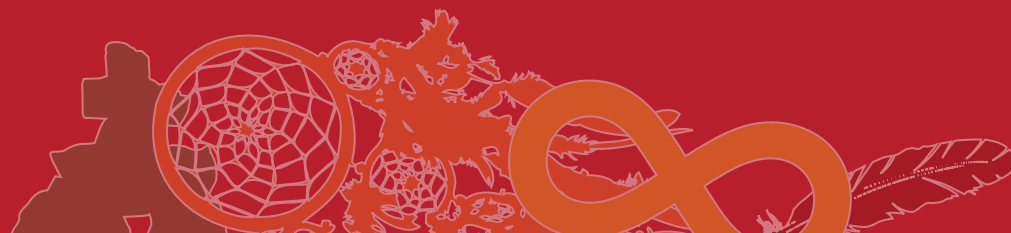




EAGLE'S EYE VIEW SECOND EDITION

An environmental scan of the
Aboriginal community in Winnipeg





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Opening Message

We are pleased to present the *Eagle's Eye View* Second Edition. Featuring new information gathered since *Eagle's Eye View* was first published in 2004, the second edition also builds on the original objectives set out by the Aboriginal Task Group:

- To build knowledge, understanding, trust, connections and relationships within and between the Aboriginal community, United Way of Winnipeg and the broader community
- To inform and influence policy in the public, private and voluntary sectors

Eagle's Eye View publications are environmental scans of the Aboriginal population in Winnipeg and use the culturally grounded Aboriginal Life Promotion Framework© (J. Bartlett, 1994), which provides a holistic, inclusive and integrated body of information. *Eagle's Eye View* publications are more than documents. United Way of Winnipeg found the process in producing the original *Eagle's Eye View* in 2004 was as valuable as the scan it produced. The process acted as a catalyst for creating mutually beneficial relationships by increasing the Aboriginal community's knowledge about United Way of Winnipeg and United Way of Winnipeg's knowledge about the Aboriginal community's successes, challenges and opportunities.

We are grateful that a researcher compiled and drafted the *Eagle's Eye View* Second Edition with guidance from the Aboriginal Relations Council; its subcommittee, who provided intellectual oversight; and Dr. Judith Bartlett, who chaired this subcommittee and assisted in final editing along with the Aboriginal Relations Manager and United Way of Winnipeg.

We envision the document being read by philanthropic organizations as well as corporate and government funding programs; government leaders, policy analysts and decision makers; Aboriginal community members/leaders who are key to program/policy/funding decisions; as well as political organizations and academics. One example of how the document could be used is to equip the reader to make informed decisions regarding the work that is needed in the community.

For more information on United Way of Winnipeg, the Aboriginal Relations Council or the Aboriginal Relations Strategy, please contact the Aboriginal Relations Manager by phone (204.477.5360), fax (204.453.6198) or email (Uway@UnitedWayWinnipeg.mb.ca).

Sincerely,

Allan Fineblit,
Chair, Board of Trustees
United Way of Winnipeg

Anna Fontaine & Christine Pierre,
Co-Chairs, Aboriginal Relations Council
United Way of Winnipeg

Eagle's Eye View Summary

United Way of Winnipeg and its Aboriginal Relations Council are pleased to present *Eagle's Eye View* Second Edition, an Environmental Scan of the Aboriginal community in Winnipeg.

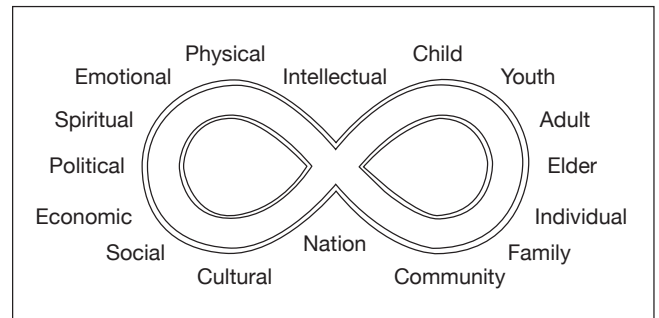
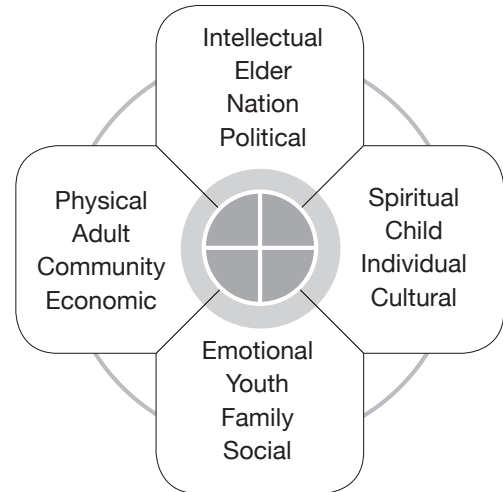
The information in *Eagle's Eye View* is presented using the holistic, culturally-based Aboriginal Life Promotion Framework© (ALPF©) (Bartlett, 1994), which is a simple yet organized approach to thinking about the many complexities of life. The major content areas in this document are organized based on the 16 'determinants of life'© that form the Framework, which can be visualized in three different ways, as shown in the images on this page. The appendix includes a description of the ALPF©. The *Eagle's Eye View* sections, along with corresponding determinants of life, are:

- **Section 1:** Cultural, Social, Economic and Political
- **Section 2:** Individual, Family, Community and Nation
- **Section 3:** Child, Youth, Adult and Elder
- **Section 4:** Spiritual, Emotional, Physical and Intellectual

Information presented in the *Eagle's Eye View* comes from a variety of sources, such as First Nation, Inuit and Metis organizations, and from government, business and the non-profit sector. It also includes census data, journal and newspaper articles, as well as research papers and reports. Through the publication of *Eagle's Eye View* environmental scans, Aboriginal Relations Council aims to:

- Build knowledge, understanding, and relationships within and between United Way, the Aboriginal community and the broader community
- Inform and influence policy in the public, private and voluntary sectors

"Determinants of Life"



Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	Community	Nation
Cultural	Social	Economic	Political

Some highlights presented in *Eagle's Eye View* Second Edition include:

The term Aboriginal includes three distinct nations with unique cultures and languages.

“Aboriginal peoples” is a collective name for the original peoples of Canada. The Canadian Constitution Act 1867, revised 1982, recognizes North American Indians (First Nation), Inuit and Metis peoples. The pie graph shows the 2006 population distribution of Aboriginal peoples in Winnipeg. Refer to *Section 2: Nation* for information related to nationhood and national demographics.

The Aboriginal population in Winnipeg is increasing.

In 2006, almost 10.0% of the total population in Winnipeg identified as Aboriginal. The rate of the Aboriginal population increase is attributed to both demographic (fertility and mortality rates) and non-demographic (increased tendency to self-identify as an Aboriginal person) factors. Refer to *Section 2: Individual* for Winnipeg demographic information.

The median age of Aboriginal people in Winnipeg is more than 10 years younger than the general population.

The 2006 Census indicated that Aboriginal people in Winnipeg were young, with a median age of 25.7 years compared to 38.8 years for the general population. Median age is the age where exactly one half of the population is older and the other half is younger. Refer to *Section 2: Individual* for Winnipeg demographic information.

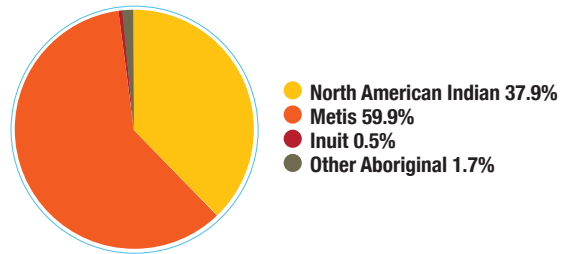
Aboriginal people reside in every neighbourhood in Winnipeg.

In 2006, the neighbourhoods with the highest reported densities of Aboriginal people include Downtown, Point Douglas and River East. Refer to *Section 2: Community* for information related to residence and housing.

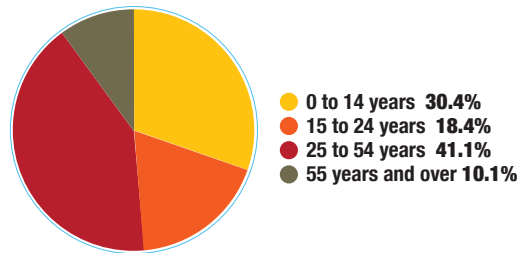
Most Aboriginal people speak English or French most often while at home.

Of Aboriginal people in Winnipeg who reported speaking a single language most often at home, 98.5% communicated in English or French. The pie graph shows the rate an Aboriginal language was spoken most often in Winnipeg homes. Refer to *Section 1: Culture* for information related to language.

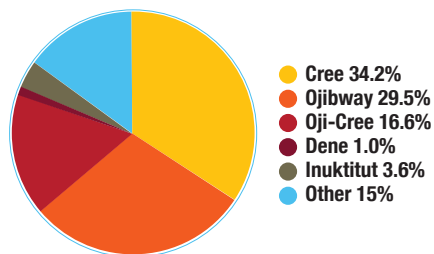
Aboriginal population by Aboriginal peoples, Winnipeg, 2006



Aboriginal population Age Group, Winnipeg, 2006



Aboriginal population by language spoken most often at home (excl. English and French), Winnipeg, 2006



In 2006, almost two-thirds of the Aboriginal population in Winnipeg attained an education at or above the high school certificate level.

The 2006 Census indicated 60.2% of Aboriginal people aged 15 years or over had attained an education at or above the high school certificate level. The bar graph shows Aboriginal people in this age group most often reported high school certificates or college, CEGEP or other non-university certificates or diplomas as their highest level of educational attainment.

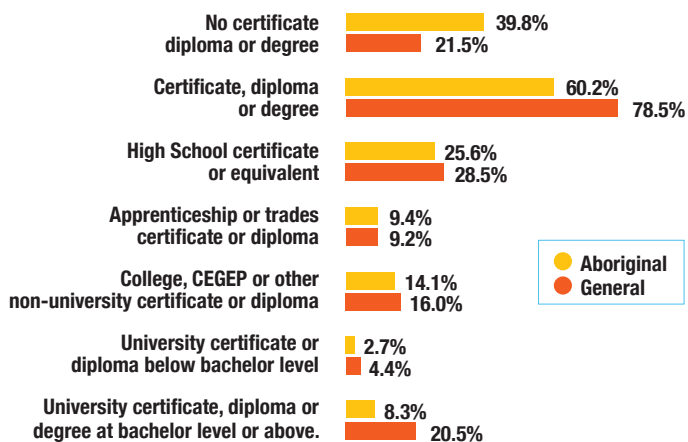
Aboriginal people are present in all occupational areas in Winnipeg.

In 2006, there were 20,030 Aboriginal adults in the labour force in Winnipeg. Almost three-quarters of these held positions in four occupational classifications: sales and service (22%); business, finance and administration (21%); trades, transport and equipment operation (18%); and social science, education, government service and religion (11%). Refer to *Section 1: Economic* for information related to employment.

Capturing the essence of the Aboriginal population in Winnipeg is difficult because it is dynamic and diverse. With this publication, Aboriginal Relations Council aimed to provide a high-level eagle’s eye view of the First Nation, Inuit and Metis populations by presenting existing information in a culturally appropriate format. *Eagle’s Eye View* environmental scans are starting points and the Council encourages readers to use this publication in conjunction with current information as it becomes available.

To request paper copies or learn more about United Way of Winnipeg, the Aboriginal Relations Council or the Aboriginal Relations Strategy, please contact the Aboriginal Relations Manager by phone (204.477.5360), fax (204.453.6198) or email (Uway@UnitedWayWinnipeg.mb.ca). We’d also like to hear how you plan to use the *Eagle’s Eye View* Second Edition in your personal and professional lives.

