood and Sisterhood groups
- Aboriginal offender employment and job placement
- Gangs reintegration project

The future

CSC is currently developing a new strategy to improve its efforts to provide a correctional process suited to the needs of Aboriginal offenders for the duration of their sentences.

THE SACRED GROUNDS AT DRUMMOND INSTITUTION

ROLE OF THE ABORIGINAL INITIATIVES BRANCH

The major objective of the Aboriginal Initiatives Branch is to ensure the safe reintegration of Aboriginal offenders at the appropriate time.

The statistics and basic facts provided in this document provide important information about Aboriginal inmates in federal custody.

Correctional services for Aboriginals have advanced in quantifiable terms over the past few years, and some of the early findings are very encouraging. For example, in 1998, the Research Branch noted that Aboriginal healing lodges were reporting a recidivism rate of 6% among offenders who had finished serving their sentences in these facilities. This is a positive result compared to the national rate of 11% applicable to all offenders in CSC custody. Approximately 100 inmates have been release on parole under section 84 of the Corrections and Conditional Release Act (CCRA) and section 81 of the same Act has accounted for many transfers. Furthermore, the percentage of Aboriginal offenders serving their sentence in the community climbed from 28.5 % in 1998 to 33.3% in 2000.

THE SACRED GROUNDS AT LECLERC INSTITUTION

Aboriginal programs

Through the Aboriginal Initiatives Branch, the Correctional Service of Canada has spend the past few years developing strategies to end the over-representation of Aboriginals within Canadian correctional facilities, a trend that is growing. We therefore decided to increase the number of Aboriginal offender who safely reintegrate into their community by making this objective a priority for the entire organization.

In 1997 our Branch turned its attention to developing a comprehensive strategy for Aboriginal corrections. This initiative led to the creation of the National Action Plan on Aboriginal Corrections.

The components of our National Action Plan on Aboriginal Corrections provide a few details about the major activities and issues we are working on in cooperation with other CSC branches and sectors.

Please explore the CSC Regional Office sites for more information on regional activities.

The Correctional Service of Canada (CSC) sponsors programs, services and initiatives for Aboriginals geared to their safe and effective reintegration into the community, particularly through:

- Aboriginal treatment and healing programs
- Aboriginal-specific health strategies in HIV/AIDS, FAS/E and traditional healing
- Research projects on Aboriginal reintegration
- Aboriginal healing lodges (currently 8 across Canada)
- Halfway houses for Aboriginal offenders (currently 24 across Canada)
- Agreements with Aboriginal communities to offer services to Aboriginal offenders
- A National Aboriginal employment/recruitment strategy
- Elders working in institutions and in the community
- Aboriginal liaison services in federal institutions
- Support for Native Brotherhood and Sisterhood groups
- Aboriginal offender employment and job placement
- Gangs reintegration project

Unmasked Aboriginal Program

One of the many programs for Aboriginal offenders at La Macaza !

By Natacha Savard and Sophie Messier, Aboriginal Correctional Program Officers • La Macaza Institution

To meet the needs of all federally incarcerated offenders, the Correctional Service of Canada (CSC) decided to implement programs adapted to the various cultures and traditions of Aboriginal Peoples.

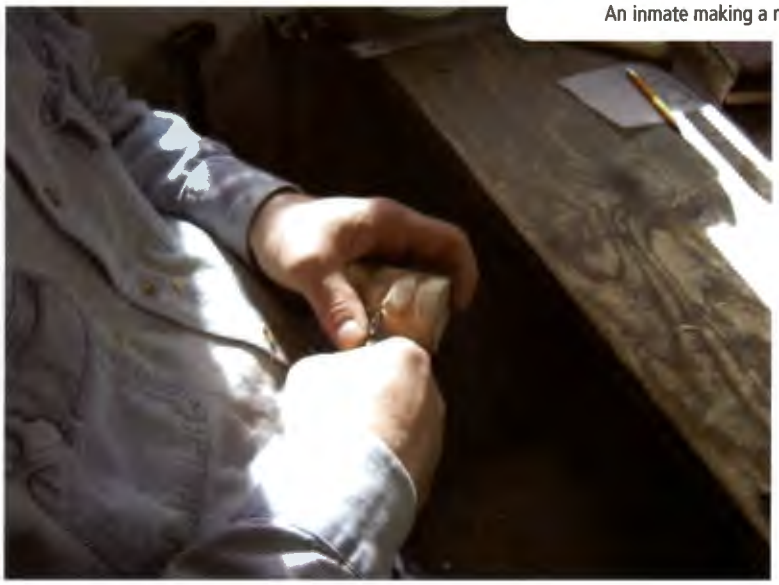
Based on a report entitled, Inmate Population Growth (CSC - April 2007), Aboriginals account for almost 19% of the correctional population yet represent only 3% or so of the Canadian population. The over-representation of Aboriginals in correctional facilities is serious and growing. Incarcerated Aboriginals have very specified needs. When we speak of specific needs, several factors come into play.

The Aboriginal population confronts a host of social problems. It has been proven that Aboriginal Peoples live in vulnerable socio-economic circumstances, troubled by high unemployment and high suicide rates. Moreover, it is not uncommon to meet Aboriginals struggling with alcohol or drug problems, or victimized in the pat by sexual abuse, family violence or spousal abuse.

At La Macaza Institution, 46 inmates are members of the First Nations, Métis or Inuit. This number varies all the time. Recently, almost 60 Aboriginals were incarcerated at the Institution. Many of them asked to come to La Macaza to participate in the various Aboriginal programs offered.

Contact with their culture and traditions is extremely important to Aboriginals during incarceration. As Commissioner's Directive 702 mentions, "[...] cultures and traditional practices contribute to the holistic healing of the Aboriginal Offender and his or her eventual reintegration into society." In order to meet these needs, CSC has developed policies and directives designed to make way for programs geared to traditions of specific interest to Aboriginal offenders.=

In Quebec Region, La Macaza Institution specializes in working with this clientele. Many programs are offered to meet their specific needs. Apart from Pathways, considered more of a healing unit, residents have opportunities to take various programs, such as the "Aboriginal Offender Substance Abuse Program," "In Search of Your Warrior," and the "PUAKAQ" program designed especially for Inuit offenders.



An inmate making a mask.

A wing containing twenty cells accommodates inmates participating in Aboriginal Pathways. This wing will eventually become a drug-free intensive support unit. Regular substance use monitor will be performed, primarily through urinalyses.

Inmates waitlisted for the Pathways program live in a wing called "pre-Pathways." Employees assigned to the Aboriginal unit have developed work habits that respect the cultural differences of inmates. Among the improvements, we would mention that an office is now open to Elders who can come to the Unit and meet with inmates in the Pathways wing on a regular basis. Inmates have also begun renovating the wing to create a sense of identity, and have painted murals representing their culture while abiding by CSC standards. The Native Brotherhood recently obtained a new room reserved for its activities. The Brotherhood is currently decorating this room with various murals and objects traditionally associated with Aboriginal culture.

As well, Corcan hired a team of Inuit inmates currently working at a job site inside the fence until September. The purpose is to encourage them to work as a team with their peers.

Central to these Aboriginal programs are various activities designed to allow participants to work on their personal healing while exploring culture and traditions. Meditation, role plan, arts and crafts, sharing and ceremonies are some of the activities geared to help participants take a holistic approach to healing on the physical, mental, spiritual and emotional levels, the four basic dimensions of Aboriginal culture.

The "Aboriginal Offender Substance Abuse Program" includes a mask-making activity combined into various Aboriginal programs. This is not a cultural activity strictly speaking. It is a process of mask-making combined with a time of intense reflection that assists the participants' personal advances through the four dimensions. Indeed, the purpose of this

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activity is to enable participants to share their experience while gaining awareness of how their past affects their current life.

The mask-making activity takes place over a two-day period. Participants were informed in advance about the circumstances of the activity and the reason why it is so important to their healing.

We initial create a peaceful, traditional atmosphere combining meditation, reflection and Aboriginal spiritual song. Then, each participant helped each other in turn make their plaster masks, surrounded by a serene atmosphere conducive to healing. To bring the day to a close, the Elder said a prayer and ceremonially ask participants to thank the Creator by placing, one by one, offerings of tobacco inside the masks, covered with sacred fabric for protection.

The next day, basking in the same serene atmosphere, participants carefully painted their masks. They had to paint them inside and out, illustrating who they really are, and who they appear to be on the outside (their façade), and what we do not know about them on the inside (their secret garden). Later, we shared a meal as a group. This sustained the close, warm atmosphere conducive to discussion and sharing. At the end of the meal, participants showed emotion as they revealed their masks to members of the group.

Three masks made by inmates.

Given the correctional setting, the masks remained inside the program room until the day of celebration on which they were burned. This day marks the end of one step and the beginning of another for each participant in his ongoing healing process.

The activity was deeply enjoyed by one and all and rich in emotions that brought participants back in contact with their culture and also their identity, while making their proud of their heritage. In addition to forming part of their correctional plan, the programs offered to residents are vital tools for attaining mental, physical, emotional and spiritual balance.

In conclusion, we cannot overlook the contribution that everyone makes to the smooth operation of the institution and the very special attention that staff gives to Aboriginal culture.

" THE 7 SISTERS "

Programs for Aboriginals in Quebec Region operational units

BASIC HEALING

Substance abuse
Marital relations
Family attitudes
Interpersonal skills and community functioning.

Offered at Port-Cartier

IN SEARCH OF YOUR WARRIOR

Personal/emotional orientation, associates, social relationships and attitude.

Offered at La Macaza, Drummond, Waseskun

WARRIOR SPIRIT

Personal/emotional orientation, marital/family relations.

Offered at Joliette

Arboriginal Alternatives to incarceration : sections 81 and 84

SECTION 81

Section 81 supports a vast range of alternatives to custody and the delivery of services related to the care and custody of Aboriginal offenders. It provides that offenders may be placed in the care and custody of an Aboriginal community at any time during their sentence from the date of sentencing to warrant expiry. This can include offender supervision until the expiration of their sentence (day parole, full or statutory release.

Section 81 provides several options for offender care and custody, including:

- A healing lodge
- An open environment, such as custody in the Aboriginal offender's own community.

In Quebec, the Correctional Service of Canada has signed an agreement with the Waseskun Healing Centre to allow inmates to transfer to this resource. Programs and services are delivered in keeping with traditional Aboriginal methods. The ultimate goal is to foster the reintegration of program participants. For more information about Waseskun Centre, visit the following address:
http://infonet-que/deoq/Autochtones/article81.asp

SECTION 84

The success of offender reintegration depends on the sustained and effective attention of the community. The offender grew up in the community, and can return there to live and interact with its members. It therefore seems logical to encourage involvement in the community.

For a general information brochure, and on the brochure, visit the following address:
http://infonet-que/deoq/Programmes_Ress_Comm/Autochtones/article84/era.F.pdf
This brochure has been sent to all Aboriginal communities in Quebec:

Enhancing the Role of Aboriginal Communities in Federal Corrections

Shortened version: Aboriginal Community Reintegration Program

For Aboriginal communities, it is especially important to ensure that the values and traditions specific to Aboriginal culture are given their place. Yet the principle: "Public protection or community safety is the paramount consideration," must be upheld. Accordingly, the risk that an offender presents must not exceed what the community is capable of managing.

Participating offenders must prove that they want to return to the community and actively participate in any custody or parole program that the community proposes.

Offenders who want to change and want to return to their community can take advantage of programs and services by agreeing to and following the correction plan developed according to their assessed needs. When an offender asked to return to or her Aboriginal community, the provisions of Section 84 apply and the community is required to participate in the process.

For a brochure that briefly explains section 84 in French, English and Inuktitut to offenders, visit the following address:
http://infonet-que/deoq/Programmes_Ress_Comm/Autochtones/article84/depliant-delinquants%20art-84ANG-FRA.doc
French/English version and English/Inuktitut version.

This process can be applied when an offender requests parole to an Aboriginal community. CSC must contact the receiving community.

Offenders may request this alternative at any time during their sentence. The earlier the request is made, the better the results.

ABORIGINAL SUBSTANCE ABUSE TREATMENT

Marital/family relations
Substance abuse,
Associates
Personal/emotional orientation
Attitude.

Offered at La Macaza, Drummond

HIGH-INTENSITY FAMILY VIOLENCE PREVENTION PROGRAM FOR ABORIGINALS

Marital/family relations
Personal/emotional orientation
Attitude

Offered at La Macaza, Drummond

TUPIQ (FOR INUIT OFFENDERS ONLY)

Marital/family relations
Personal/emotional

Offered at Fenbrooke under a memorandum of understanding with Quebec

PUAKAQ (REGIONAL INITIATIVE)

Inuit orientation program

Offered at La Macaza

The WASESKUN Healing Centre

At Waseskun, healing is based on a holistic approach centred on programs based on the teachings of the Medicine Wheel (body, spirit, mind and emotions). Its mission is to help people residing at the Healing Centre find their vital balance. The Centre offers many programs on Aboriginal spirituality, culture, history, tradition and values that reflect Aboriginal social realities.

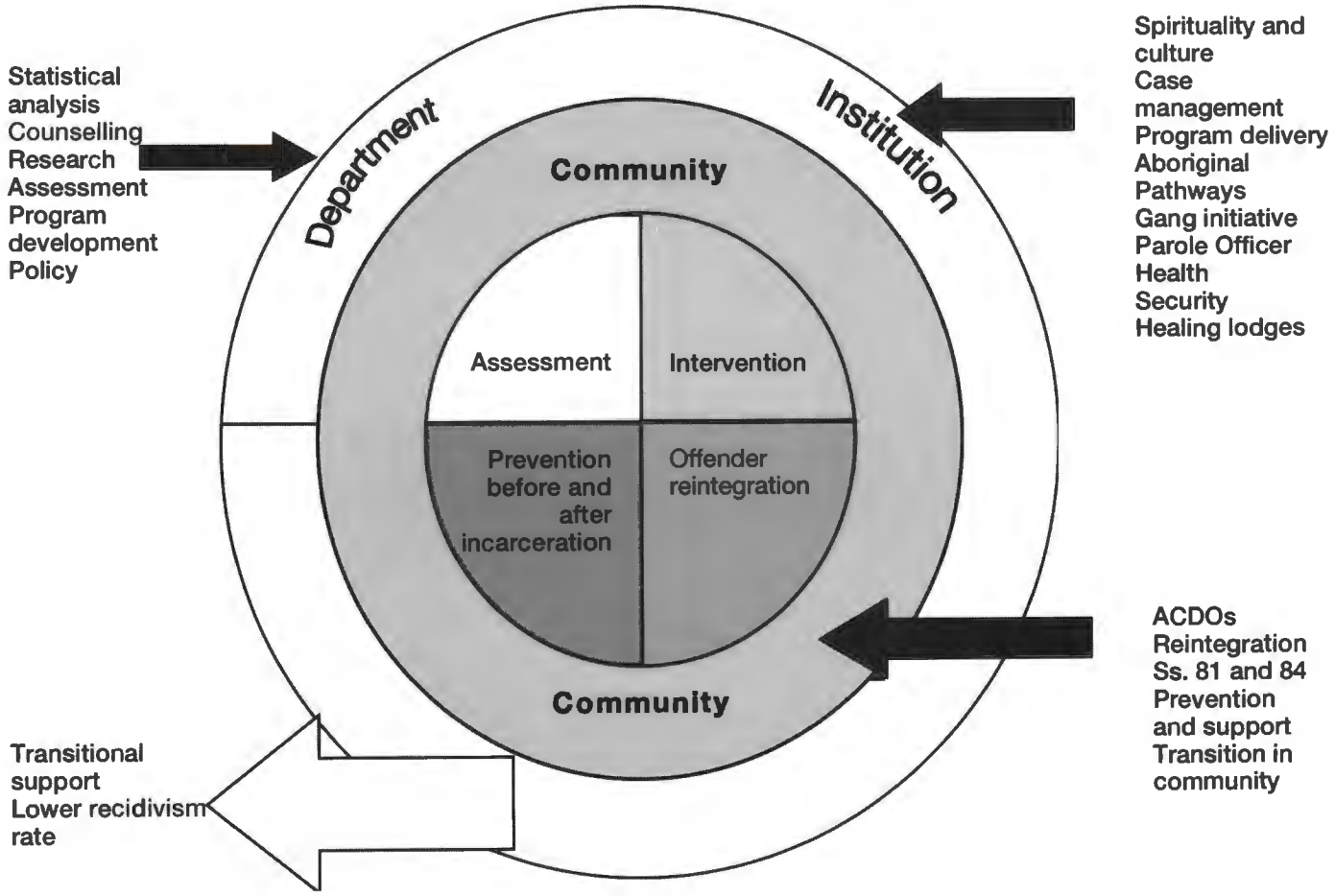
Briefly, offenders must follow the admission process described below:

Admission criteria

Admission to Waseskun is subject to certain conditions that applicants are required to meet:

- A male offender residing in a penitentiary of the Correctional Service of Canada.
- Minimum-security classification (sometimes, inmates with a medium-security classification may be admitted).
- A sincere desire to change and proof of commitment to following the objectives of his healing plan.
- Written authorization to use the services of the Waseskun Healing Centre in his personal CSC file.

Model of the stages of care delivered to Aboriginal offenders by the Correctional Service of Canada in institutions and in the community



Cultural practices and beliefs

CULTURAL CEREMONIES OBJECTS

CEREMONIES

Today, many rituals are still performed. The following are a few of them.

Sweat lodge purification

Another fundamental collective ceremony is the sweat lodge. It is a purification procedure that precedes spiritual quests.

Often, the purpose of these ceremonies is prayer. Sometimes, they are designed to heal or deliver care. Fasting is usually required before and after a sweat lodge.

Participants gather in the dark of an out-of-doors, covered structure made of bent willow boughs joined together with sinew and animal hides to prevent light and cold from entering. Depending on the nation, the number of branches and direction of the entrance can vary. Usually, this type of structure is used for group prayer and purification, and as a hunting and fishing shelter.

The sweat lodge can also provide a place for spiritual healing and purification rituals, as well as fasting. Time in the sweat lodge is spent in medication and seeking answers to daily problems. Fasts usually precede and follow a ceremony. During the ceremony, a large open sacred space is at the centre (which has never been desecrated by the trampling of feet or the disposal of waste) that the Elder blesses with sacred herbs: tobacco, cedar, sweet grass or sage. Later, stones heated beforehand outside the lodge are placed in a circle in the sacred site and sprinkled with water during the ceremony. An attendant, called "the Keeper of the Fire," goes in and out several times to bring in four new heated stones representing the four sacred cardinal directions. No one may enter a sweat lodge unless and Elder is present.

Some ceremonies can last up to 2 hours. This ritual is usually followed by a traditional meal. Depending on the nation, traditional or sacred food includes wild rice, corn, wild berries, fish, bannock (Indian bread) or game.

Sweat lodge ceremony at Drummond Institution. Elder and participant. We see the spirit of the Eagle surrounding the tent to protect it.

Traditional Pow-Wows

Some say that "pow-wow" is derived from the Algonquian word meaning "to dream." Pow-wow is an ancient tradition among Aboriginal Peoples. It is a time for celebrating and socializing after religious ceremonies. In some cultures, the pow-wow itself was a religious event, when families held naming and honouring ceremonies.

The Sun Dance

Based on our information, the sun dance was widespread among many Native peoples, especially those living in the Plains (Sioux, Cheyenne, Blackfoot, Arapahos, Mandan, Cree, Crow and Kiowa). Generally, it was held in June or July, as the summer solstice approached.

The sun dance is a sacrifice, more specifically, a self-sacrifice. By fasting completely for four (4) days and "piercing" their flesh, dancers offered their body with each drop of blood to their community and the Great Spirit.

The dancer drives small shards of sharp wood under his skin; they are attached by rope to the Sacred Tree at the centre of the circle where the ritual takes place. Already pushed to the limit by four (4) days of complete fasting, exhausted by hunger, thirst and pain, they must resist their suffering and release the pain by pulling against the ropes. The hooks then tear through their skin. The pain is so intense that only a trance state, during which the dancer has visions, allows them to endure it.

The demanding ritual of the Sun Dance is how Aboriginals show their love for others. Sacrifice for the good of the community offers physical, mental and symbolic proof of their firm desire to dedicate themselves to others.

Healing circles

The healing circle or circle of healing is an important component of traditional First Nations spirituality. When they pray, those present form a circle; when they dance to honour the Creator, they dance in a circle. Mother Earth is round. In addition, they share their experiences, ideas and feelings the traditional manner. The circle allows people to voice their feelings. For some, it can be the first time they have ever talked about their feelings and experiences out loud. This improves communication skills. Participants learn to listen, help each other and normalize the experiences they share has human beings.