Aboriginal and General population 15 years and over by highest education attainment, Winnipeg, 2006



Introduction

United Way of Winnipeg and its Aboriginal Relations Council are pleased to present the *Eagle's Eye View* Second Edition, first published in 2004. Since then, new research and data, such as the 2006 Census of the Population and the Aboriginal Peoples Survey, have been released bringing new insight into the developments, successes and challenges facing Aboriginal people in Winnipeg. As well, many regional and national events, such as the Apology given in the House of Commons to the students of the residential school system and the naming of Manitoba's new statutory holiday after Louis Riel, have occurred. The second edition developed from the need to capture new information and build on the original objectives set out by the Aboriginal Task Group, which were to:

- Build knowledge, understanding, trust, connections and relationships within and between the Aboriginal community, United Way of Winnipeg and the broader community
- Inform and influence policy in the public, private and voluntary sectors

Periodically, United Way of Winnipeg produces environmental scans of Winnipeg "to gather information and gain insights that will inform its vision, guide its action, and result in measurable impact toward better lives, improved conditions and a stronger community."¹ Environmental scans are neither analytic studies nor commentaries and include information from a number of existing resources.

Eagle's Eye View publications are environmental scans of the Aboriginal (First Nation, Inuit and Metis) population in Winnipeg and provide a holistic, inclusive and integrated body of information. *Eagle's Eye View* environmental scans use the culturally grounded Aboriginal Life Promotion Framework© (J. Bartlett, 1994), summarized in the appendix, to organize this information.

Eagle's Eye View publications are more than documents. They are part of United Way of Winnipeg's ongoing commitment to learn more about and strengthen relationships with the Aboriginal community in Winnipeg. The following timeline highlights key developments during this process.

***Eagle's Eye View* Second Edition and census data**

Eagle's Eye View Second Edition shares Statistics Canada census data from 1996 to 2006. Statistics Canada cautions that for "some Indian reserves and Indian settlements in the 2006 Census, enumeration was not permitted or was interrupted before it could be completed. Moreover, for some Indian reserves and Indian settlements, the quality of the enumeration was considered inadequate... Because of the missing data, users are cautioned that... comparisons (e.g., percentage change) between 2001 and 2006 are not exact." Therefore, a margin of error is present resulting from these and other issues. However, it is important to note that all data collected through the census of Canada contains a margin of error. Please be mindful of error when reviewing the census data presented within the *Eagle's Eye View* Second Edition.

Unless otherwise stated, the *Eagle's Eye View* Second Edition includes census data for the Winnipeg Census Metropolitan Area (CMA). The Winnipeg CMA represents a larger geographical area than the City of Winnipeg (CY). In 2006, 68,385 Aboriginal people resided in Winnipeg CMA totaling 9.8% of the total CMA population.

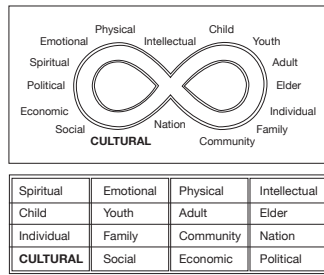
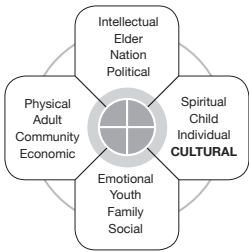
- 1965 United Way of Winnipeg (UWW) established.
- 1965 Indian and Metis Friendship Centre received first UWW investment of \$4,365 in an Aboriginal-led organization.
- 1987 UWW investment in an Aboriginal-led organization totaled \$70,300.
- 1999 Journey Forward community engagement process produced directive to strengthen relationships with the Aboriginal community.
- 1999 UWW investment in Aboriginal-led organizations totaled \$192,700.
- 2001 UWW Aboriginal Task Group created and proposed an environmental scan of the Aboriginal community in Winnipeg.
- 2004 *Eagle's Eye View* First Edition published and Director of Aboriginal Relations hired.
- 2004 UWW investment in Aboriginal-led organizations totaled \$610,075.
- 2005 UWW Board of Trustees approved UWW Aboriginal Relations Strategy and the Aboriginal Relations Council (ARC).
- 2007 UWW investment in Aboriginal-led organizations totaled \$968,513.
- 2008 ARC commenced work on *Eagle's Eye View* Second Edition.
- 2009 UWW investment in Aboriginal-led organizations totaled over \$1.3 million.
- 2010 *Eagle's Eye View* Second Edition published.



SECTION 1

Cultural, Social, Economic & Political





Cultural – Our Identity

Culture is directly related to the identity of Aboriginal people. Culture is the way people define themselves through language, activities and organizations. The Aboriginal population in Winnipeg includes many unique cultures and cultural practices, even within First Nation, Inuit and Metis peoples. First Nation people in Winnipeg include those from Cree, Dakota, Dene, Ojibway, Salteaux and Sioux nations. There is a growing Inuit population with origins from four regions within Inuit Nunaat (an Inuktitut expression meaning ‘Inuit homeland’), in which language and traditions vary. Metis people include those with Indigenous and Francophone or Scottish origins. Aboriginal people in Winnipeg have unique practices and languages that strengthen the collective cultural identity of the city.

This section looks at Winnipeg as a cultural junction point. It also looks at Aboriginal cultural world views, Aboriginal languages, cultural and traditional activities, and contributions to the arts community. Some Aboriginal cultural organizations are also featured.

Culture and cultural continuance

The Royal Commission on Aboriginal People (RCAP, 1996) describes culture as “everything, tangible and intangible, that people learn and share in coming to terms with their environment. It includes a community’s entire world view, together with the beliefs, values, attitudes and perceptions of life that may be reflected in material objects.”² Culture is directly related to Aboriginal cultural identity as Aboriginal people define themselves through a complex system of components, such as those mentioned above. RCAP goes on to state that urban Aboriginal people identify the following elements as integral to their Aboriginal identity: spirituality, ceremonies, language, a land base or ancestral territory, Elders, traditional values and family.³ Aboriginal academics Alfred and Corntassel (2005) identify a similar set of elements.

The authors suggest, “being Indigenous means thinking, speaking and acting with the conscious intent of regenerating one’s Indigeneity.”⁴ They went on to state all nations have unique ways of expressing and asserting self-determination and no definition of Indigenous reflects the dynamic sense of a people. Instead, the authors recognize the concept of “people hood” as applicable when considering Indigenous identity. It is comprised of five concepts: sacred history, ceremonial cycles, language, ancestral homelands, and relationships or unity.

Based on these concepts, theories of regenerating Indigeneity where: it begins at the individual level, and reverberates through to the family, the community and the nation levels. The following summarizes the mantras Alfred and Corntassel describe to strengthen Indigeneity: reconnecting with land, reconnecting with ways of knowing through Indigenous languages, facing fear through spiritually-grounded action, regaining self-sufficiency and health through traditional means, and restoring mentoring and learning-teaching relationships to foster human development and community strength.⁵

The residence of First Nation and Metis people in Winnipeg is a continuation of their past. Although the land is much changed, there are opportunities to connect to this land as a way of maintaining culture. Aboriginal people in Winnipeg may choose to maintain connectivity to land by utilizing the following natural areas and sites located within or near the city limits: Assiniboine Forest, Bois-des-Esprit on the Seine River, the Living Prairie Museum, Sturgeon Creek, George Olive Nature Park, Little Mountain Park, La Barriere Park, Rotary Prairie Nature Park, LaSalle River corridor, Fort Whyte Alive, Oak Hammock Marsh and Bird’s Hill Provincial Park.

The 2008 *Winnipeg Urban Inuit Study* stated Inuit people have their own unique culture and traditions. The study suggested the establishment of an Inuit cultural centre is fundamental to preserving Inuit culture in Winnipeg. A centre would assist in preserving attributes integral to Inuit culture including language, sharing of country foods, hunting, fishing, creation of Inuit art and community togetherness.⁶

“The idea that the culture is “lost” is assumed by [some] people because highly visible symbols of the culture are not always expressed in urban areas. Although the material signifiers of Aboriginal culture, such as dress, wild traditional foods, housing, and technologies are often first called to mind... it really is the values that sustain the culture and ensure its survival in any environment.”⁷

~J.P. Restoule, Learning about urban male Aboriginal identity formation using circle methodology.

Winnipeg: A cultural junction point

Winnipeg is located at the junction of the Red and Assiniboine Rivers and the crossing point of different ecological zones. The name Winnipeg has its origin in the Cree language with “Win” meaning muddy and “nipee” meaning water⁸ and its location has always been a meeting place. As early as 4,000 B.C., the Forks was a stopping place where First Nation people camped, gathered provisions, and traded.⁹ Between 1989 and 1994, a series of archaeological digs were carried out at the Forks site and a 6,000-year-old hearth was unearthed.¹⁰ Other archaeological explorations unearthed items from 1,000 B.C. originating from the Lake Superior and northern Texas regions.¹¹ These findings, along with stories, indicate that Indigenous peoples have long occupied the Forks site and recognize this region as ancestral lands of first peoples.

Winnipeg is also at the convergence of many traditional territories: the lands of the Dene to the north, the Swampy Cree to the north and east, the Plains Cree to the north and west, the Anishinabe (Ojibway) to the south and east, the Dakota (Sioux) to the south, and the Assiniboin (Nakoda) to the south and west.¹² The first Europeans established trading posts in 1738, followed by a permanent settlement in 1812.¹³ Metis people have resided in this region for centuries and the Inuit population continues to grow. In 2006, several nationalities continued to gather and reside in Winnipeg, including peoples from diverse heritages, ethnicities and backgrounds. Collectively, these groups represent the mosaic that is Canada.

Aboriginal languages

In Canada in 2006, there were 11 Aboriginal language families containing over 60 Aboriginal languages.¹⁴ Mary Jane Norris (2007) stated that for “many First Nation, Inuit and Metis people these languages are at the very core of their identity” as they “reflect distinctive histories, cultures, and identities linked to families, community, the land and traditional knowledge.”¹⁵

The 2006 Census reported that 8.7% (5,949 individuals) of the Aboriginal population in Winnipeg had knowledge of Aboriginal languages, indicating a decline of 2.7% since 2001.



Mother tongue

According to census data, fewer Aboriginal people in Winnipeg are reporting an Aboriginal language as a mother tongue. In 2006, 6.7% (4,581 individuals) of Aboriginal people in Winnipeg reported an Aboriginal language as a mother tongue, representing a decrease of 2.2% over the 2001 Census.

In 2006, Aboriginal people in Winnipeg reported the following seven Aboriginal languages as their mother tongue: Blackfoot, Cree, Siouan languages (Dakota or Sioux), Dene, Inuktitut, Ojibway and Oji-Cree.¹⁶ Graph 1.0 shows trends in terms of mother tongue for three Aboriginal languages in absolute values. Between 1996 and 2006, the proportion of Aboriginal people in Winnipeg with a Cree or Ojibway mother tongue dropped by 2.1% and 2.0% respectively, while those with an Inuktitut mother tongue increased by 0.1%.

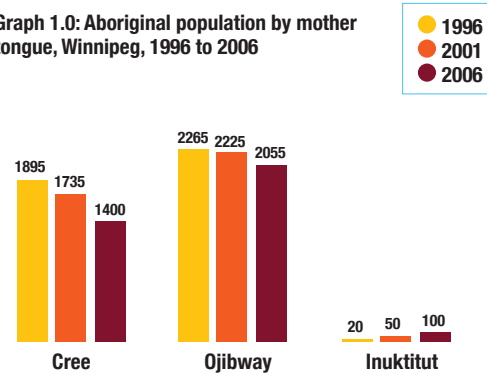
Aboriginal languages in the home

Of Aboriginal people residing in Winnipeg in 2006, 1.7% (1,162 individuals) spoke an Aboriginal language most often at home,¹⁷ a 4.7% decrease since 2001.

Cree and Ojibway were two of the most commonly spoken Aboriginal languages in the home in 1996.¹⁸ Graph 1.1 illustrates that between 1996 and 2001, Cree and Ojibway speakers in the home declined,¹⁹ and while the 2006 Census indicated an increase, values did not recover to 1996 levels.