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The circle improves confidence and teaches mutual respect. It promotes fulfillment, personal development and awareness as people gain knowledge of their strengths and weaknesses and the areas they must work on more.

The first step in the healing process is for participants to voice their feelings in order to overcome obstacles to healing and begin to banish shame and guilt.

Peace Pipe Ceremony

The peace pipe ceremony is an important meeting presided by Elders. Participants sit in a circle. A braid of sweet grass is burned, with or without one of the four other sacred plants, as incense to purify those present before lighting the pipe. The sweet grass burned also symbolizes unity: the union of hearts and minds in a single mind and body.

The Elder then places tobacco in the pipe and raises it in the four (4) sacred directions. Some Nations the West begin with the West, while others prefer to appease the spirit of the East, the direction that gives rise to light that clarifies and offers counsel. The Elder then turns to the South, the direction of the spirit that brings growth after winter. He or she then faces the West, direction of spirits that represent the souls of those departed from this world. Finally, homage is paid to the North, the spirit that heals and purifies the body.

Potlatch

The Potlatch ceremony illustrates the importance of sharing and giving. It was the cultural backbone of the Northwest Coast Aboriginal Peoples. High-ranking chiefs, to celebrate important public events such as initiation, marriage, the investiture or death of a chief or the raising of a totem pole, hosted a potlatch. The ceremony lasted anywhere from a day to several weeks, and involved feats, spirit dancing and theatrical performances. Gifts such as blankets, necklaces, beaded bracelets and handcrafted items were offered to friends and visitors.

A tam-tam represents the mother's beating heart.

Fasting

Fasting prepared mind and body for altered states of consciousness conducive to communion with the spiritual world in which the quest for spirit visions raised apparitions in the form of an animal, such as a bird. The vision arising from this altered state of consciousness took on a spiritual dimension that made communion possible. Visions union. Visions came to a rare few.

Feasts

Some ceremonies, such as the sweat lodge, required participants to eat a meal. Rites were observed during which natural, specifically Aboriginal food was eaten. Feasts where a time a sharing and reunion.

Colours

Colours have special meaning to the First Nations. For example, red, black, yellow and white are colours in the Medicine Wheel, a vital learning tool for many First Nations peoples. Interpretation of the colours varied from one community to another. For some, white represents the north, black the west, red the south and yellow the east. Other nations consider these colours to represent the peoples of the Earth.

The origin of the wheel is uncertain, but by all indications, the symbol has existed among many peoples in North and South America since ancient times. Today, it has become an important part of many contemporary First Nations cultures. Many First Nations peoples decorate their clothing, hunting instruments and other objects with natural-coloured embroidery, made from dyed moose or caribou hair, beads made of coloured shells or dyed porcupine quills.

CULTURAL OBJECTS

The following are a few ceremonial objects that Aboriginals sometimes keep with them. They have an extremely high moral value for Aboriginals. They may not be handled without the owner's consent. Please ask the owner or Elder for advice on handling them.

Medicine bundles and pouches

Persons seeking the mercy and protection of the spirits of the four (4) directions may carry plants prescribed by an Elder in a medicine pouch.

It is not unusual to see Aboriginals wearing a small pouch around their neck. They believe that this keeps negative energies and bad luck away while offering them protection. Usually

Frame of a sweat lodge. The fabrics of different colours represent the four major peoples of the world.

Yellow: Asia, Black: Africa, White: Europe, Red: Aboriginal, Mauve: Colour of unification

the pouch contains incense or sacred herbs such as sweet grass, tobacco, sage or cedar.

Even in the institution, Aboriginal inmates are entitled to keep medicine bundles and pouches and other sacred objects with them, provided they have been authorized and handed out by an Elder specifically approved by CSC. Security checks of medicine pouches and bundles are performed visually by the officer in charge in cooperation with the owner, who handles the items personally.

For more information, see Commissioner's Directive 702.

"Peyolt" is a hallucinogenic used in the past by shaman in certain parts of the United States. It is not usually considered a component of Aboriginal culture in Canada.

Rattles

Primarily used in times of illness, the rattle invokes the spirit of life when shaken. Certain elders also use it to call the spirits that govern the four (4) directions. During sweat ceremonies, it helps begin a new life for people seeking spiritual and physical purification.

Eagle bone whistles

Usually used by traditional dancers when they approach drums. When a dancer whistles with an eagle bone whistle, drummers reply with a impromptu chant. The whistle is also used in some ceremonies to call the spirits.

Sacred circle for sharing or healing circles.

Abalone shell

This shell is used so that smudging and purification substances (sweet grass, sage, cedar and tobacco) can be passed from one person to another.

Wampum

Beads made from shells used by the Iroquois to make necklaces and belts as a promise that they were telling the truth or to symbolize an important duty, conclude diplomatic negotiations or treaties, or other important events. The word comes from the Algonquian "Wampumpeag", meaning white necklace (of beads)."

To find out more about Aboriginal clothing, musical instruments, games and toys, visit the Canadian Museum of Civilization collection at: http://www.civilization.ca/aborig/stones/default.html

Respect
Humane
PUBLIC SECURITY
Rights
Justice

Objects

DREAM CATCHERS

In French, dream catchers are called Attrapeurs de rêves.

A dream catcher is a hand-crafted item that is deeply rooted in an Amerindian legend. Woven like a spider's web, its purpose is to filter dreams of all kinds.

According to legend, when a good dream enters the web it leaves through the feathers and stays in the room. Bad dreams are trapped in the stone below the web until sunrise. At the first light of day, the bad dreams burn and perish. Place this beautiful charm above the window in your room. Sweet dreams!

MANDELLA

In the days of the ancestors, the mandella provided protection in times of war.

In times of peace, a mandella hanging in a room protected the health, happiness and prosperity of its occupants. The inner circle represents the sun, the outer circle, eternity and the wool fringe, the rain. A feather was added after each battle.

The mandella is made entirely by hand by an Amerindian woman and only natural materials are use such as rabbit skin, sheep's wool and various bird feathers.

Today, these mandella are made to perpetuate the traditions of the past and add grace and beauty to a room.

DRUM

The drum is the simplest form of medicine used by the First Nations. It is intended to represent the beating of the sacred heart of Mother Earth. The simple, steady pulsing of the drum beat raises consciousness and elicits positive feelings. The drum is used at meetings and gatherings. It enhances the energy around the physical body and imparts life force. The drug is traditionally made of hide (deer, caribou, moose or buffalo).

TALKING STICK

During Amerindian meetings, the talking stick is given to the person speaking.

Various items used for traditional ceremonies and dances.

THE MEDICINE WHEEL

The symbol of the circle plays a key role in Amerindian beliefs. For North American Natives, whose culture is handed down orally from one generation to another rather than in writing, the importance of the circle is still evident in art and rituals. Men and women, individual expressions of the forces of the world, are carried and nourished through life by an unbroken circular or spiral motion. This circle is often called the Medicine Wheel. As humans live, breathe and move, they give forward momentum to the circular motion provided they are living in harmony with the vibrations of the circle. Everyone has the opportunity to one day discover a way of life in communion with his or her surroundings based on these teachings.

PEACE PIPE

The peace pipe or calumet, an ancient word from French referring to a pipe or the tube of a pipe in the earliest historical records of North America, is a powerful element of Native American culture and a religious symbol. The calumet is also central to Aboriginal unity and power. Naturally, they use this pipe to smoke tobacco as an offering to the All-Mighty. Associated with lightening and representing honour and the sanctity of all life, the calumet is often used to seal alliances, make eagerly awaited rain and consecrate contracts and treaties. Smoking the peace pipe while reciting prayer is still the traditional way of opening negotiations between groups or nations and to seal friendships.

Except in the Far North and some parts of the North-West where tobacco was introduced by European traders, smoking the peace pipe is an important component of religious thought and behaviour for most Aboriginals in the rest of North America. The ceremony of the peace pipe, common among Plains tribes, consists of offering the peace pipe to the four cardinal points that represent aspects of Aboriginal spiritual life. There are calumets for trade and barter, smoked in recognition of peace or war alike. The tubes of these pipes are often long, make of light wood, painted different colours and decorated with porcupine quills, beads, fur and feathers. The bowls are cared from soapstone, catlinite, bones or moulded from clay. They are etched with geometric drawings, enhanced with encrusted lead or simply polished.

ARROWED BELT

"In days gone by, the bourgeoisie of the North West, members of the Hudson's Bay Company, persons hired to trade, canoe paddlers, voyageurs and patriots wore the national winter costume including a heavy fur cote with a large hood, blue or red toques and the arrowed belt around their waist."

Case knifes and fire pouches were attached to the belt. The fire pouch contained a pipe, tobacco, flint and fire steel. Usually in bold colours, the arrowed belt was woven or knit from wool and wrapped around a grey coat. It is a long woven strip forming arrow-like patterns. The weaving technique was devised by Amerindians. To make one, sheep must be shorn, their wool washed, carded and spun, then dyed using plan dyes, and woven on a spinning wheel. To make one by hand takes almost 40 hours. They can be up to 3.5 meters long and 25 to 30 centimetres wide. They are handed down from father to son. Today, many cities are proud to boast a specific tartan decorated with traditional figures. Today, the arrowed belt is recognized and is becoming a traditional and national emblem.

Peace pipe, medicine pouch and roll of tobacco.

Animal symbolism

Animals are often mentioned in Aboriginal stories and legends. The following is a brief description of the attributes ascribed to some:

WOLF: Known for its hunting prowess, the wolf is often associated with the spiritual power a man must attain to become a good hunter. The wolf symbolizes family, unity and endurance. It is the only animal in Quebec that lives in communities.

BEAR: This great hunter represents strength and wisdom. The Bear is still considered a lofty animal by Aboriginal peoples. It symbolizes protection.

CROW: Aboriginal legends tell us that the crow created light, fire and water. This cultural hero is easily recognized by its straight beak. It symbolizes intelligence.

WHALE: The whale is the master of the ocean. Dolphins are its warriors and sea otters, its messengers. This mammal has earned a lot of respect and symbolizes long life and most of all, power. The dolphin symbolizes the guide.

EAGLE: The Eagle represents great wisdom, authority and power. Its feathers are often used in sacred rituals. It also symbolizes communication.