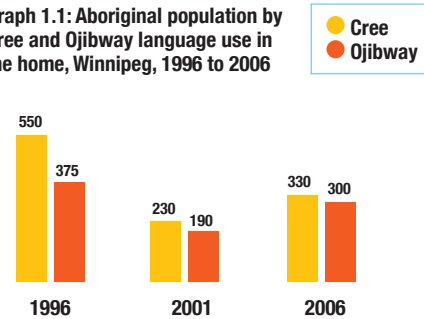
In 2006, Oji-Cree (160 individuals) and Inuktitut (35 individuals) were Aboriginal languages also spoken in Winnipeg households.²⁰

Graph 1.0: Aboriginal population by mother tongue, Winnipeg, 1996 to 2006



Source: Statistics Canada, 1996, 2001 and 2006 Census

Graph 1.1: Aboriginal population by Cree and Ojibway language use in the home, Winnipeg, 1996 to 2006



Sources: Manitoba Bureau of Statistics, *1996 Manitoba Aboriginal Persons: A Statistical Survey*; Statistics Canada, 2001 Census of Canada and 2006 Census of Population

Metis people and language

In 2006, 4.0% of Metis people in Canada spoke an Aboriginal language while 2.0% of urban Metis nationally spoke an Aboriginal language. Of Metis people who spoke an Aboriginal language in 2006, they could converse in Cree (2.4%), Dene (0.4%), Ojibway (0.4%) and Michif (0.3%). Michif is the language of the Metis, which has both Indigenous and European roots. Nationally, there are fewer than 1,000 Metis Michif speakers.²¹

Nationally, older Metis people are more likely to speak an Aboriginal language than younger Metis. Table 1.0 indicates the ability to converse in an Aboriginal language drops by ten percentage points between senior and youth age groups.

The 1996, 2001 and 2006 Censuses found English to be the mother tongue for the overwhelming majority of Metis people in Manitoba. Graph 1.2 indicates French was the second most reported mother tongue for Metis people in Manitoba from 1996 to 2006.

The 2006 Census indicated 96.0% of Metis people in Manitoba reported English as their home language, indicating an increase of 2.0% since the 1996 Census. The same proportion (2.0%) of Metis people in Manitoba reported an Aboriginal language as their home language in the 1996 and 2006 Census years.

Retaining Aboriginal languages

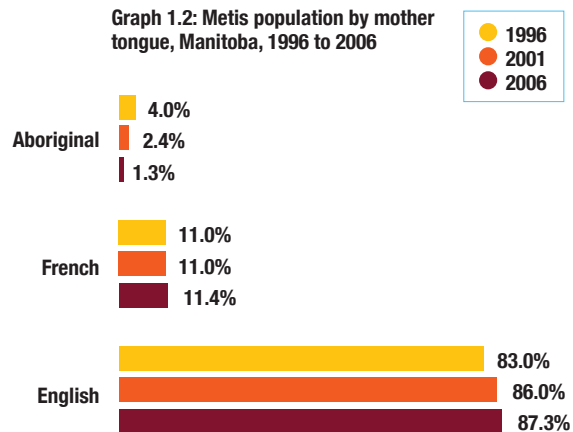
As stated in the previous edition, many Aboriginal languages in Canada remain endangered, having suffered from forces of modernization, residential schools, influence of dominant languages, and possibly the oral nature of many Aboriginal languages.²² Kirkness (2002) indicated that at the rate of decline observed in 1996, “only four of [the] original 60 Aboriginal languages in Canada have a reasonable chance of surviving the next century. Cree, Ojibway, Inuktitut and Dakota are the languages predicted to survive.”²³

There are a number of benefits to and methods of revitalizing Indigenous languages. Crawford (1994) stated the loss of a language results in the loss of its associated science and intellectual diversity, and that society as a whole “should care about preventing extinction of languages because of the human costs to those most directly affected.”²⁴ Other research indicated Aboriginal bilingual education increases feelings of cultural pride and self-esteem in children.²⁵

Table 1.0: Total Metis population able to converse in Aboriginal languages, Canada, 2006

Age Groups	Able to Speak in Aboriginal Languages (%)
Over 75 years	12
64 to 74 years	9
45 to 64 years	6
25 to 44 years	3
15 to 24 years	2
Under 14 years	2

Source: Statistics Canada, 2006 Census of Population



Source: B. Hallett, *Aboriginal People in Manitoba 2000*; Statistics Canada, 2001 Census of Canada, and 2006 Census of Population.

The Manitoba First Nation Education Resource Centre (MFNERC) reported the following as Indigenous language issues: fluent speakers are often 50 years of age or older and do not speak Indigenous languages in the home; very few youth are raised speaking Indigenous languages; few school language programs produce proficiency; and government policies are barriers for language initiatives. MFNERC suggested a number of actions to preserve and strengthen languages and cultures including: focus on young people and advocate for speaking with a “united voice to meet the common need to preserve, revitalize and maintain Indigenous languages, and call to action all governments, organizations and institutions to initiate and support language and culture initiatives.”²⁶ In a 2007 report, the organization focused on the importance of school language programs for youth. However, it also indicated the need for both community and family life to support these lessons. Therefore, MFNERC points to the need for programs that include parents, guardians and other adults.

Fishman (1995) suggested “living languages are not primarily in institutions, but above them, beyond them, all around them.”²⁷ He went on to state that the reintegration of language into daily life and language being passed between generations is key to preserving language over the long term. The author also suggested adequately recording spoken languages including conversations and to create archival collections for use by second language learners.

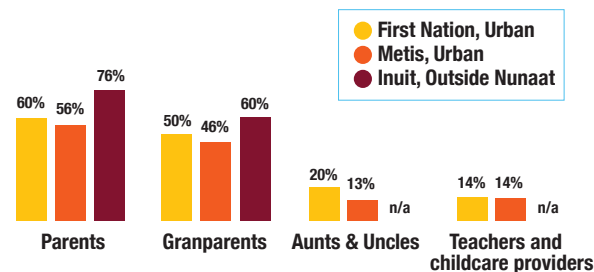
Second language learners are important in the revitalization of Indigenous languages. In 2001, 20.0% of Aboriginal language speakers in Canada had learned it as a second language. In addition, second language learners were younger than mother tongue speakers, with 45.0% aged 25 years or under.²⁸

Cultural and traditional activities

Family members are often the teachers of culture to children and youth. According to the Aboriginal Children’s Survey 2006, Inuit children (aged six and younger) who lived outside Inuit Nunangat most likely (65.0%) had someone teaching them about their culture and history. Nationally in 2006, 45.0% of First Nation (excluding reserves) and 31.0% of Metis children in the same age group had someone teaching them about their culture and history.

Of Aboriginal children who learned about their culture (Graph 1.3), parents and grandparents were the most likely source

Graph 1.3: Aboriginal children under age six within specific regions by persons involved as cultural teachers, Canada, 2006



Source: Statistics Canada, 2006 Aboriginal Children’s Survey

‘Inuit Nunaat’ is “the Inuktitut expression for ‘Inuit homeland,’ an expanse comprising more than one-third of Canada’s land mass, extending from northern Labrador to the Northwest Territories.”³⁰

of cultural teachings (46.0% to 60.0%). Extended family or others provided cultural teachings for a smaller proportion of Aboriginal children.

Graph 1.4 summarizes national participation in traditional activities by Aboriginal children. The national Aboriginal Children’s Survey 2006 indicated almost half of First Nation (excluding reserves), over one-quarter of Inuit, and over one-third of urban Metis children under age six had participated in or attended traditional activities. Traditional activities included First Nation, Inuit or Metis singing, drum dancing, fiddling, gatherings or ceremonies. More often, Aboriginal children living in these areas were involved in hunting, fishing, trapping or camping versus seasonal activities such as gathering eggs, medicines, berries or wild rice.²⁹

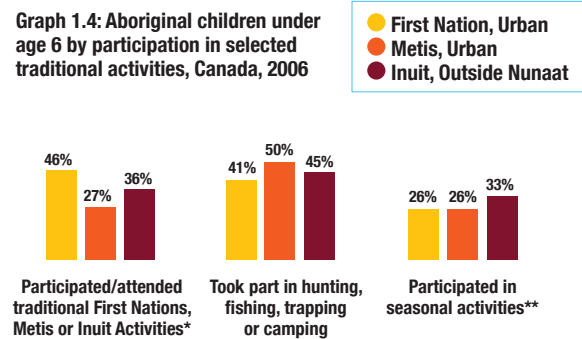
The *Winnipeg Urban Inuit Study* (2008) indicated Inuit participants’ preferred cultural activities were throat singing, drumming, sewing, Inuit games, square dancing and Inuktitut language lessons. Participants also indicated a desire to share Inuit culture by participating in Folklorama.

Contributions to the arts by Aboriginal people

Winnipeg has a reputation as a city with a strong arts and culture community, and artists and craftspeople who identify as Aboriginal people have contributed greatly. It was in Winnipeg that contemporary artists who identified as Aboriginal people and were part of the influential Professional Native Artists Inc. (commonly known as the Woodland School Arts Movement) held its successful show titled *Treaty Numbers 22, 187, 1171*. This group helped bring Aboriginal contemporary art into the mainstream. “They were successful in having their voices heard and talents acknowledged,” and their movement “became recognized in Aboriginal communities as a vital expression of Aboriginality.”³¹ In Winnipeg in 2006, 435 (2.3%) Aboriginal adults reported occupations in art, culture, recreation and sport. In comparison, the 2001 Census reported 550 (2.4%) Aboriginal adults reported these occupations in Winnipeg.

Although the historic contributions are plentiful, Walker (2009) stated “it may be in the Aboriginal community where the city’s artistic future lies”³² and pointed to exemplary initiatives such as a second signal for Aboriginal radio station NCI, the Aboriginal Peoples Television Network, Manito Ahbee and the Urban Shaman Gallery.

Graph 1.4: Aboriginal children under age 6 by participation in selected traditional activities, Canada, 2006



Source: Statistics Canada, 2006 Aboriginal Children’s Survey

Aboriginal people in the arts face many challenges, including “lack of resources, limited recognition, preconceived notions, and they are constantly navigating between artistic practice and cultural expectations.”³³ Lack of resources is a challenge faced by most artists, but is especially true for Aboriginal people who pursue the arts in Canada. In 2006, there were 140,000 Canadian artists who spent the majority of their working time in nine occupational categories (authors, writers, visual artists, dancers, choreographers, actors, producers and directors). Nationally in 2006, Canadian artists earned \$22,700, compared to \$15,900 for Aboriginal people in the arts. In 2006, the low income cut off for a single person living in a city with 500,000 people was \$20,800.³⁴

Mentoring Artists for Women’s Art (MAWA) encourages and supports the intellectual and creative development of women in the visual arts by providing an ongoing forum for education and critical dialogue. MAWA’s Aboriginal Women Artists and Mentors Program occur each year, when one of its mentors is an Aboriginal artist.³⁵

Art does not only exist as an occupation. Art has been used in healing and to raise awareness of important issues, including a project titled *Me Mengwa Maa Sinatae*, which used art projects to begin discussions related to HIV and AIDS, and to work towards prevention - especially among Aboriginal women. “Art is medicine and creating it is a sacred act. It is not simply a form of self-expression. The artist/storyteller needs to give back to the People. By making images, songs or dances, artists help to remind the People of who they are. Through art we see ourselves and each other in new ways.”³⁶

The arts also include musical pursuits and many Aboriginal people engage in this process. In 2007, contemporary and traditional Aboriginal artists from Manitoba acquired 33 Aboriginal Peoples Choice Music Awards nominations. As well, Aboriginal artists from Manitoba acquired 17 nominations for the Canadian Aboriginal Music Awards in 2005.



Aboriginal and other resources

The following provide a sample of Aboriginal cultural organizations located in Winnipeg. Aboriginal individuals may access these for linguistic, cultural or artistic supports.

Aboriginal Languages of Manitoba Inc. Established in 1985 to promote the retention of Aboriginal Languages in Manitoba. The organization works to “establish a permanent language institute to manage the research and development of Aboriginal language, assist communities and community members in the development, research, and implementation of language programs, assist communities and community members in the design and implementation of culturally appropriate programming, and develop Aboriginal language resource materials.”³⁷

Manitoba Indigenous Cultural Education Centre, Inc. A “provincial, non-profit, charitable and educational organization that works to promote an awareness and understanding of First Nation culture to all Manitobans. Founded in 1975, the Centre is solely funded by Indian and Northern Affairs Canada, under the Cultural Education Centres Program and is under the guidance of a Board of Directors.”³⁸

The Circle of Life Thunderbird House Launched in March 2002 as a place for spiritual recognition and fulfillment based on Aboriginal culture and values. Thunderbird House is home to an urban sweat lodge. It hosts ceremonies, teachings, workshops, seminars, weddings and other community events.³⁹

The Metis Culture and Heritage Resource Centre, Inc. A “Metis managed, non-profit, membership based charitable organization located in Winnipeg. It was founded in 1995 and has worked diligently to secure its future direction as outlined in [its] mission statement: To honor the richness of Metis culture and history through preservation, restoration, education and sharing.”⁴⁰

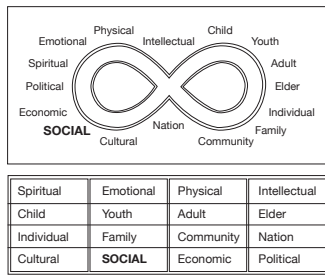
Urban Shaman Gallery An Aboriginal artist run centre dedicated to meeting the needs of artists by providing a vehicle for artistic expression in all disciplines and at all levels, and by taking a leadership role in the cultivation of Indigenous art.⁴¹

Winnipeg Aboriginal Film Festival (WAFF) Highlights the best in Indigenous film and video from across Canada, the U.S. and the world. Both on and off screen, WAFF’s mandate is to celebrate and cultivate Indigenous storytelling.⁴²

“If you establish [Aboriginal-led organizations] on the foundations of our values and teachings and our culture, then the organizations that we developed and the institutions and the agencies that we developed would begin to reflect our culture – would begin to look like our culture, would begin to exercise the relationships in those organizations like our culture. And then what would happen is that the development of those organizations, the development of those movements in the community, would be the development of our culture as well. So we’d be strengthening who we are, we’d be restructuring who we are.” – “Richard”, In *A Voice of Their Own: Urban Aboriginal Community Development*, p. 36.



photo credit: T.M. Flett



Social – Our Networks

The Aboriginal community in Winnipeg is vibrant, full of quality social capital that collectively works toward attaining a positive future. Aboriginal social networks include formal organizations and informal associations providing opportunities for Aboriginal people to come together to express their beliefs and orientations and to meet common needs. This section presents information about the accomplishments, effective practices and challenges faced by Aboriginal-led organizations. This section also provides examples of social organizations and activities.

Aboriginal-led organizations

The Aboriginal population in Winnipeg has been growing, from a small community of about 200 people in 1951⁴³ to 68,385 Aboriginal people in 2006. This population increase can be attributed to many factors, including relocation to Winnipeg from other areas, higher birth rate, lower mortality rate than previously experienced, “greater propensity to declare Aboriginal origins, effects of Bill C-31, improved census coverage, and more diligent Indian Act registration of young children.”⁴⁴ The Aboriginal population has also been growing organizationally by leaps and bounds to meet the burgeoning needs of this unique and dynamic community.

In the 1960s, young Aboriginal people built the Indian-Metis Friendship Centre as a place to meet, support one another, share ideas and make progress. Through being receptive, diligent, owning an exceptional amount of organizational, political, and fundraising skill sets, as well as much hard work by staff people and volunteers alike, the number of community-based organizations operated by and for Aboriginal people has increased to “perhaps as many as 70”⁴⁵ in 2009. The scope and breadth of services and programming offered by these organizations is wide, ranging from cultural to educational and from child to senior focused. These organizations have helped to create numerous benefits for Aboriginal people. Benefits are both quantitative, in the number of people accessing programming, and qualitative, through the improved quality of life and well-being of their clients, clients’ families and the greater community.

“Colonialism is the disconnection of Native people from the land, their history, their identity and their rights so that others can benefit. It is a basic form of injustice in the world, and has been condemned as a practice by the United Nations.”⁵⁵



Oppression is the state of being kept down by unjust use of force or authority.⁵⁷

“Colonization can be defined as some form of invasion, dispossession and subjugation of a peoples. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants... The long-term result of such massive dispossession is institutionalized inequality.”⁵⁶

Challenges facing Aboriginal-led organizations

The *Eagle’s Eye View* First Edition identified many challenges facing Aboriginal people, such as higher levels of poverty in comparison to the general population because of lower labour force participation rates and higher unemployment rates.⁴⁶ As described in *Section 1: Economy*, the 2006 Census indicates this pattern continues, although improvements have occurred. The first edition indicated these were founded on deeper issues, including lower educational levels, greater incidence of single parent families, poor health, poor living conditions, social instability and barriers of institutional racism. These issues continue to challenge Aboriginal-led organizations in assisting Aboriginal individuals and families.

Currently, Aboriginal-led organizations also struggle with many other challenges including lack of resources and the need for substantial and sustained funding.⁴⁷ These organizations require consistent and appropriate funding to offer suitable programming to deal with these deep-rooted issues. Organizations also indicated human resources needs, including those related to training, number of staff people, and difficulty providing competitive salaries.⁴⁸

As one of the initial steps, many community-based organizations focused on assisting Aboriginal clients to heal from the past impacts of colonization, oppression and racism.⁴⁹ These organizations must do so as Aboriginal people continue to live these experiences daily.⁵⁰

Programming to support families is a current need for Aboriginal people and research indicates this need will increase in the future. Focus could be on programming that engages all family members versus separate programs for children or youth and adults. Similar programming is also required for young parents who often deal with high stress and many obstacles.⁵¹

Future challenges faced by Aboriginal-led organizations include providing appropriate programming for changing demographics, especially for Aboriginal youth and children. There will be an increased strain on existing youth programming, as well as increased need to expand and develop additional educational and recreation supports and programming.⁵² Another future challenge includes providing culturally appropriate programs and supports for drug, alcohol and gambling addictions.⁵³



Silver (2009) indicated, not as a challenge but as a next step, the need for Aboriginal-led organizations to be strategic in anti-poverty efforts in the inner city. This would require concerted effort by all stakeholders to create a plan to bring together the efforts of organizations and create a more “encompassing level of transformation.”⁵⁴

Effective practices of Aboriginal-led organizations

The scope, mandates, missions and objectives of the many Aboriginal-led organizations are varied. They all find their own approaches to meeting the needs of individuals, families and the community. However, Silver et al. (2007) suggest Aboriginal community development in Winnipeg “starts with decolonization; recognizes and builds on people’s skills and empowers them; honours Aboriginal traditions, values and cultures; rebuilds a sense of community among Aboriginal people; goes beyond economic needs; and generates organizations and mechanisms for democratic participation.”⁵⁸

For many successful Aboriginal organizations located in the inner city, the first step in their work begins with dealing with the effects of colonization and oppression because for some “the burden of internalization of [these] manifests itself in a lack of self-esteem, and of self-confidence.”⁵⁹ Organizations begin this work by creating opportunities to learn about colonization, oppression and racism so that clients are able to proudly reclaim their Aboriginal identity⁶⁰ and programming may be based on or include Aboriginal culture or spirituality.

Successful community-based organizations help create a sense of community and belonging.^{61 62} They empower Aboriginal people using their services and build a sense of esteem and pride.^{63 64} They point out skills and strengths and provide opportunities for them to put these to use in formal and informal volunteer settings.⁶⁵

Silver (2009) notes that most Aboriginal community-based organizations practice some form of the Neechi Principles detailed in *Eagle’s Eye View First Edition, Section 1: Economic*.⁶⁶ These include local hiring, purchasing, investment as well as cultural respect. By practicing these principles, organizations create many economic benefits not limited to the employment of local community members.

Another successful practice is to provide adult education opportunities with associated childcare in close proximity to

areas densely populated by Aboriginal people. These programs provide quality education that is culturally appropriate and enables Aboriginal people to obtain good paying employment.⁶⁷

Successful Aboriginal-led organizations are skilled at networking within the community and create effective partnerships with other organizations and various levels of government to meet the needs of the community.⁶⁸

Accomplishments of Aboriginal-led organizations

The Canadian Centre for Policy Alternatives (2008) aimed to evaluate the impact community-based organizations, including three Aboriginal organizations, were having in Winnipeg’s inner city. Through 91 interviews, of which 67.0% of participants reported as Aboriginal, researchers assessed the various ways participation in programming was affecting individuals, families, neighbourhoods and the wider community.⁶⁹ This list includes the many ways these organizations are affecting change through: caring and compassion; empowerment and having a voice; feelings of safety; knowledge of resources; meeting people; new opportunities; overcoming addictions; parenting skills; reclaiming culture; reciprocity and social capital; recreation and having a place to go; and sense of community and belonging.

An indication of success may be the development and operation of up to 70 community-based organizations focused on issues facing Aboriginal people.⁷⁰ Some of these Aboriginal-led organizations have achieved longevity, in operation for over 20 years, providing vital services to the Aboriginal population in Winnipeg. Many of these were grassroots initiatives, driven by many volunteers.

Another indication of success may be the number and ways in which Aboriginal organizations partner with one another, general population organizations, corporations and various levels of government. There are many examples of partnership and mentorship within the network of Aboriginal organizations. For example, in 2007 various groups, including numerous Aboriginal organizations, participated in the development of Ma Mawi Wi Chi Itata Centre’s Windy Hill Community Wellness and Learning Centre, the Aboriginal Visioning for the North End of Winnipeg, the North End Five Year Community Plan 2006-2011 and the North End Wellness Centre.⁷¹

Some Aboriginal organizations in Winnipeg have been acknowledged independently through accreditation or being

highlighted for their work. For example, in 2005 the Commission on Accreditation of Rehabilitation Facilities (CARF) “announced that Eyaa-Keen Centre has been accredited for a period of three years for its Outpatient Treatment: Mental Health (Adults) programs.”⁷² Another example comes from Ma Mawi Wi Chi Itata Centre, which was profiled by the Canadian CED Network in 2005 for its effective practices.⁷³

Social activities

The following events, activities and venues are among many opportunities for the Aboriginal and general populations in Winnipeg to interact socially.

Annual Traditional Graduation Pow-Wow Held at the University of Manitoba to honour Aboriginal graduates from both the University of Manitoba and University of Winnipeg. The powwow also provides an opportunity for members of the university and the general population to learn about Aboriginal culture. Red River College’s School of Indigenous Education has also hosted a traditional powwow for the past 10 years.

Keeping the Fires Burning “A celebration that brings together people who are representative of the great diversity of this province to honour Aboriginal women for their contributions for preserving, protecting, promoting and practicing traditional knowledge.”⁷⁴ Kã Ni Kãnichihk hosts the event in June of each year.

Louis Riel Day (Provincial) Became Manitoba’s eighth statutory holiday in 2009 and is observed in February. It honours Louis Riel, a passionate Metis leader who was the driving force behind Manitoba becoming Canada’s fifth province (see text box). Schools in the province were asked to submit one name that would be of relevance to Manitoba and reference citizenship, history, culture, the arts, sports or a significant individual. Eleven schools submitted the name “Louis Riel Day”.⁷⁵

Louis Riel Day (Manitoba Metis Federation) Organized by the Manitoba Metis Federation, the commemoration takes place on November 16 to mark the anniversary of Louis Riel’s death by hanging. Activities include a march from Riel House to his gravesite, a community feast and Metis entertainment.