SALMON: A symbol of abundance and prosperity. Two salmon symbolize good luck.

OWL: The owl is the guardian of the night and the moon. It can predict the future and share it when people are sleeping.

HUMMINGBIRD: A symbol of elegance and flexibility. When a hummingbird appears, joy and healing follow.

TURTLE: In the Aboriginal imagination, the turtle is associated with the great myths of creation. Slow and determined, it symbolizes wisdom and perseverance, noble qualities that allowed the Aboriginal nations to survive for millennia in North America. It is also a symbol of good health.

Other animal symbols include:

- frog for happiness;
- deer for wisdom;
- goat for strength;
- mouse for messenger;
- spider for luck;
- rabbit for peace;
- buffalo for prosperity, etc.

Marc-André Laberge, an Aboriginal spiritual guide who is passionate about his work

Francine Jourdain, Acting Manager, Communications, Publications • Regional Headquarters

Marc-André Laberge, six feet and some inches tall, looks at us with a broad smile in keeping with his large stature. A former program officer at La Macaza Institution, Marc-André retired from CSC two years ago so that he could devote himself to his great passion: acting as a spiritual guide with his fellow Aboriginals who are behind bars. We met with him for an interview on May 16 at the space allocated for the institution's Aboriginal offenders, which he is currently renovating. His strong passion, wisdom and energy were very much in evidence. I invite you to read this article to get to know him better.

His origins

Marc-André is proud of his Métis origins, having roots in the Algonquin, Mohawk, Huron and Nipissing cultures. He told us that his parents did not talk about their Aboriginal origins. They would be over 100 if they were alive today, and a century ago this was not looked upon favourably, he adds.

Marc-André is married to an Irish woman and has two children, today adults aged 27 and 30 respectively. "At my house I'm the last of the Mohicans," he tells us. "My wife has adopted Aboriginal values and customs, but not my children, at least not yet, he adds, "and I respect that."

A decisive encounter

The year 1967 marked an important time in Marc-André's life. While working at EXPO 67 he met an Indian chief from New Brunswick who gave him a chance to hold a stone pipe that was 500 years old. What a unique and proud moment this was for him! From that day on his passion as a collector grew, along with his insatiable interest in Aboriginal culture.

Marc-André has a magnificent collection of photos and objects that he occasionally puts on display, and is known for owning a veritable museum that he takes pleasure in adding to by trading with native people across Canada.

Career at CSC

Marc-André began his career at CSC in 1976 as a correctional officer. "I had the opportunity to apply for a job at CSC, which I did. My wife was about to give birth and I was pleased to learn that my application had been accepted. I started my training at the Staff College and was then transferred that same year to the maximum security institution in Laval. Shortly afterwards I was assigned to Archambault Institution and then to the Correctional Development Centre (CDC) from 1977 to 1984. That year I left for the Regional Reception Centre. Throughout the time I spent at different penitentiaries, I always assisted Aboriginal inmates who needed help. I worked on the sidelines until the Oka crisis in 1990 brought everything to a head. That was the catalyst. I knew the natives who participated in those events would be incarcerated in federal penitentiaries in Quebec."

In 1990 Marc-André began noticing a stronger political will in Canada towards improving the lot of Aboriginal people. Working at CSC, for him this meant helping his peers who were incarcerated. At that time most of his energy was put into making stakeholders aware of the reality of prison life and the different needs of Aboriginal offenders, particularly in terms of security. This produced concrete results in some cases, he recalls.

What is more, by working with them as program officer and liaison officer he came to realize that Aboriginal offenders knew much more about their culture than they thought they did. As an officer he would regularly hold meetings called "circles" that gave inmates an opportunity to share Aboriginal knowledge. These circles became special moments full of sharing and learning of all sorts for himself and his peers.

Among the other special memories that came to mind when he spoke with us were the first sweat lodges that he was proud to have built with the help of Aboriginal inmates incarcerated at a number of our penitentiaries (Archambault, SAPI, the RRC, Drummond, the FTC, Leclerc and MSFI). He also worked hard to create and establish the Aboriginal sites we find today.

Marc-André recalls as well that he was one of the first members of the Quebec Region's Aboriginal Advisory Committee, which was started in 1995 or 1996.

He also built the first Long House. He was initially planning to cut the wood used to build it himself, noting, "At that time it wasn't expensive."

He notes that there has been a great deal of progress in the past 30 years, recalling that at first there was only one Aboriginal representative for all penitentiaries in the Quebec Region. Now there is one for each penitentiary.

After 29 years, Marc-André, who was working as a program officer with native inmates, ended his career at CSC. He left in 2005, for health reasons.

Since June 2006, he has been back at La Macaza penitentiary as a spiritual guide and Elder with the Aboriginal population at that institution.

His challenges...

Marc-André has taken on the challenge of creating a positive influence on the dynamics and the atmosphere within the Aboriginal offender population at this institution. In his view, people don't have to be unhappy just because they are in prison. An inmate's incarceration period is a time of healing that he must use to learn different teachings relating to his origins and culture as well as core values. For Marc-André, respect is very important. He emphasizes, "They have to be taught how to be respectful with people rather than complain and balk at doing things."

The important thing, he told us, is to take care of our spirit. Inmates are men with talents who are capable of working. For example, as our interview was taking place a number of inmates were painstakingly painting and reproducing various frescoes depicting Aboriginal legends, ceremonies and customs on the walls of their space. "And that's just the beginning," adds Marc-André with pride.

Once the renovations have been completed the space will be divided into three sections: one for work, one for teachings on Aboriginal history and culture, and one for reflection and relaxation.

When asked what advice he would like to give to employees who work with native inmates, he answers, "I would tell them to be respectful and tolerant and become better informed. There's nothing worse than ignorance for instilling prejudice and intolerance, and this is true of staff as well as inmates."

Marc-André feels it is important to continue offering awareness sessions on Aboriginal culture and to hold open houses to provide employees with information on native culture and how it is expressed in daily life (for example, in practices, ceremonies and sweat lodges). He has heard purification ceremonies referred to as a "show" that is put on, and this makes saddens him. But even more, he feels it points to a genuine need for information.

For Marc-André, this plainspoken, strong-willed and passionate man, challenges are sources of stimulation, and he is never short of ideas. For example, eventually he would greatly like to see staff awareness initiatives coming from Aboriginal offenders themselves. "It would be really good for them," he adds.

For now, his greatest challenge is to design a space that reflects these offenders, in which they will feel comfortable coming together to share their knowledge and their ancestral practices and will be able to see themselves in and learn from one another.

His plan is already well under way and he already has other ones in mind. We have no doubt he will succeed.

Thank-you, Marc-André, for taking the time to meet with us – and above all, good luck with your many projects.

Plants and remedies

CEDAR

Symbolizes balance. Used to treat many different kinds of infections and to get rid of bad dreams. Cedar is mainly used during ceremonies where purity, harmony and serenity are essential, and cedar brings these three symbols.

HONEYSUCKLE

Used to treat various diseases related to the element of WATER (colds, engorgement of the liver, spleen, etc.). Its smell is very reassuring and creates an atmosphere that helps to relieve emotional stress. The sweet smell induces happiness, security and love at family and community gatherings.

MAPLE

The maple tree symbolizes a kind heart. It is used to create a friendly atmosphere and purify the air of undesirable and harmful elements during happy meetings and events.

SWEETGRASS

Also called the hair of Mother Earth, it is a feminine plant. It attracts beneficial energy and creates a pleasant atmosphere. But it is also very beneficial for men because it opens the mind and makes it receptive to positive waves.

PINE

Used to treat various diseases related to elements in the AIR (pulmonary disease, laryngitis, asthma, etc.). It stimulates joy and enthusiasm. It also fosters inspiration in work and creativity, and creates a healthy atmosphere for all kinds of activities. Its smell is evocative of wide-open spaces.

From top to bottom: Natural tobacco; Calamus root; Sweetgrass and tobacco braid; Tobacco seeds.
One the left: Sage, On the right: Cedar bark
The colours of the cloths on which these substances lie are symbolic: blue for the sky, and white, yellow, red and black representing the four human races.

ROSEMARY

Symbolizes purity and strength. Rosemary's essential oils are used to clean objects used by Elders and medicine men and women. It also has benefi-

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cial effects on the skin and hair. Is also used to create an atmosphere conducive to therapeutic activities.

SAGE

A very important plant for Amerindians. They use it in many rituals, especially to purge the aura of people and objects. It transforms negative energy into positive energy. It can also be used to welcome the new day.

HEMLOCK

Used to treat various diseases related to the element of EARTH (heal wounds; eliminate mucus from the body). Hemlock can kill germs and bacteria. The smell induces a feeling of calm well-being. Used to create a natural atmosphere such as that in Canadian woods.

PLANTS, HERBS AND GRASSES THAT ARE BURNED

Amerindians use herbs and grasses to purify themselves and to pray. In this way, they believe that their prayers and thanks will be carried to the Great Spirit by the smoke from the incense.

The herbs, grasses and plants they use most are sage, cedar, corn and one called sweetgrass. Bundles of these grasses are readily available in natural food and New Age shops. They contain sage leaves, cedar shavings and sweetgrass rolled together and knotted with wire or thin twine. They are burned like regular incense. These bundles are perfectly acceptable in an urban environment where people cannot go into the woods.

Collecting your own herbs

If you are willing to take the trouble to collect your plants and herbs yourself, they will have more power, not because of the ingredients but because being closer to nature benefits your spirit. It is a way of choosing a path and following its tenets. The traditional way to collect your plants and herbs is described below.

Find your tree or plant and sit down on the ground. Relax: you must take the time to breathe and look around you. Talk to the plant, tell it what you need it for (ritual, purification, get rid of bad dreams, help others, etc.). Explain what your aims or intentions are. Take the time to clarify your thoughts. You can talk out loud or just think these thoughts. However, make the effort to address the plant (even if it feels strange).

Then pick or cut your plant and leave something in return. Leaving an offering as a sign of respect and gratitude to the plant's spirit is an essential part of the ritual. The traditional gift is one or two pinches of tobacco, but you could leave a coin, a few grains of corn or a few bread crumbs. N.B. The idea is to collect one or two plants or cut one cedar branch, not stock up for a whole year!

Next, dry your plants for a few days in a dark, well-ventilated area.

When they are really dry, cut them so that you can mix them and tie them together. They are then ready to be used.

Cedar is thought to get rid of bad dreams, so burn some at the foot of your bed and your nightmares will disappear for ever.