Manito Ahbee: A Festival for All Nations A dynamic and high profile festival that takes place annually in November and draws people from across Canada, the United States and

abroad. The festival celebrates Aboriginal music, arts, culture and heritage and displays the talents, gifts and abilities of Aboriginal artists from all nations. Manito Ahbee means, “where the Creator sits”.⁷⁶

National Aboriginal Achievement Awards “Established to encourage and celebrate excellence in the Aboriginal community. [The National Aboriginal Achievement Foundation] created the Awards in 1993, in conjunction with the United Nation’s International Decade of the World’s Indigenous Peoples. The Awards recognize the outstanding career achievements of First Nation, Inuit and Metis people in diverse occupations.”⁷⁷ Winnipeg hosted the awards ceremony in 2009.

National Aboriginal Hockey Championships (NAHC) Established in 2001 to promote personal excellence through sport and to support the holistic development of Aboriginal athletes and coaches while serving as the premiere competition for minor level Aboriginal hockey in Canada. This annual event helps foster cultural unity and pride by celebrating the abilities of Aboriginal athletes from across the country. Winnipeg hosted the NAHC in 2009.

National Aboriginal Solidarity Day First called for in 1982 by the National Indian Brotherhood (Assembly of First Nations). In 1996, the federal government designated June 21 as a special day for all Canadians to celebrate the unique heritage, cultures and contributions of First Nation, Inuit and Metis people in Canada. In Winnipeg, festivities take place at various locations around the city and most are open to the public and admission-free. The Aboriginal Peoples Television Network broadcasts Aboriginal Day Live, including coverage of Winnipeg events at the Forks.

Louis Riel formed the Red River Resistance in 1869 in response to Canada’s plan to annex Hudson’s Bay Company lands. In 1869-70, he formed a provisional government that presented a Bill of Rights to Canada, which later became the Manitoba Act, 1870. After the North-West Rebellion was defeated at Batoche, Riel was found guilty of high treason and executed in 1885.⁷⁸

Aboriginal and other resources

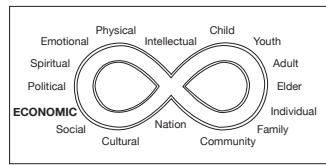
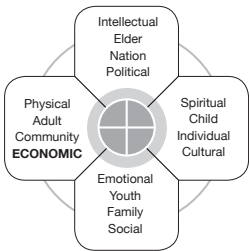
Many Winnipeg organizations offer support in the areas of human and social development and services for Aboriginal people. The following are a sample of these social organizations.

Indian and Metis Friendship Centre of Winnipeg Works to meet the needs of Aboriginal people by encouraging cultural activities, providing recreational services, and conducting advocacy on behalf of individuals and groups who need support. The centre “ensures effective communication of [its] developments and needs to both the Aboriginal community and to Winnipeg as a whole.”⁷⁹

Kā Ni Kānichihk* Seeks to awaken the spirit of Aboriginal people through culturally-based education, training, employment, leadership, community development, and healing and wellness programs. Services are rooted in the restoration and reclamation of cultures.

An asterisk (*) indicates United Way of Winnipeg agency partners.





Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	Community	Nation
Cultural	Social	ECONOMIC	Political

Economic – Our Income

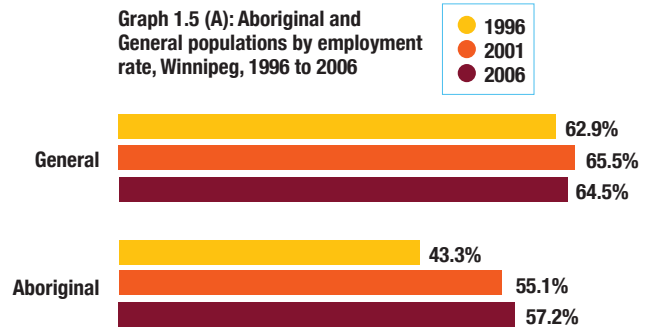
Economic aspects of human existence include activities that individuals, groups and organizations do to support ourselves financially and to ensure basic needs and personal aspirations are met. This section looks at employment rates, income levels, economic development, funding and sources of capital, and urban development.

Economic rates

Although Statistics Canada’s monthly Labour Force Survey is the most commonly cited source for key labour market indicators in Canada, the survey does not distinguish between Aboriginal people and other people in off-reserve settings. For this reason, the national census, which occurs every five years, provides the best snapshot of labour market characteristics for Aboriginal people.⁸⁰

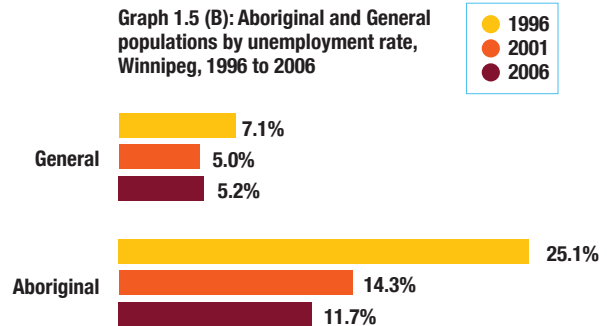
The 2006 Census indicates a continued upturn in labour participation rates among the Aboriginal population in Winnipeg. Graphs 1.5 (A) and (B) indicate that from 1996 to 2006 the unemployment and employment rates for Aboriginal people improved in absolute terms and in comparison to the general population. Although improved from previous censuses, the 2006 unemployment rate for Aboriginal people was double the rate for the general population.

Graph 1.5 (A): Aboriginal and General populations by employment rate, Winnipeg, 1996 to 2006



Sources: Statistics Canada, 1996 Census of Canada, 2001 Census of Canada and 2006 Census of Population

Graph 1.5 (B): Aboriginal and General populations by unemployment rate, Winnipeg, 1996 to 2006



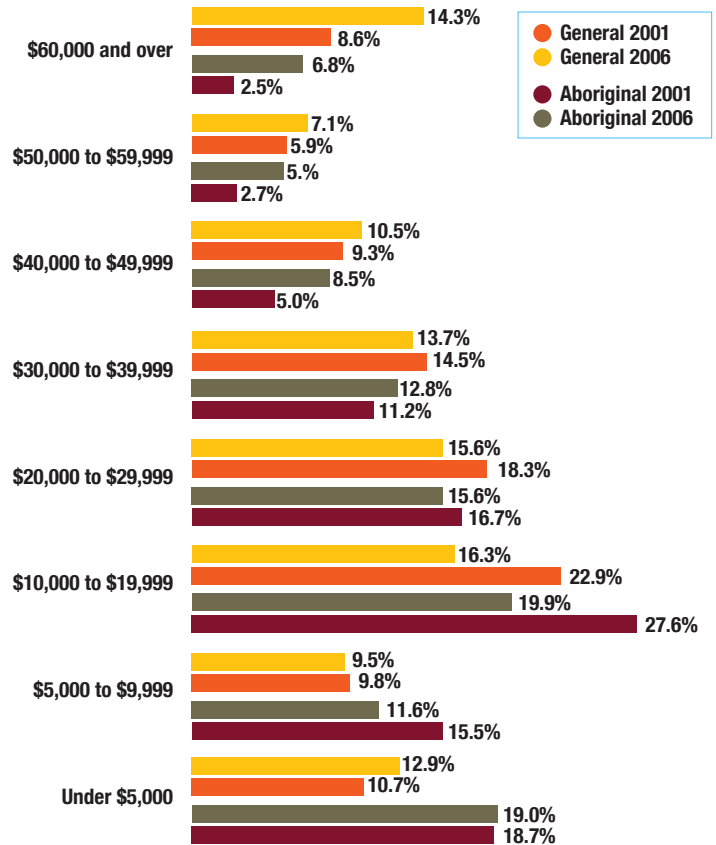
Source: Statistics Canada, 1996 Census of Population, 2001 Census of Canada and 2006 Census of Population

Income levels

The 2006 Census indicated that in Winnipeg the median income for the Aboriginal population 15 years and over was \$19,672. Median income means 50.0% of the population earned less than this income and 50.0% of the population earned more. In comparison, Winnipeg's general population reported a median income of \$27,061, which is 27.3% higher than the median income for Aboriginal people. Graph 1.6 compares income of the Aboriginal and general populations residing in Winnipeg.

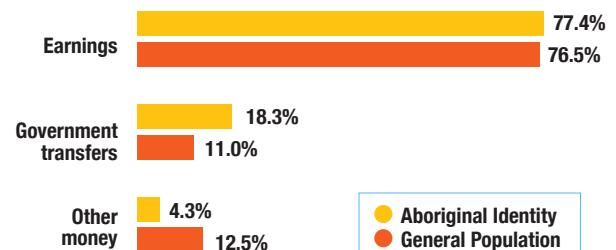
Although the wage gap remains, it has reduced since the previous census, when Aboriginal people reported a median income of \$14,594. The 2001 Census indicated a wage gap of 37.3% between Aboriginal and general populations. For information on sources of income, refer to Graph 1.7, which indicates similar earnings values for the Aboriginal and the total Winnipeg population, but a 7.3% difference for income accessed from government transfers.

Graph 1.6: Aboriginal and General populations 15 years and over by income groups, Winnipeg 2006



Source: Statistics Canada, 2006 Census of Population

Graph 1.7: Aboriginal and Total populations 15 years and over by income composition, Winnipeg, 2005



Sources: Statistics Canada, 2006 Aboriginal Population Profile, 2006 Census of Population

Aboriginal adults, wage gap and gender

Despite gains in income, there remains a wage gap between Aboriginal and general populations, and between Aboriginal women and men. The 2006 Census indicated the median income for Aboriginal females in Winnipeg aged 25 to 44 years totaled \$20,959, indicating a wage gap of 20.5% when compared to general population females within the same age group. Within this age group in 2006, the wage gap varied by identity as North American Indian or First Nation (35.8%) and Metis (12.2%) women.

In comparison, in 2001 the median income for Aboriginal females in Winnipeg within the same age group totaled \$16,628, indicating a wage gap of 29.2% when compared to general population females.⁸¹ Thus between 2001 and 2006, the wage gap decreased by 8.7% for Aboriginal women.

In 2006, Aboriginal men in the same age group reported a higher median income than their female counterparts. However, they experienced a wider wage gap in comparison to general population men. The 2006 median income for Aboriginal men in this age group totaled \$26,471, indicating a wage gap of 27.2% when compared to general population men.

The 2001 median income for Aboriginal men aged 25 to 44 years totaled \$20,894, which was 35.8% less than the median income reported for general population men. Table 1.1 summarizes changes in wage gap by gender for Aboriginal adults in Winnipeg.

Table 1.1: Wage Gap for Aboriginal Adults 25 to 44 Years by Gender, Winnipeg, 2001 and 2006

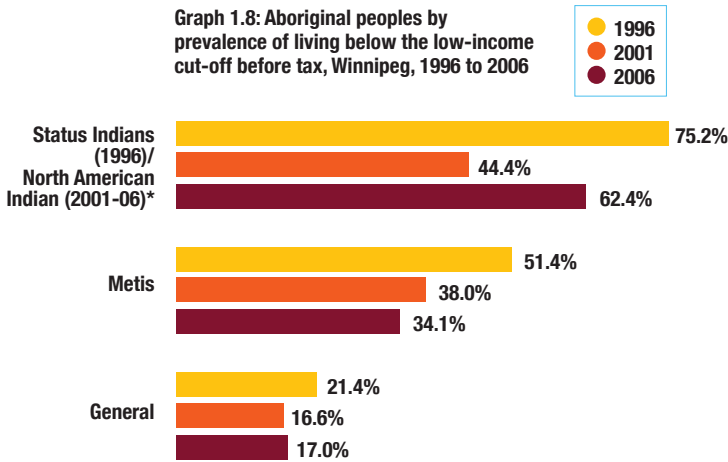
Gender	2001	2006	Change
Male	29.2%	20.5%	-8.7%
Female	35.8%	27.2%	-8.6%

Sources: Calculated from Statistics Canada, 2001 Census of Canada and 2006 Census of Population

Economic stability and low income

The 2006 Census indicates that in 2005 the low income rate for Aboriginal families was 43.3% and 59.3% for single Aboriginal individuals. The values reported for the general population were lower at 12.3% for families and 40.8% for single individuals. Graph 1.8 shows the change in rate of people living with low income in Winnipeg from 1996 to 2006. The prevalence of Metis persons with low income has steadily dropped from 51.4% in 1996 to 34.1% in 2006, while the prevalence of First Nation people with low income varied from almost three-quarters in 1996 to under half in 2001. Meanwhile, the prevalence of Inuit with low income has remained low, never increasing over 21.4%.

Graph 1.8: Aboriginal peoples by prevalence of living below the low-income cut-off before tax, Winnipeg, 1996 to 2006



Sources: B. Hallet, *Aboriginal People in Manitoba 2000*; Statistics Canada, 2001 Census of Canada and 2006 Census of Population

*Terminology used in original research; some replaced this term in the 1970s with 'First Nation'.





Economic development

Economic development “refers to the deliberate effort to improve the economy of a specific geographical area, which can be as large as an entire nation-state or as limited as a city neighbourhood.”⁸² Meanwhile, community economic development “involves efforts that seek to improve the economic well-being and quality of life for a community through supporting education, training and skills development; entrepreneurship and business development; and capital and financial support. This is often achieved through partnerships, investment funds, business incubators, social enterprise and cooperatives. A major objective is to stimulate and revitalize a community through wealth creation, with the intent of developing economic self-sufficiency.”⁸³

Self-employment

Statistics Canada reported that in the Canadian business world from 1996 to 2001, “the number of self-employed North American Indians, Inuit, and Metis increased nine times faster than the number of self-employed in the general population.”⁸⁴ In 2001, the number of self-employed Aboriginal persons in Canada increased 35.0%⁸⁵ to 27,210 individuals;⁸⁶ then increased an additional 25.1% to 34,045 individuals in 2006. Table 1.2 shows that within Winnipeg the number of self-employed Aboriginal people also continued to rise.

Table 1.2: Changes in self-employed status of Aboriginal and general populations by census period, Winnipeg, 1991 to 2006

Census Period	Aboriginal Population (%)	General Population (%)
1991 to 1996	+87.1	+35.1
1996 to 2001	+24.9	-6.9
2001 to 2006	+26.9	-14.2

Source: Calculated from Statistics Canada, 1991 Census of Canada, 1996 Census, 2001 of Canada and 2006 Census of Population

Aboriginal-owned businesses

Statistics Canada reports that nationally the number of Aboriginal owned businesses are on the rise. While “many pursue more traditional businesses such as fishing, trapping, farming and the construction trades, Aboriginal entrepreneurs have also branched out to virtually every other industry, including software design, tourism, the arts and health care.”⁸⁷

Most Aboriginal businesses are small, employing one to four workers, and located in urban areas. The proportion of women and young entrepreneurs is expanding quickly, and a growing number are profitable. In 2002, 72.0% of Aboriginal entrepreneurs reported a before-tax profit, a 10.0% gain from 1995. More than one in four of these businesses showed profits greater than \$30,000. “Many Aboriginal businesses have shown they have staying power. Nearly 70.0% have had their doors open for more than five years, and 43.0% have been operating for 10 years or longer.”⁸⁸

The Aboriginal Chamber of Commerce, established in Winnipeg in 2004, is the first of its kind in Canada. It maintains a database of Aboriginal owned or operated businesses in Manitoba. To be included in this database, businesses must have at least 51.0% ownership or control held by Aboriginal people and at least one third of employees must be Aboriginal. In 2009, about 130 Aboriginal businesses were listed in this database with most located or based in Winnipeg.⁸⁹



photo credit: T.M. Flett

Urban development

In May 2004, the Canada-Manitoba-Winnipeg Agreement for Community and Economic Development, referred to as the Winnipeg Partnership Agreement (WPA) was signed. The governments committed “a total of \$75 million over five years as a long-term investment to address Winnipeg’s economic and social issues, and to expand the opportunities that a knowledge-based economy presents.”⁹⁰ The WPA focused on four core components: (I) Aboriginal participation; (II) building sustainable neighbourhoods; (III) downtown renewal; and (IV) supporting innovation and technology. Although the Aboriginal population was the focus of Component I, the aim was to include Aboriginal participation in all components.

The governments acknowledged that a sound economic strategy must include increased employment opportunities and promotion of economic development for Aboriginal people, engagement of the Aboriginal population to play a lead role in the development and implementation of Component I, while addressing other important needs and concerns of the Aboriginal population. Component I focused on three key priorities:

- Aboriginal Economic Development;
- Aboriginal Training, Education and Employment; and
- Aboriginal Health, Wellness, Quality of Life and Social Development.

The WPA supported these priorities by making funds available to projects driven and realized by the Aboriginal population. The WPA website profiled 31 projects supported through Component I, totaling over \$2.5 million in agreement funding. Twelve projects profiled were completed by Aboriginal organizations while other organizations or programs where the majority of participants were Aboriginal people implemented the remaining projects. Many of the projects related to education, training and job development, such as work placements for teaching assistants, internships within civic departments and career planning for Aboriginal youth. The WPA closed on March 31, 2010.

Other elements of Aboriginal urban development in Winnipeg are the Government of Canada’s National Urban Aboriginal Strategy and the City of Winnipeg’s Aboriginal Youth Strategy.

In Winnipeg, the federal government implemented the Urban Aboriginal Strategy (UAS) before 2007 as a three-year pilot program under the WPA. The federal government renewed the initiative as a community-based, five-year program with aims to improve social and economic opportunities of Aboriginal people living in select cities. National UAS priority areas were to improve life skills, promote job training, skills and entrepreneurship, and support Aboriginal women, children and families. The UAS will continue to work to fund Aboriginal-led initiatives in Winnipeg until 2012.

The Aboriginal Youth Strategy, which ends in 2010, was an outcome of Municipal Aboriginal Pathways (MAP). The City of Winnipeg Council adopted MAP in September 2003. In January 2005, the Manitoba Metis Federation and the Assembly of Manitoba Chiefs signed a memorandum of understanding with the City Council in support of activities undertaken through MAP. The City Council adopted the Aboriginal Youth Strategy in April 2008 to increase Aboriginal youth participation in the overall city system including programs, services and employment.⁹¹

An Aboriginal Partnership Committee existed under the WPA until 2010; it will continue as a community/government committee under UAS until 2012. Its role is to hold advisory and/or decision-making responsibilities for UAS and the Aboriginal Youth Strategy. The committee consists of two Elders and 10 community members who reflect the diversity of the Aboriginal community in Winnipeg and the governments of Canada, Manitoba and Winnipeg.

Funding for organizations

The following are examples of financiers for social, political and cultural Aboriginal organizations and initiatives: Aboriginal Healing Foundation; City of Winnipeg; Government of Canada; Manitoba Metis Federation; Median Credit Union; Province of Manitoba; The Winnipeg Foundation; and United Way of Winnipeg. For information, contact these organizations directly.

Aboriginal and other resources

The following is a brief overview of some organizations that provide supports for Aboriginal businesses:

Aboriginal Business Canada Indian and Northern Affairs Canada program that “maximizes Aboriginal people’s participation in the economy through business development by working with Aboriginal entrepreneurs and businesses, working with Aboriginal financial institutions, conducting research and policy analysis, working with the National Aboriginal Economic Development Board, and working with other partners.”⁹²

Aboriginal Chamber of Commerce Received approval by the Manitoba Chambers of Commerce on October 19, 2004 and formally declared in November of that year. Since then, the Chamber has organized key events and continues to strive forward, paving the path for Aboriginal entrepreneurs and making history as the first Aboriginal Chamber in Canada.⁹³

Anishinabe Mazaska Capital Corporation “The first general Aboriginal capital corporation in Manitoba. The Chiefs of the Dakota Ojibway Tribal Council and the Southeast Resource Development Council created it as a joint venture in October 1990. Anishinabe Mazaska is committed to fostering the self-reliance of Aboriginal business entities. It does this through the provision of commercial loans to first member enterprises located both on and off reserves.”⁹⁴

Business Development Bank of Canada Offers conventional lending and advice to businesses and an “even greater variety of consulting and financial services for Aboriginal businesses” including a number of special activities and initiatives such as the Aboriginal Business Development Fund, peer lending, and the Growth Capital for Aboriginal Business.

Department of Indian and Northern Development Has developed a number of initiatives to encourage and promote

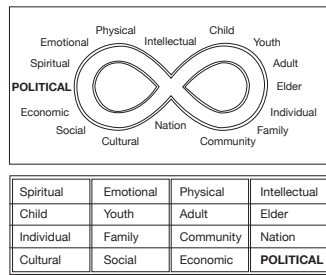
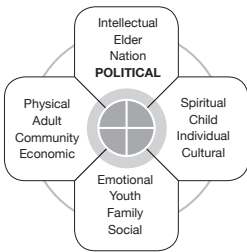
economic development in First Nation communities. These initiatives include the Community Economic Development Program (CEDP), which provides “core financial support for First Nation and Inuit communities for public services in economic development. The financial support is intended for community economic development planning and capacity development initiatives, development of proposals and leveraging financial resources, and carrying out economic development activities.”⁹⁵

First Peoples Economic Growth Fund Inc. (FPEGF) Has a mandate “to provide financing to support Manitoba First Nation business proposals that are economically viable.”⁹⁶ FPEGF is a joint initiative of the Assembly of Manitoba Chiefs and the Manitoba Government that identified the following six program areas: business plan assistance, skills development, entrepreneur loans, community economic expansion loans, joint-venture investments, and professional support aftercare.

Louis Riel Capital Corporation (LRCC) Metis-owned lending institution affiliated with Manitoba Metis Federation. Created to finance the start-up, acquisition and expansion of viable Metis and Non-Status Indian controlled small businesses. LRCC helps find business information, identify skills training and provide access to financing.⁹⁷

Peace-Hills Trust Canada’s first and largest First Nation Trust Company, established in 1980 by Samson Cree Nation of Hobbema, Alberta. Peace-Hills Trust offers a range of banking and lending services to meet the needs of First Nation and general population small to medium sized businesses.⁹⁸

Tribal Wi-Chi-Way-Win Capital Corporation (TWCC) Mandated to provide assistance exclusively to members within Manitoba. In its role as a resource to Aboriginal enterprise, TWCC is committed to achieving a number of key objectives, including 1) providing assistance for the establishment, expansion, or diversification of self-sustaining Aboriginal businesses in Manitoba; 2) improving access to capital for Aboriginal businesses that have traditionally had difficulty in obtaining conventional commercial financing. This will also help to reduce the dependency on government assistance; and 3) promoting the orderly growth and development of the network of commercial loan corporations owned and controlled by Aboriginal people.⁹⁹



Political – Our Voice

Political aspects of existence include the ways in which citizens have a voice in the overall functioning of their community. This section looks at the growth of Aboriginal community development leaders, and the challenges and successes of professionals. The section also looks at Aboriginal media organizations as another mechanism for voice in Winnipeg. Refer to *Section 2: Nation* for topics related to governance, nationhood and political parties.

Aboriginal people in leadership positions

Silver, Ghorayshi, Hay and Klyne (2006) engaged in conversations with 26 individuals identified as leaders by the Aboriginal population in Winnipeg. The Aboriginal population recognized leaders as individuals who have and continue to work tirelessly at all levels in the following ways:

“They give talks in schools, work in the court system to help their people; do fundraising; sit on boards; work with children, youth and women; go to isolated Aboriginal communities; work with Aboriginal people to find housing and jobs; tackle racism; organize Aboriginal people; challenge the state; provide counseling to Aboriginal people to build self-confidence; work with Aboriginal people to learn new skills; organize neighbourhoods; do community work; work in shelters; work with Aboriginal parents; develop programs in schools to teach about their culture and history; plan sports programs; work with street kids; and the list goes on.”¹⁰⁰

A part of their legacy of hard work and devotion are the number, the strength and breadth of accomplishments earned by Aboriginal-led organizations in Winnipeg. From the life stories of empowerment and overcoming barriers expressed by each participant, the authors identified three themes:

Aboriginal education - participants considered adult education based in Aboriginal culture and public investment in the inner city important. “Through education [Aboriginal leaders] have empowered themselves and have transformed both themselves and... their educational system.”