If your children are sick, have trouble sleeping or have bad dreams, burn some cedar and waft the smoke over them. The smoke is thought to get rid of bad dreams and induce a refreshing sleep.

Sage is thought to provide protection and dispel negative energy so it is used as a purifying agent. It can also be used to welcome the new day.

A mixture of the three herbs – sage, cedar and sweetgrass – is appropriate for a death or tragedy.

"SMUDGING" OR PURIFICATION CEREMONY

This ceremony involves burning one or more traditional medicinal plants – sage, sweetgrass, cedar and tobacco – in an earthenware bowl or sea shell.

The purpose of the ceremony is to purify the body, thoughts, hearts and minds of each participant and to dispel negative forces and invite the Good Spirits into the Circle and thank them. We also ask the Creator to guide us.

What happens?

People gather in a circle and start the ceremony to purify the participants and the immediate environment.

The guardian of the Circle, usually an Elder, brings the bowl of burning medicinal plants to each person in turn and holds it in front of them while they purify themselves. People may turn around to purify their back, usually with an eagle's feather.

There is no set rules for smudging ceremonies. Usually the procedure is as follows:

Stretch out your hands above the smoke as it rises, making a movement similar to washing your hands.

With your hands, waft the smoke from the medicine bowl over your head and body.

If someone wants to purify their back, they turn around so the Elder can purify it. (Note: If the Elder starts the ceremony going in a clockwise or anticlockwise direction, the Elder will continue turning the same way until the end.)

AMERINDIAN REMEDIES

Aboriginal Peoples treated numerous ailments with natural products before the Europeans arrived.

Amerindians used certain species of willow, such as the pussy willow, containing the same ingredient as aspirin to treat pain.

Amerindians drank tea made from the whole wild blackberry plant to treat dysentery, cholera and stomach ailments.

To relieve coughs, Aboriginals used tea made from pine trees.

To protect the Europeans from scurvy, they boiled the bark and needles of the hemlock or pine tree to make a vitamin C tonic.

Reference : Indian and Northern Affairs Canada

Foods

CULINARY TRADITIONS THAT COME TO US FROM ABORIGINAL PEOPLES

CORN: Aboriginals have known how to grow corn for thousands of years, long before they taught the Europeans. It is now grown around the world. In Quebec, it is often called "blé d'Inde" meaning "Indian wheat", referring to American "Indians".

MAPLE SYRUP: Amerindians were the first to discover how to extract the sap from maple trees and make it into syrup. Long before there were sugar shacks, which visitors enjoy today, they used syrup and sugar to flavour their food.

WILD RICE: This annual aquatic plant is found in its natural state in some shallow lakes and rivers, especially in Abitibi-Témiscamingue. Aboriginals have long known how to make this plant into a cereal to eat. Rich in nutrients, wild rice has become a food of choice for discriminating palates.

FIDDLEHEAD: This curiously shaped wild vegetable is also called "crosse de fougère" in French meaning "fern crook". It is picked in the spring and today is used as a special side dish with our usual foods.

GAME (mainly beaver, moose and caribou), FISH (perch, trout, salmon, Arctic char) and SEAFOOD (crab, softshell clams): Grilled or smoked, these products of the land and sea have always been part of Aboriginal Peoples' basic diet, depending on their geographic location and the season.

ABORIGINAL FOODS (First Nations)

It must be Aboriginal!

When we sit down at the table to enjoy a big festive meal, dinner will often include a big stuffed bird, a huge heap of mashed potatoes, a pile of sliced bread, a large bowl of cranberries and an assortment of vegetables.

Did you know that the meal you are sitting down to consists of traditional Aboriginal foods? However, they would be in a different form from what you are used to: wild turkey with wild rice stuffing, wild potatoes, wild cranberries, bannock and corn bread, squash, beans and, for dessert, pureed wild berries.

If you were to take a gastronomic tour across the country, you would be amazed to learn how many food products that you thought were Canadian are in fact of Aboriginal origin, and go back to a time well before your parents were young. And what a variety! In the Atlantic provinces, apart from the foods from the ocean, there is a delicious plant that has been picked and prepared by members of the First Nations for thousands of years, before frozen vegetables were invented. Fiddleheads are tender, young ferns that are picked before they unroll to become big ferns. They grow in the woods and look like the top of a bishop's crook or fiddle (violin).

Quebec is famous for its maple syrup. Who do you think were the first to have the idea of collecting the sap from the maple tree and making it into something sweet and tasty? If you said the Native peoples of Quebec, you are right. Maple syrup is a real treat after a large helping of moose stew.

There isn't much in cooking that can't be done with blueberries. They make nearly any dish taste better, sweet or sour, hot or cold. It's fun to pick blueberries on a hot August day, like the Native peoples of Ontario have done for generations. And what's even better is that you can set up your fishing line to catch a few perch while you're berry picking. What has always been hard, however, is keeping enough in your basket to bring home.

Wild rice is called "man-o-min" by the Ojibway who, for thousands of years, used traditional methods to harvest this cereal in its wild state in the lakes and streams of Ontario, southwestern Manitoba and Minnesota. The word "man-o-min" comes from "Manitou" (the Great Spirit) and "meenum" (delicate food). In fact, it is a cereal like wheat, and not rice like Uncle Ben's. The Ojibway paddle through the rice fields in their canoes and scrape the long stems with sticks so that the green grains fall into and fill the canoe. Then they let the rice dry on the riverbank, roast it until it turns brown, then use sheets to throw it up into the air so that the husks are blown away by the wind. Today, wild rice is grown for commercial use in lake beds but the traditional process was really quite special, don't you think?

Once upon a time not so long ago, millions of bison roamed across the Prairies. In the last century, people reported seeing huge clouds darken the sky above the plains, like just before a big storm. The noise was deafening, like thunder. But they were surprised to discover that the clouds were not real clouds but the dust kicked up by herds of bison. And the thunder was in fact the thundering of the bisons' hooves in flight, after being frightened by someone or something. We no longer see these immense herds of bison in Canada but in the Canadian Arctic, hundreds of thousands of caribou roam across the Far North, just like the bison used to do in the Prairies.

There are few kinds of meat whose taste compares to that of bison roasted on a spit. The Aboriginal Peoples of the Prairies had many uses for bison, including making clothes and tepees, containers and ropes.

On the coast and in the interior of British Columbia and the Yukon, Aboriginal families eat many different kinds of fish and seafood. Salmon and trout are abundant, as well as numerous other succulent species, including crab, softshell clams and Arctic char. These are really delicious, especially when cooked over an open fire or smoked.

There is one Aboriginal food that you absolutely must try. It is the staff of Aboriginal life, better known as "bannock".

It is a type of bread like a flat cake that comes from Scottish bread, which was brought to Canada by the fur traders and adapted by the Aboriginals for cooking over a camp fire. There are many different ways to make it and all sorts of ingredients can be added to give it a little more flavour. It can even be used to make an "Aboriginal pogo". Which is just an example of what you can do with it!

1) TSAIBESA BANNOCK

This recipe was suggested by World Culinary Olympics gold medalist chef Andrew George of the Wet'suwet'en First Nation in British Columbia:

You will need the following ingredients:

1 litre (4 cups) all-purpose flour

25 ml (2 tablespoons) baking powder

5 ml (1 teaspoon) sugar

2 ml (1/2 teaspoon) salt

2 ml (1/2 teaspoon) bacon fat or lard

500 ml (2 cups) water or milk

What you must do:

In a large bowl, mix the flour, baking powder, sugar and salt.

Melt the fat or lard in a medium-sized cast iron frying pan and add the water or milk. Pour the liquid into the flour mixture and mix thoroughly with a fork. If the dough is very dry, add water.

Turn out the dough onto a floured surface.

Knead it for at least 3 minutes until it is firm to the touch and the fat is blended in uniformly.

Put the dough into the frying pan and flatten it until it is 2 cm (3/4") thick.

Prick the whole surface with a fork.

Cook the bannock in an oven at 180°C (350°F) for 45 minutes to 1 hour, until the surface is golden brown.

Serve the bread hot, alone or with butter or jam. So'h ga nec kewh dalht! (Enjoy! in wet'-suwet'en)

2) BANNOCK BREAD

- 1 litre (4 cups) flour
- 25 ml (2 tablespoons) baking powder
- 10 ml (2 teaspoons) salt
- 75 ml (1 1/2 cups) water
- 5 ml (1 teaspoon) sugar (or to taste)

Instructions:

Mix the flour, salt and baking powder in a deep bowl and make a well in the centre.

Pour the water into the well.

With a spoon, gradually push the flour down into the well while you turn the bowl until the flour and water are thoroughly mixed.

Knead the dough with your hands, sprinkling it with a little flour, then make a big ball.

Press down the dough until it is about 4 cm (1 1/2) thick.

Preheat the oven to 200°C (400°F).

Heat a cookie sheet in the oven and place the dough on it.

Cook for about 30 minutes and serve.

ABORIGINAL FOODS (Inuit)

Food in the Far North: From Arctic char to snacks

The food that people from other countries around the world eat may seem strange to us. However, if we think about what the people who live in some coastal regions of Canada eat – raw oysters, for example – that may seem just as strange to us.

While you are eating a hamburger with fries, the Inuit of the Canadian Arctic could be eating caribou or Arctic char, a northern fish. Not so long ago, the Inuit lived off the products of the land and water. Although many Inuit, both young and not so young, continue to eat traditional foods, they can no longer live solely off what their lands produce.

The traditional diet of the Inuit was both healthy and unique. No one else, not even the peoples of the First Nations in the south, ate the same foods prepared in the same way. The Inuit diet provided everything they needed to survive in one of the coldest climates on earth, but its importance was not restricted to the food aspect. Game also provided the materials they needed to make clothes, tents, kayaks, bowstrings, harpoon ropes and tools. The hunters used every part of the animal that they could.

During the long dark winters, which last more than 6 months, the Inuit did not have any fruits or vegetables to chew on. In summer they could collect wild berries but in winter their vitamins and minerals came from just one source: the meat that they ate fresh or frozen since cooking reduced its vitamin and mineral content.

Many foods, like the Arctic char, a fish from the trout family, were often eaten frozen. Arctic char is still a popular food but now people often cook their traditional meats and add imported ingredients: herbs, sauces and spices. Adding these things did not really improve the Inuit diet; it simply changed it. As for who still eat the traditional foods, people in remote communities eat more than those in urban areas, people over 40 eat more than young people, and men eat more than women.