Aboriginal organizations and empowerment - for some, the catalyst for change was involvement in organizations created by and for Aboriginal people. “Part of the secret to involvement in the community is to ensure that opportunities are created for involvement” and “the opportunity to become involved with other Aboriginal people in collective Aboriginal endeavors is an important building block in the process of personal and community transformation.”

Parenting and empowerment - “many women in this study got involved around issues that directly affect them and matter to them – for example, their children... When they were presented with opportunities to become involved in the community, and with the support of someone who believed in them, those latent abilities came to the surface, and a remarkable transformation occurred.”¹⁰¹

Silver et al. (2006) noted personal struggles, challenges or barriers faced by Aboriginal leaders were often based in colonization. For some, oppression can also be a source for these barriers. Community leaders expressed stories of dealing with and overcoming these difficulties in their own lives and moving forward to make remarkable changes in the Aboriginal community. Many Aboriginal leaders from Winnipeg and Manitoba have been recognized regionally and nationally for their accomplishments (refer to *Section 3: Adult*).

Aboriginal people in law

For some, a legal education forms the foundation for expressing Aboriginal voice in careers as lawyers, or within public service and business sectors from arbitration to politics and legislature.

In 2005, the University of Manitoba reported that 1,596 students who self-declared as an Aboriginal person were registered in undergraduate and post-graduate studies. Of these, 0.9% or 15 Aboriginal students were in the Faculty of Law. In 2006, this number increased to 22 Aboriginal students, representing 1.4% of the 1,578 self-declared Aboriginal student population.¹⁰²

While undertaking studies, Aboriginal students as well as those within the general population, may elect to join the Manitoba Aboriginal Law Students Association (MALSA), which serves students “who wish to learn more about Aboriginal people and Aboriginal legal issues.”¹⁰³

Civic engagement of Aboriginal people

Civic engagement is defined as “individual and collective actions designed to identify and address issues of public concern”¹⁰⁴ and can take many forms from volunteerism (see *Section 2: Community*) to electoral participation.

Revisions to the Canada Elections Act in 1960 stated First Nation people could finally vote in Canadian elections without having to give up their Indian Status.¹⁰⁵ Participation in Canadian elections is important because governments are less likely to respond to the needs of those who do not vote and Aboriginal people would benefit from better representation in legislative bodies. For Indigenous youth nationally, participation had many motivators such as issues specific to Aboriginal communities, the importance of representation, being a part of the larger political system in which they exist, to support candidates who held similar values and beliefs, and to prevent representation from those with dramatically different values and beliefs.¹⁰⁶

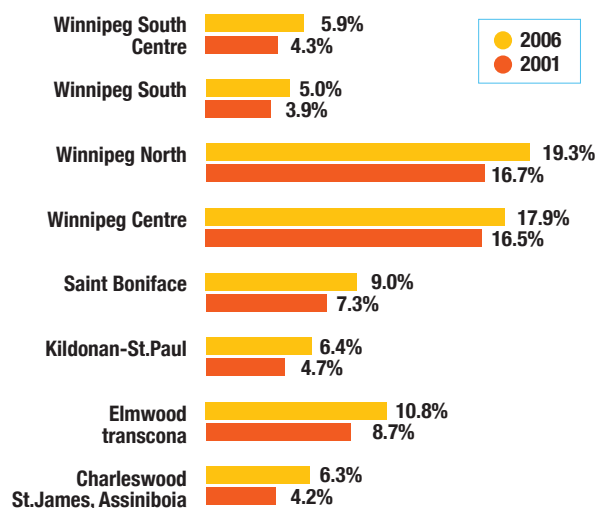
Research indicated, “Aboriginal people have considerable potential electoral power”¹⁰⁷ in Winnipeg given population density in various electoral wards. In 2006, Aboriginal people made up increased shares of all federal electoral districts in Winnipeg (Graph 1.9). However, an increase in Aboriginal voter turnout is required for Aboriginal people to be heard politically.

Silver et al. (2005) stated if Aboriginal people were to vote at the same rate as the general population, political parties might offer policy and institutional changes to secure the Aboriginal vote. However, the authors caution readers not to overestimate this influence.

This research indicates low voter turnout by the Aboriginal population in Winnipeg is attributed to their sense of exclusion from the dominant culture and institutions, including the political arena. This sentiment is echoed by Indigenous youth nationally as found in Alfred et al. (2007) research, which indicated youth are selecting other forms of involvement. For Winnipeg, there was also some correlation to the presence of socio-economic variables within the Aboriginal population that are linked to low voter turnout in the general population as well. These included low income, lower age structure, lower levels of education and higher mobility rates.

Alfred et al. (2007) suggested if the goal is broadened to “encouraging political engagement and participation in decision-making systems, then the path is clear: decolonization efforts and supporting the re-establishment of channels for the involvement of Indigenous youth that fits culturally with their sense of identity and their notions of collective identity rooted in their Indigeneity.”¹⁰⁸

Graph 1.9: Aboriginal population by proportion of Federal Electoral Districts, Winnipeg, 2001 to 2006



Sources: Statistics Canada, 2001 Census of Population Federal Electoral District Profile (FED) and 2006 Census of Population

“We will see a lot of art in the next 20 years as our people continue to heal... We are just on the cusp. These young people have something powerful to say.”

Lisa Meeches¹¹⁰

Aboriginal media as a voice

With little involvement of Aboriginal people within media arts in the past, portrayal of Aboriginal people, culture and history was inaccurate and promoted negative stereotypes. As media influence in Aboriginal communities increased, several Aboriginal activists were concerned about negative impacts created by imagery in the media and the impacts on cultural continuance, especially on Aboriginal youth. Control of media by Aboriginal people began with community and regional radio stations that developed into the 1999 realization of the Aboriginal Peoples Television Network (APTN). Aboriginal ownership and control of media, such as APTN, means Aboriginal people can create and share their own images and messages, utilize media as a tool for cultural survival, and promote understanding between the Aboriginal and general populations.

Media includes works in film, video, audio and new media, such as documentaries, animation, sound scapes and installations, live works for radio, computer multimedia, communications and information technologies. The 2006 Census indicates 370 Aboriginal people in Winnipeg held a certificate, diploma or degree in the areas of visual and performing arts and communications technologies. Of these, the majority (64.9%) obtained education through apprenticeship or trades certificates and college or non-university certificates or diplomas versus university certificates, diplomas or degrees under (9.5%) or at/above (28.4%) the bachelor level.¹⁰⁹

Aboriginal media organizations

The following summarize some Aboriginal-owned and operated media outlets in Winnipeg that enhance the voice of Aboriginal people.⁷

Aboriginal Peoples Television Network (APTN) “The first and only national Aboriginal broadcaster in the world, with programming by, for and about Aboriginal Peoples, to share with all Canadians as well as viewers around the world. The launch of APTN on September 1, 1999, represented a significant milestone for Aboriginal Peoples across Canada.”¹¹¹

Grassroots Newspaper Established in 1995 and reports it is now the most frequently published and widely distributed Aboriginal/Metis newspaper in Manitoba. Grassroots Newspaper distribution reaches 63 First Nation communities, as well as numerous Metis communities and major cities and towns across Manitoba.¹¹²



Native Communications Inc. (NCI) “Operates in Manitoba as a public broadcaster. NCI is an Aboriginal service organization offering radio programming throughout Manitoba, designed for and by Aboriginal people. [NCI is] a non-partisan organization. NCI is a non-profit organization and, as an educational/cultural entity, has registered charity status. NCI radio is regarded as ‘the voice of Aboriginal people’.”¹¹³

The Sharing Circle “Canada’s longest running Aboriginal documentary television series. This unique program presents 13 half-hour documentaries focused on current, relevant issues that are explored in traditional, spiritual ways.” These stories offer an “insightful and meaningful look at Aboriginal People, Indigenous Knowledge and Spiritual Practice.”¹¹⁴

Aboriginal and other resources

Aboriginal Court Worker Program of Manitoba Created by the Manitoba government to help Aboriginal people understand what happens when they have been arrested or come before a court, and to help Aboriginal people understand their rights and what is required.¹¹⁵

Aboriginal Law Centre (Legal Aid Manitoba) “Combines legal aid with the values and traditions consistent with Aboriginal culture. The Aboriginal Law Centre is a branch of Legal Aid Manitoba, staffed by two lawyers who handle criminal and family cases with a view of mediation and diversion from the court system in accordance with Aboriginal concepts of justice, and can provide service in Cree and Ojibway. They offer alternative approaches to resolve issues with the intention of keeping disputes out of the court system, with the exception of criminal and severe cases.”¹¹⁶

Indigenous Leadership Development Institute, Inc. A “non-profit organization established to build leadership capacity in Canadian Aboriginal people. ABLI is run by Aboriginal people and directed by a volunteer board reflecting the diversity of the Aboriginal community.”¹¹⁷ It offers the *Aboriginal Women Leaders: Manitoba* 12-month program, which trains Aboriginal women leaders through formalized mentorship and networking.¹¹⁸

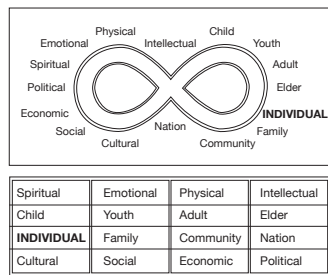
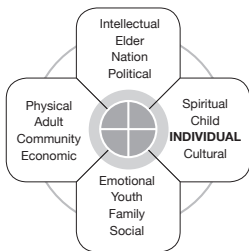




SECTION 2

Individual, Family, Community & Nation





Individual – Our Uniqueness

Individuals have unique characteristics. Most often these characteristics are documented at the population level. This section discusses the self, the two-spirit community, and highlights the population demographics of Aboriginal people currently living in Manitoba and Winnipeg.

Indigenous perspectives of “self”

Alfred and Corntassel (2005) suggested “being Indigenous means thinking, speaking and acting with the conscious intent of regenerating one’s Indigeneity” and that all nations have their own way of expressing and asserting self-determination.¹¹⁹ Their work was developed on the Holm model, but the authors added respectful relationships as being at the core of Indigenous identity, forming both spiritual and cultural foundations. Respectful relationships govern interactions and experiences between people from individuals to nations as well as animals, plants and land.¹²⁰

Anderson (2000), a Cree-Metis woman, stated foundations of Indigeneity include: strong families, grounding in community, connection to land, language, storytelling and spirituality.¹²¹ These foundations reflect similar concepts of self and the Indigenous self. Moreover, the connections to one another, communities, homelands, ceremonial life, languages and histories, are crucial to living a meaningful life for all human beings.¹²² For a deeper discussion on the Indigenous self, refer to *Section 1: Culture* within this publication.

“All [Indigenous] peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”¹²³

Two-Spirit

Native American and Aboriginal people from the United States and Canada coined the term two-spirit in Winnipeg in 1990 during the third annual intertribal Native American/ First Nation Gay and Lesbian Conference.¹²⁴ The term gained popularity “and was gradually adopted by many urban natives experiencing any given form of so-called gender fluidity... The Two-Spirit movement’s goal is to reclaim some of the ancient ideas and traditions that had historically valued such individuals in their communities, who were believed to be born with both male and female spirits.”¹²⁵ However, not all Aboriginal people who identify as gay, lesbian, bisexual or transgender embrace this term.