In southern Canada, the foods we usually eat are making more and more Canadians overweight and exposing them to health problems like heart disease. Most of the meat from wild animals eaten in the North contains less cholesterol than beef and pork raised commercially. By eating Arctic char, the Inuit also reduced their risk of heart problems because of the fatty acids in fresh fish. The health benefits of traditional Inuit foods are not found in canned or processed foods, although these products are now part of the diet of Northerners. The other reason why supermarket products are not an ideal solution to health and nutrition problems is the cost. Food bought at a supermarket is very expensive because it has to be shipped in by cargo plane or boat during the summer months. It usually costs $4.50 for a litre of milk or a dozen eggs, and nearly $6.75 for a 5-lb bag of sugar. These prices are very high compared to those where you live.

Although many young Northerners like macaroni cheese, hamburgers and crackers, caribou, seal and other game meats still top the list of their favourite foods. A traditional food that is still very popular today is muktuk, which is made from whale skin and fat. Muktuk is high in vitamin C, which is invaluable in a region where fresh fruits and vegetables are hard to find.

Seal has always been the primary component of the northern diet. Other species of game, such as Arctic hare, musk-ox, bear, walrus, wild goose and ptarmigan, add variety and other essential vitamins and minerals. The brief Arctic summer is a good time to fish for clams and other seafood and to pick Baffin berries (similar to raspberries), blackberries, cranberries and blueberries.

Hunting, fishing and gathering allow the Inuit to maintain the same close relationship with the land as their ancestors had.

Reference : Indian and Northern Affairs Canada.

Aboriginal languages

People	Linguistic family	Language spoken at home	Second language
Abenaki	Algonquin	French	Abenaki
Algonquin	Algonquin	Algonquin	French or English
Atikamek	Algonquin	Atikamek	French
Cree	Algonquin	Cree	English
Huron	Iroquois	French	English
Inuit	Inuit	Inuktitut	English
Malecite	Algonquin	French	English
Micmac	Algonquin	Micmac	French or English
Mohawk	Iroquois	English	Mohawk
Montagnais	Algonquin	Montagnais	French
Naskapi	Algonquin	Naskapi	English

Do you know how to say hello in the different Aboriginal languages?

Abenaki:	KUAÏ-KUAÏ
Algonquin:	KWE
Attikamek:	KWE
Cree:	WACHIYA
Huron-Wendat:	TE8ETSIONNONK8ANNION (the '8' is pronounced 'ou')
Inuit:	AÏ
Malecite:	KWE
Micmac:	WELTA'SUALUL
Mohawk:	KWE-KWE
Montagnais:	KUEI_KUEI
Naskapi:	WAACHIYAA

ENGLISH	MONTAGNAIS
How are you?	tan eshpanin
I'm fine	niminupan
yes	eshe
no	mauat
It's cold	takau
It's small	apishashu

ENGLISH	ABÉNAKIS
Thank you	migwetch
Tepee	pikogan
How are you?	t8ni kd'al8wizi ?
I'm great	kwina n'wal8wzi
What's your name?	t8ni dk'aliwizi
My name is ...	nd'aliwizi ...
No	nda
Yes	8h8

ENGLISH	MOHAWK
Thank you	niá:wen
Thank you very much	niawen:kowa
Goodbye	onen
Goodbye to you	onen kiwahe

ENGLISH	MICMAC
I'm fine	weléi
How are you?	mé talwléin?
What's your name?	taluisin kí.?
My name is ...	nín teluisi ...
Yes	áa
No	moqwa
Please	ké
Thank you	welàlin
I love you	kesalul

ENGLISH	ALGONQUIN
Thank you	Migwetch
Home, house	Migwan

ENGLISH	MALECITE
I love you	psetseninuta
Snow	wast
Cloud	aluhk

ENGLISH	CRI
Thank you	miigwtch
To introduce yourself	watsha

Meaning of feathers

For Amerindians, birds' feathers are a gift from the Great Spirit and from the bird itself which, with this gift, offers us part of its essence. Like other peoples, Amerindians have long known about the medicinal and healing properties of birds' feathers. They use them, for example, as tools to attract beneficial energy into the body of someone who is sick or injured. Some feathers also provide protection. All we need to do to attract these energies is to wear or carry birds' feathers.

Eagle feathers

Eagle feathers have a special place in Amerindian magical and spiritual practices because they have a very specific sacred meaning, representing the sacred essence of birds. They are a symbol of peace but are also used during healing rituals, particularly to dispel harmful energies and attract beneficial energy into the body of a sick person. Eagle feathers also carry our thoughts and prayers to the Great Spirit. Being presented with an eagle feather is a great honour. It shows respect and recognition for the person's integrity.

Blue jay feathers

They bring clarity into dark or troubling situations, and bring light that dispels the clouds of depression and sadness.

Crow feathers

They are a symbol of mourning and are used during funeral ceremonies. The Lakota Sioux, for example, pray with crow feathers for four days after a death. This is their only use and they are kept in a sacred place.

Hummingbird feathers

They are thought to bring beauty and joy, and symbolize fast action and graceful movements. They are particularly popular with tribes in the American southwest.

Falcon feathers

They are used to diagnose physical ailments, and are thought by shamans to increase the knowledge of doctors.

Parrot feathers

These are quite rare and particularly sought after to decorate costumes for dances and ritual ceremonies. Because a parrot can learn any language, its feathers are a symbol of communication and are thought to facilitate translation and communication between different tribes. Their bright colours – reds, greens, blues and yellows – are used to recreate the rainbow, a symbol of peace and prosperity for the Lakota Sioux.

Eagle feathers used during traditional ceremonies and dances by Native peoples.

Magpie feathers

They are used in healing rituals. Since they are scavengers, magpies help to clean up the environment and so their feathers are used in cleaning and to purify sick people. In the Lakota culture, the black and white feathers from the tip of the magpie's wings represent a young Indian woman with jet black hair wearing a white tunic.

Robin feathers

Since it is one of the first birds to return in spring, the robin's feathers are thought to bring renewal. They are especially important in fertility rites. Finding a robin's feather on the ground is a sign that you will get some news.

Nightingale feathers

They have a very important mystical meaning since they help to understand complex rituals and assimilate knowledge of sacred things.

Roadrunner feathers

They symbolize the chaotic and unpredictable energy of the coyote, the ultimate trickster. Roadrunner feathers are also used to enhance the natural magical skills and intuition of the practitioner or shaman.

Swan feathers

They symbolize grace, beauty and goodness. For the Creek, they are a symbol of union and marriage and are prized during wedding ceremonies and fertility rites.

Woodpecker feathers

They are thought to prevent or cure liver stones, which is their only use.

Warbler feathers

They protect the family and home because warblers build beautiful nests that they fiercely protect.

Hen and Cock feathers

Hen: They guarantee a harmonious and comfortable home.

Cock: They are a symbol of courage and the victory of day over night.

Dove feathers

They are used for peace rituals and also for declarations of love.

Duck feathers

They are a symbol of the transition to adulthood when we become our own person able to find our own way.

Owl feathers

They are used in esoteric rituals involving secret knowledge.

Sparrow feathers

They are used to make charm bracelets.

Aquatic bird feathers

They are powerful ritual tools. Like eagle feathers, aquatic bird feathers carry our prayers and thoughts along streams and rivers to the Great Spirit.

Different legends...

Legend of the origin of the world (Inuit)

When the world began, there was only one Man and one Woman and no animals.

The Woman asked Kaïla, the god of the heavens, to populate the earth. He sent her out onto the pack ice to dig a fishing hole. And she brought out of the hole all of the animals, one by one. The caribou was the last. Kaïla told her that the caribou was a gift, the best that he could give her, because the caribou would feed her people. The caribou multiplied and her sons were able to hunt it, eat its flesh, make clothes and tents.

However, the sons always chose the finest and fattest caribou. One day, all that remained were the weak and sick animals that the Inuit didn't want. So the Woman complained to Kaïla. He sent her back to the ice pack and she fished up the wolf, sent by Amorak, the spirit of the wolf, so that he could eat the weak and sick animals and thus keep the caribou herd healthy.

Legend of Sedna (Inuit)

Sedna is a legendary goddess of the Inuit people.

Even today, the Inuit are very familiar with the Sedna legend and there are as many versions of it as there are villages.

A young girl lived alone with her widowed father. She was seduced and tricked into marrying a shaman or, in some versions, a birdman or a dog. After a while on his remote island, her father heard cries from across the sea: it was his daughter who was being mistreated. He jumped into his kayak to go and rescue her and set off back across the sea with her. When he saw Sedna fleeing, her husband who had supernatural powers ordered the sea to unleash its fury.

Seeing death approaching, Sedna's father sacrificed her by throwing her into the sea but she grabbed onto the kayak, almost overturning it. Her father then cut off her fingers, which turned into fish, and her thumbs and hands which became seals, whales and all of the marine animals. Sedna sank to the bottom of the sea where she still lives as a goddess of the sea, similar to the sirens. When the hunt is not going well or the sea is raging, people believe that Sedna is angry because her hair is tangled and she cannot comb it since she doesn't have any hands. Then the shamans magically manage to comb Sedna's hair and thus restore calm and bring the animals back.

The message of this legend is that hunters must treat the sea and women with respect.

Legend of the rainbow

One fine day, all of the colours in the whole world began to argue. Each one claimed to be the most beautiful, most important, most useful and most popular!

They all boasted loudly, each one convinced that it was the best. The noise of their quarrel grew louder and louder.

Suddenly, a flash of blinding light appeared in the sky, accompanied by peals of thunder. The rain started to fall in ceaseless torrents.

Frightened, all the colours hid and joined together to find shelter, side by side.

The rain spoke:

"Stupid creatures fighting between yourselves, each one trying to dominate the others, don't you know that the Great Spirit made you all, each for a particular purpose, all of you unique and different?

He loves each one of you and needs you all. Join hands and come with me. He will spread you across the sky in a magnificent rainbow to show you that he loves you all, that you can live together in peace. Like a promise that he is with you, and a sign of hope for tomorrow..."

Thus each time the Great Spirit sends rain to wash the world, he puts a rainbow in his sky, and when we see it we should remember that he wants us too to learn how to appreciate each other and praise the wonderful way we complement each other.

More legends on the following sites:

http://collections.ic.gc.ca/matawinie/contespr.html

http://www.culture-amerindiens.com

Reference : Indian and Northern Affairs Canada.

The Inuit

The sedentation of the North American Indian and Inuit is very recent. It was also sudden and radical. Obviously we know there are Native reserves in the North, but what we often don't know are the conditions under which they were created.

Like the rest of Canada, Quebec is really a northern territory. It was never in our culture to recognize this since most of the population was always concentrated within the confines of the St. Lawrence Valley, along a narrow strip on the country's southern border. However, more than 75% of Quebec is actually in the sub-Arctic. Until the 1950s, the Amerindians in these regions, as well as the Inuit in the Arctic, lived in an ancient, traditional fur trading world. They still occupied their vast lands after the Second World War.

We are talking here about the very recent history of the Cree (of James Bay), the Naskapi and the Innu of Labrador and the North Shore. The federal government more or less "captured" them in 1955 and permanent villages (modern reserves) were built between 1960 and 1973. The government used the compulsory education policy to assemble Indian children and transport them to residential schools in the south. This policy was applied across Canada and was the main factor in destroying the old, traditional cycle of the fur trade in the North. Hunters-trappers and their families abandoned their lands to settle permanently at their summer camp grounds near the fur trading posts. Great human misery followed. People that used to be independent were suddenly completely dependent and idle, prisoners on the reserve, dealing with the problems rather than enjoying the benefits of modern life.

It is important to tell the story of this brutal break with the past, and to understand what gave these communities dignity and happiness until very recently.

As the vast ancestral lands were abandoned, they opened up to southern interests. The North became increasingly accessible for mining prospection and sport and more and more people travelled there, especially since 1960.

To learn more

Following are a few links that you can click on to learn more about Aboriginal Peoples

Quebec East-West District site:

http://infonet-que/DEOQ/InitiativesAutochtones/motdebienvenue.asp

NFB films

http://www.nfb.ca/enclasse/doclens/visau/index.php?language=english&mode=view

CSC Strategic Plan for Aboriginal Corrections:

http://www.csc-scc.gc.ca/text/prgrm/correctional/abissues/plan06_f.shtml#1

For information about Native clothing, musical instruments, games and toys, visit the collections of the Canadian Museum of Civilization at:

http://www.civilization.ca/aborig/stones/default.html

Aboriginal legends:

http://collections.ic.gc.ca/matawinie/contespr.htm

http://www.culture-amerindiens.com

Waseskun Centre:

http://infonet-que/deoq/Autochtones/article81.asp

NATIONAL ABORIGINAL DAY!

National Aboriginal Day, which was first proclaimed by the Governor General of Canada on June 13, 1996, is celebrated on June 21 each year. It has become a day to circle on the calendar for all Canadians. It gives Aboriginal Peoples an ideal opportunity to express their great pride in their rich and diverse cultures with their families, neighbours, friends and visitors. National Aboriginal Day is a fun day for the whole family.

To participate in activities in your area, visit the National Aboriginal Day Web pages at www.ainc-inac.gc.ca/nad/index_eng.asp

National Aboriginal Day gives us all an opportunity to learn more about Aboriginal Peoples and how they helped to make Canada the great country that it is today.

Did you know that...?

The Inuit invented the KAYAK. Light and streamlined, fast and easy to handle, this one-person boat was designed to hunt marine mammals in Arctic waters. Today kayaking is a sport enjoyed around the world and an Olympic canoeing discipline.

The CANOE is of Amerindian origin. Traditionally made of bark and resin constructed around a strong, light wood frame, this boat was ideal for travelling on the fast-flowing or shallow waters of the boreal forest and portaging around the many obstacles encountered. The traditional bark canoe is the model for many modern canoes, now built of fiberglass, aluminum or other materials.

Aboriginals invented SNOWSHOES to get around more easily in the winter in deep snow. Depending on their needs – walking for many miles, portaging, hunting, etc. – and the type of terrain, they developed different snowshoe shapes (bear paw, partridge foot, etc.). One of the most common types is made of spruce and rawhide strips called babiches.

LACROSSE is a team sport invented by Aboriginals. Some people believe it is the forerunner of hockey.

The Inuit developed PROTECTIVE GLASSES made of bone, deer antlers and walrus teeth that only let a sliver of light through, to protect the eyes from the blinding glare of the sun on snow.

Aboriginals were the first to make CHEWING GUM using a spruce base.

ORIGIN OF CERTAIN WORDS

- **Caribou:**
Algonquin ("one who digs with a shovel")

- **Manitou:**
Algonquin ("great spirit")

- **Ouananiche:**
Montagnais ("little stray")

- **Pecan:**
Algonquin ("nut")

- **Toboggan:**
Algonquin ("sled")

- **Totem:**
Algonquin

CANADIAN PROVINCES WHOSE NAMES ARE OF ABORIGINAL ORIGIN

Saskatchewan comes from the Cree name for the Kisiskatchewani Sipi river, meaning "fast-flowing river".

Manitoba: Most probably comes from the Cree expression maniot-wapow, "the sound of the spirit", evoking the rumbling of the water on the pebbles of a beach on Manitoba Island. The name may also come from the Assiniboin words mini and tobow, meaning "lake of the Prairies".

Ontario comes from the Huron word onitariio, meaning "magnificent lake", or the Huron word kanadario, meaning "sparkling" or "splendid" waters.

Quebec is an Algonquin word, kebek, meaning the narrowing of the river in the area around Quebec City.

Yukon comes from a Kutchin word, Loyu-kun-ah, which translates as "great river".

Nunavut comes from Inuktitut and means "our land".

And last but not least, did you know that the name Canada itself comes from the Huron word kanata meaning "settlement" or "village"?

Some examples of names of cities

Chibougamau is a Cree word meaning "place where the water narrows", meaning a narrow outlet from the lake.

Chicoutimi, which is of Montagnais origin, comes from the word shkoutimeou, which translates as "end of the deep waters".

Gaspé: It is thought that this name derives from the Micmac word for "end" or "extremity", designating the northern boundaries of Micmac territory.

Listuguj: The name originates from the Micmac word lustagooch, which probably means "river with five branches".

Rimouski: This is a word of Micmac or Malecite origin, which has been translated as "land of the moose" or "dogs' refuge", perhaps to indicate its excellent hunting grounds.

Sometimes the names of cities are comical in our language...

Like the sound of the word Chicago, which means "skunk" in Montagnais. I can see myself living in Chicago and telling someone who lives somewhere else that I live in the city of skunks... I'm sure that I'd make some people laugh but would put off others...

THE ELDERS

Elders may be either men or women. Their most distinguishing characteristic is the wisdom that comes with age and experience. But there are exceptions. Elders need not be "old". Sometimes the spirit of the Great Creator chooses to imbue a young native. Elders' spiritual gifts differ. Some may interpret dreams. Others may be skilful in herbal remedies or be healers during a sweat lodge ceremony, and so on.

Reference : Indian and Northern Affairs Canada

A visit to Nunavik

Brigitte Gosselin, Acting Director, Communications and Executive services • Regional Headquarters

Nunavik: North of the 55th parallel in Quebec's far north region.

There were four of us heading out on the trip to the Nunavik territory on Monday morning March 19, 2007. Diane Archambault, Development Officer for the Quebec East-West District's Aboriginal communities was the organizer. Much of her work involves establishing links with Inuit and Aboriginal community officials in order to improve collaboration in reintegrating into society offenders from these communities. Clara Aupalu had been hired to serve as Diane's interpreter during a radio program in Salluit. At the request of National Headquarters' Aboriginal section, Jerry Komaksiutiksak, the new Inuit Liaison Officer at National Headquarters was with the group in order to familiarize himself with the Quebec Region's dossiers. And then there was myself, Brigitte Gosselin, Acting Director, Communications and Executive Services, representing the regional communications offices, along to assist Diane during the Salluit radio program and to later describe the trip in the special feature on Aboriginals planned for the next Intercom.

Preparing the way with tact and sensitivity

Diane's work has her regularly visiting Inuit and Aboriginal communities, where she attempts to establish contacts with local officials. These include mayors and their councillors, band chiefs, and any interveners having to deal with offenders, such as police force members and officials of organizations with CSC-related mandates. These contacts provide two-way benefits: the officials can work with offenders under federal jurisdiction taking into consideration our methods and procedures; and CSC can broaden its network of collaborators to help in the reintegration into society of offenders from these communities.

Establishing a network of contacts within Inuit communities is a crucial component of the strategy of reintegrating offenders from these communities back into society, not only because the communities themselves are far away, but also because we currently have available few resources and programs specifically aimed at them.

By no means the first individual from "down South" desirous of having the organization she represents improve and increase the collaboration with these communities, Diane must both assiduously prepare herself and use tactful diplomacy in her work.

Diane is faced with the preconceived notions that community members have regarding what she represents; community spokespersons are often hesitant, if not to say distrustful, often leading one to believe that some try to avoid meeting her. Having an understanding of these reactions, Diane was not offended, and her straightforwardness made the spokespersons quickly understand that she had no hidden agendas. All the planned visits took place, others were added, and on more than one occasion I was touched by the obvious spirit of complicity in which the meetings were concluded.

This article is meant to give a global picture of this exploratory visit rather than specific details of the meetings. I have always been curious about the far north and its inhabitants, but have always preferred more "temperate" destinations. The opportunity that this trip provided was like an unexpected gift, which I enthusiastically accepted. I would now like to share my experience with you so that this part of our land will, just as it did for me, become more familiar to you, and its inhabitants less "foreign." Bon voyage!

First stop: Kuujjuaraapik (for the 528 Inuit) Whapmagoostui (for the 812 Cree)

Our first stop was on Quebec's western coast, a third of the way along the James Bay coastline, at a town whose two names reflect the presence of the two First Nations—this is the only place in Canada where they cohabit.

From the air, this particularity is not evident, at least not to a newcomer such as myself. What gets my attention more is the site and the landscape; the houses and a clock tower nestle in a snow-covered, rocky depression, and there's a short landing strip.

Disembarking from the aircraft, we were met by Kuujjuaraapik Police Inspector Brian Jones. Diane, who had already met Brian when he was assigned to another town in Nunavik, had

Diane Archambault with the Mayor and Assistant Mayor of Kuujjuaraapik).

alerted him to our arrival in Kuujjuaraapik. She had described him as someone committed to the community, working everywhere to bring together people who had common or convergent interests; this justified associating ourselves with him in order to facilitate making contacts in this unfamiliar town.

As it turned out, Brian proved to be a great help in many ways. To begin with—and he found this amusing—we were "frozen out" of the hotel where we had reserved rooms. Without Brian's help we would have really been in an embarrassing situation; the region's tourism infrastructure is not well developed and we couldn't get rooms at the "hotel-co-op" because cases were being settled at the courthouse, and court personnel—most of whom are from down south—had requisitioned the "hotel-co-op." Curiously though, no one was particularly alarmed by the situation; mutual assistance invariably comes before setting up services and through officials at the local Community Services Centre, Brian found us an apartment (normally provided to temporary workers) where we could stay the night.

Having resolved our accommodations problem, our group went to the first meeting planned, with Lucassie Inukpuk and Mary Hannah Angatookalook, respectively Mayor and Assistant Mayor of the Inuit community (see the above photos). The discussion made us aware of the community's many needs; and although the help we offer seems minimal, the community's interlocutors were satisfied to learn of the information and support available to them when reintegrating a community member parolee into society.

More surprises were waiting for us as the day came to an end. At the grocery store we were stunned at the exorbitant—because of transportation costs—commodity prices. For example, three litres of milk cost $14.49! Now that's what's called eating away at your budget.

Finally we settled down in our "apartment." The small living room didn't offer the luxury or privacy of a hotel room, but it still provided a cozy setting for discussions (with Clara and Diane) of the particular world of the Inuit with its customs and ancestral beliefs, of the impact of people coming up from "down South", residential schools, the sensitive subject of sexual abuse, violence, etc. We also discussed the diet and how it often served a medicinal purpose, art, Inuit throat singing, and highly promising initiatives for young people.

The group retired early, intending to compress the next day's activities into a half day, and thus leave earlier for Puvirnituq. This would depend on whether arrangements with the airline and the hotel were possible.

Diane Archambault with Patrick Masty, Chief of the Kativik Regional Police Force, and Brian Jones.

The plan worked as expected, with congratulations due once again to Brian, who not only took us from one meeting to another, but also helped us get our airline tickets. In the morning we were able to meet the Whapmagoostui Cree community's Grand Chief, Losty Mamianskum, and John Mamianskum, the local community justice coordinator. We had an interesting discussion, and a clear demonstration of the tangible implications of the services being offered, the community having just recently received a CCRA Section 84* request from an inmate. At this point, the parties concerned were able to agree on the follow-up to be done, a fine example of contacts resulting in concrete action.

We also met the Chief of the Kativik Regional Police Force, Patrick Masty, at the Kuujjuaraapik offices. Before we went to the airport, Brian gave us a guided tour of the town, showing the main projects and challenges ahead. Among them, the project to continue the highway from Kuujjuaraapik to La Grande, a 150-kilometre stretch that would make commodity transport and service exchanges between the communities much easier. Currently, other communities can only be reached by air from Kuujjuaraapik; we had come to "the end of the road."

Second stop – Puvirnituq: 1457 inhabitants

Puvirnituq is one of Nunavik's administrative centres, and is also the site of the annual Puvirnituq Snow Festival, which took place while we were there. The Festival celebrates Inuit traditions, and its highlight is a sculpture contest where Inuit legends are impressively given form using the region's most naturally occurring element, snow.

We arrived there at the end of the afternoon, with the aircraft flying over the festival site adding to the town's celebratory atmosphere. The airport was filled with people there to welcome friends and family coming to the Puvirnituq festivities. Many were wearing the traditional anorak and accessories such as embroidered boots and mittens. The cultural immersion was a real treat!

Wednesday, as planned, we met the town's mayor, Levi Amarualik. Aisara Kenuajuaq, a

member of Kativik's Executive Committee, also attended part of the meeting; he explained how he noted a certain discomfort in the community when special favours, particularly relating to employment, were granted to an individual being reintegrated into the community. Needless to say we explained further the host community's obligations, which did not necessarily imply a job offer, but rather meant providing an appropriate framework for reintegration.

We also met Corporal Jean-Mathieu Lafleur and Officer Jean-François Morin from the Kativik Regional Police Force. They both appreciated our placing in the proper context the different sources of information accessible to them to help in monitoring parolees.

On Thursday morning we had a few hours to visit freely. The temperature of -48°C did not stop us from once more visiting the Snow Festival site; there we saw how the snow and ice sculptors were progressing in their work, visited the igloo built on the site, and admired the huge polar bear that was finally completed. We met the mayor of Salluit, and told him of our arrival in his town the next day. Learning that he would not be there for the occasion, Diane took the opportunity then and there to say to him what she had been planning to do.

Third stop: Salluit – 1241 inhabitants

Short as it was, our stay in Salluit was most interesting. Diane had been invited to take part in a 1 ? - hour radio program dealing with the federal corrections system, with Clara Aupalu acting as her interpreter. They went

Clara Aupalu, Jerry Komaksiutiksak, Diane Archambault and Brigitte Gosselin at the highway's end.

on air at 10:00 a.m., and due to the large number of calls they received, the program only ended at 12:30 p.m.!

The calls gave the opportunity to clarify many inmate case management aspects of the corrections system, such as temporary absences, the various programs offered, managing personal funds etc. The radio program also enabled us to explain how the host community could help to improve the offender's chances of reintegration into society.

Several listeners expressed on air the anguish they felt because of the distances separating them from family members caught up in problems with the justice system. Concerning this, a listener suggested that videoconferencing be permitted similar to how private family visits are permitted "down South."

Lastly, in Nunavut individuals sometimes use the radio as a means for speaking directly to each other, and some people took the opportunity the program offered to share some very moving testimony with their fellow citizens.

Special thanks go to the radio show's host, Joanasie Koperqualuk, whose style and commentaries made for harmonious exchanges and an enriching program.

A sculptor starting to work.

Brigitte Gosselin, Clara Aupalu and Diane Archambault.

*Section 84 states that "Where an inmate who is applying for parole has expressed an interest in being released to an Aboriginal community, the service shall, if the inmate consents, give the Aboriginal community…an opportunity to propose a plan for the inmate's release to, and integration into the Aboriginal community."

During the radio program. Facing the camera: Joanasie Koperqualuk. Back to the camera: Clara Aupalu and Diane Archambault.

Diane Archambault and Clara Aupalu inside the igloo.

The return south

As with every traveller returning home, I have memories of landscapes, faces and anecdotes. But I also especially returned with a much broader overall understanding of "a different world." I feel that I have grasped at least some aspects of what it means to be born and to grow up in this part of the land. My early-morning outings in the towns and my long walks over the ice made me reflect on the life force of these people inhabiting bits of territory that are oh-so-small compared to surrounding Nature's immensity and force, and living in systems so foreign to their culture and surrounding resources.

I imagined just how attractive, for youth in particular, "life down South" can be, with television and the Internet making the often slick images of it so accessible; on the other hand I can imagine the loneliness and feelings of suffocation large urban centres can generate in those young people who end up there.

Nakurmiiq, Atsunai (Thank you, and 'till we meet agin).

Brigitte Gosselin leaving the igloo.

Salluit; a village hidden among the mountains

Acknowledgements

I wish to thank the following people, without whom I would not have been able to complete this wonderful project:

Diane Archambault, Aboriginal Communities Regional Development Officer - CSC, Jerry Komaksiutiksak, Policy and Research Officer, Aboriginal sector - CSC and Clara Aupalu, interpreter (inuktitut).

Special thanks to everyone who extended a welcome to us:

1st stop: Kuujjuaraapik for the Inuit (Whapmagoostui for the Cree)
Brian Jones, Police Inspector, Lucassie Inukpuk, Inuit community Mayor, Mary Hannah Angatookalook, Assistant Mayor, Losty Mamianskum, Grand Chief of the Whapmagoostui Cree community, John Mamianskum, local community justice coordinator, Patrick Masty and Kativik Regional Police Force Chief.

2nd stop: Puvirnituq
Levi Amarualik, Mayor, Aisara Kenuajuaq, member of the Kativik Executive Committee, Corporal Jean-Mathieu Lafleur, Kativik Regional Police Force, Officer Jean-François Morin and Kativik Regional Police Force.

3rd stop: Salluit
Joanasie Koperqualuk, radio show host, and members of the March 23, 2007 morning team.

Aboriginal Quiz

Correct answers at the bottom of page

Question #1: What do Aboriginals think of when they see a turtle?

a) The Micmac nation
b) That its back will certainly make a big basket
c) That it is carrying Mother Earth
d) That a vision will appear soon, if they just pay attention to their spirituality

Question #2: The sweat lodge has numerous functions. Which one of the following four is not one of its functions?

a) A way to purify body, mind and spirit
b) Simulates a return to the mother's womb
c) Custom related to spirituality
d) To serve out punishments imposed by the Grand Chief

Question #3: After killing a moose, its shoulder bone was used for a particular purpose. What was this purpose?

a) It was burned to call up a vision
b) As a gift to an Elder
c) As a utensil for eating
d) Aboriginals used it as a bench

Question #4: Aboriginals used the roots of spruce trees in different ways. Which one of the following uses is true?

a) To sew skins
b) To make medicinal drinks
c) To dye clothes
d) As material for dream catchers

Question #5: In what year did Aboriginals acquire the right to vote in federal elections without giving up their Aboriginal status (under the law)?

a) 1985
b) 1867
c) 1801
d) 1960

Question #6: Which one(s) of the following was/were discovered by Aboriginals?

a) Lacrosse
b) JollyJumper
c) Maple syrup
d) Peace pipe

Question #7: How many Inuit villages are there in northern Quebec (Nunavik)?

a) 18
b) 12
c) 14
d) 10

Question #8: How many kilometers of highway are there to Nunavik?

a) 364 km
b) 159 km
c) 21 km
d) 0 km

Question #9: Which one or ones of the following Aboriginal people actually existed?

a) Donnacona
b) Geronimo
c) Pontiac
d) Pocahontas

Question #10: According to the First Nations, which animal provides the best leather for making clothes?

a) Wolf
b) Deer
c) Moose
d) Bison

Correct answers: 1. C) 2. D) 3. A) 4. A) 5. D) 6. All these answers 7. C) 8. D) 9. All these answers 10. C)

The Editorial Committee would like to express some special thanks to Diane Archambault, Aboriginal Community Development Officer, East-West District and Brigitte Bouchard, Regional Manager for Aboriginal Initiatives, for their great cooperation in the Production of the special document on Aboriginal Peoples.