“Much evidence indicates that Native people, prior to colonization and contact with European cultures, believed in the existence of three genders: the male, the female and the male-female gender, or what we now call the Two-spirited person... Being given the gift of two-spirits meant that this individual had the ability to see the world from two perspectives at the same time.”¹²⁶

In 2006, a study that included 73 participants, of which 90.0% lived in Winnipeg and one-third identified as Aboriginal, reported transgender and two-spirit individuals were at high risk for serious health threats, including self-harm (28.0%), and did not have access to health care that meet their needs. As well, participants lived in poverty or near poverty, many had unsatisfactory, little or no employment, and had faced discrimination in the workplace, education system and housing sectors. Recommendations included establishing trans care to achieve a basic level of trans competence in medical and counseling services, and anti-discrimination policies for schools, workplaces, and first responders in emergency and police services.¹²⁷

Demographic factors include birth and mortality rates. Non-demographic factors include relocation from other areas or regions, effects of Bill C-31, improved census coverage, more diligent Indian Act registration of young children, and greater propensity amongst the Aboriginal population to declare Aboriginal origins possibly due to political and legal milestones such as positive outcomes of court cases affirming Metis hunting rights.^{130 131}

Nichiwakan Native Gay Society, a culturally focused gay, lesbian, bisexual, and transgender support organization, was established in 1986 in Winnipeg.¹²⁸ It hosted the Annual International Two-Spirit Gathering in 1990 and Manitoba will host the event again in 2010. Aboriginal people in Winnipeg with gender fluidity can access support from the Two Spirited People of Manitoba Inc., which replaced Nichiwakan Native Gay Society, or other organizations such as Sage House, Kā Ni Kānichihk or Rainbow Resource Centre.

Aboriginal population in Winnipeg

Between 2001 and 2006, Winnipeg's total population grew by 18,074 people or 2.7%.¹²⁹ Looking closer, the Aboriginal population grew by 12,630 while the general population increased by 5,444 people. The Aboriginal population increase can be attributed to both demographic and non-demographic factors.

In 2006, about one-third of all Aboriginal persons in Manitoba lived in the City of Winnipeg.¹³² Of major cities in Canada that year, Winnipeg had the highest density of Aboriginal people (68,385)¹³³; representing 9.8% of the total Winnipeg Central Metropolitan Area population.¹³⁴

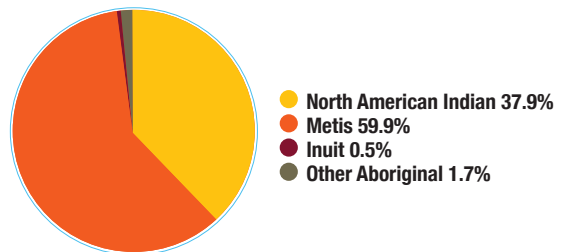
Looking closer, the 2006 Census data reveals 25,900 people identified as First Nation (North American Indian), while 350 and 40,980 people identified as Inuit and Metis respectively. An additional 1,150 people indicated multiple Aboriginal identity responses or were not included elsewhere in the data (i.e. Other Aboriginal). Graph 2.0 illustrates the composition of the Aboriginal population found in Winnipeg.

The Aboriginal population in Winnipeg continues the growth trend reported through previous censuses. Between 1996 and 2001, the Aboriginal population grew by 21.9% (10,005 people).¹³⁵ Between 2001 and 2006, the Aboriginal population increased by 22.7% (12,630 people).

In addition to growing faster than the general population, the Aboriginal population in Winnipeg is also younger. The median age is the age where exactly 50.0% of the population is older and 50.0% is younger. The 2006 Census reported a median age of 25.7 years for Aboriginal people and a median age of 38.8 years for the general population in Winnipeg.¹³⁶ Graph 2.1 shows almost half of the Aboriginal population in Winnipeg was under the age of 25.0 years.

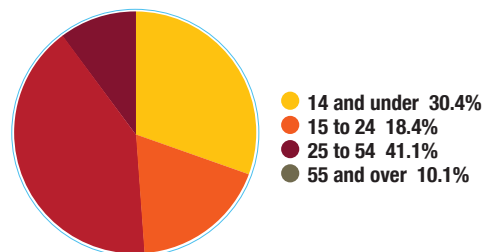
In 1996, 52.0% of the Metis population in Manitoba lived in Winnipeg.¹³⁷ By 2001, this had increased to just over 55.0%.¹³⁸ In 2006, 58.7% of the Metis population in Manitoba resided in Winnipeg.¹³⁹ Population projections released by Statistics Canada in 2005 indicate Aboriginal people in Canada have the potential to account for a growing segment of the young adult population, possibly making up 24.0% of those in their twenties in Manitoba by 2017.¹⁴⁰ Graph 2.2 illustrates the change in age groups within the Aboriginal population in Winnipeg over three census periods.

Graph 2.0: Aboriginal population by Aboriginal peoples, Winnipeg, 2006



Source: Statistics Canada, 2006 Census of Population

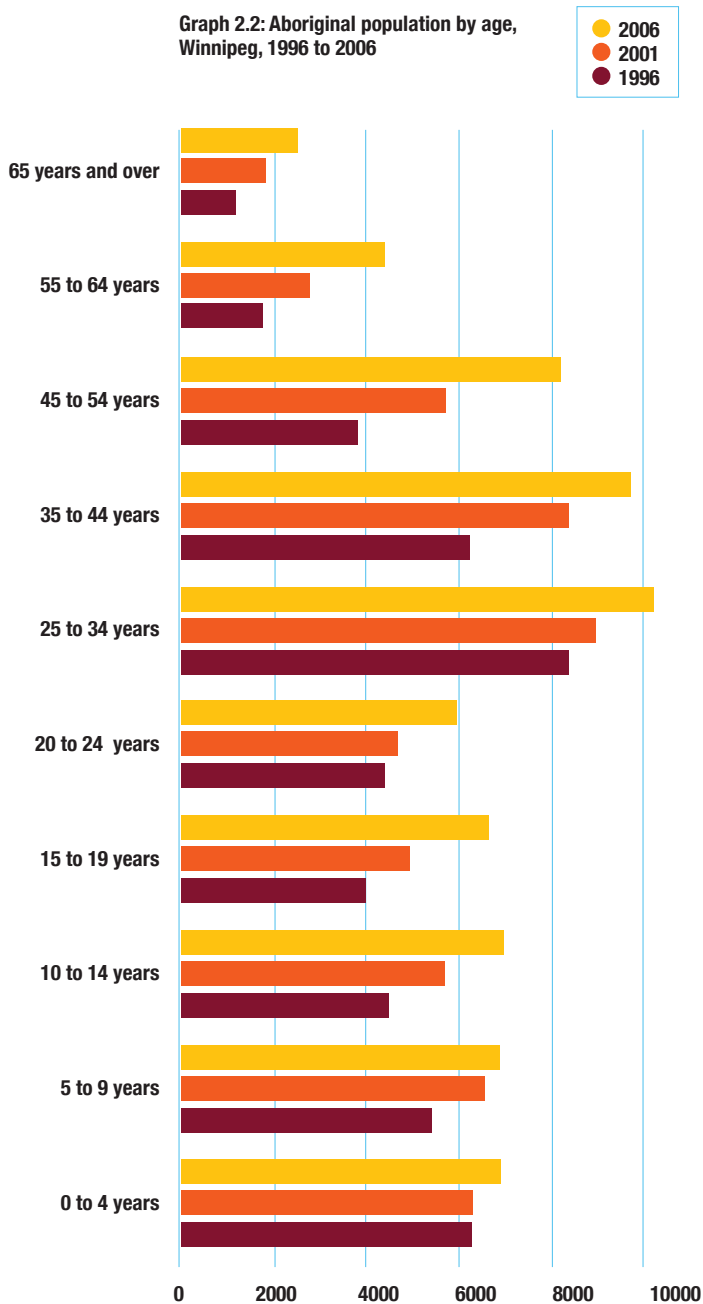
Graph 2.1: Aboriginal population by age groups, Winnipeg, 2006



Source: Calculated from Statistics Canada, 2006 Census of Population

ABORIGINAL IDENTITY - Persons who reported identifying with at least one Aboriginal group (North American Indian, Metis or Inuit), and/or reported being a Treaty Indian or a Registered Indian, and/or a member of an Indian band or First Nation.¹⁴¹

Graph 2.2: Aboriginal population by age, Winnipeg, 1996 to 2006



Sources: Statistics Canada, 1996 Census of Canada, 2001 Census of Canada and 2006 Census of Population

Aboriginal and other resources

The following are examples of supports that Aboriginal people may access:

E.A.G.L.E. Urban Transition Centre “A province-wide First Nation/Aboriginal service delivery agency that advances the principles of healthy independent living by providing leadership and resources to First Nation/Aboriginal people that have relocated or are residents of the City of Winnipeg.”¹⁴²

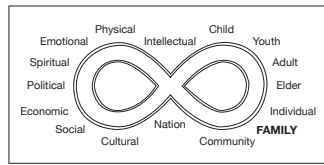
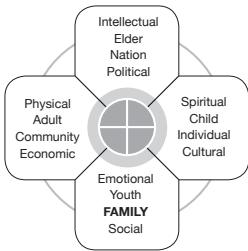
Eyaa-keen Centre Inc.* A private, non-profit, charitable organization created by Aboriginal people for Aboriginal people in 1999. Eyaa-Keen’s mission is to “provide Aboriginal Traditional, intensive, multi-disciplinary treatment for adult individuals, couples and groups, by offering treatment for trauma and major loss, group work, therapeutic training and individual support, all with a view to personal and community healing, change and development.”¹⁴³

Nine Circles Community Health Centre A community-based, multifaceted, primary health care centre that provides advocacy, care, treatment and support for people living with HIV/AIDS, those at-risk for HIV/AIDS, as well as gay, lesbian, bisexual, transgender and two-spirited persons.¹⁴⁴

The Rainbow Resource Centre* “A not-for-profit community organization that provides support and resources to the gay, lesbian, bisexual, transgender and two-spirit communities of Manitoba and northwestern Ontario.”¹⁴⁵

Two Spirited People of Manitoba Inc. A group with a mission “to improve the quality of life of Two-Spirit (Aboriginal gay, lesbian, bisexual and transgender) people in Manitoba, which includes raising funds for and assisting in providing appropriate advocacy, education, health services, housing, employment training and cultural development.”¹⁴⁶

An asterisk (*) indicates United Way of Winnipeg agency partners.



Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	FAMILY	Community	Nation
Cultural	Social	Economic	Political

Family – Our Relations

Family relations involve members of the immediate family (parents, children, siblings, spouses and partners) and extended family (grandparents, in-laws and cousins). This section looks at the familial structure of Aboriginal people.

Family

The Royal Commission on Aboriginal People (1996) stated family plays an important role in the development and maintenance of urban Aboriginal cultural identity and “is regarded as the natural setting for cultural teachings.” Within the report a Metis person related, when Aboriginal people “go to another community they won’t ask you so much who you are but who are your parents, your grandparents” and that “the respect that is given you is again the family... It’s like you’re carrying more than just a name, it’s a whole history of your family, its accomplishments, respectability, background history.”¹⁴⁷

Restoule (2006) stated families were the main source of Indigenous values among Aboriginal males and taught core Aboriginal values consciously and unconsciously. The author suggested that due to the family focus in identity development and the transfer of values between generations, “urban residence is not a threat to the continuance of Aboriginal identity.”¹⁴⁸ Silver (2007) stated families serve as protection against racism and that the importance of family and children was a strength drawn upon for community development in the inner city.¹⁴⁹

Since family plays a significant role within the Aboriginal community it is seen as the group that is in most need, particularly young families. The best means to support children and youth is to support and equip the parents.¹⁵⁰

Family structure

Statistics Canada defines census families as married or common-law couples (with or without children), or a lone parent of any marital status with at least one child living in the same dwelling.¹⁵¹ The number of Aboriginal people in Winnipeg living in census families increased from 66.8% (2001) to 81.7% (2006). In 2006, 18.3% of Aboriginal people were not in census families, referring to individuals living alone or with others to whom they are not related.



Incidence of low income has been linked to certain family characteristics, including “female lone parents, persons unattached to an economic family, families with three or more children, families with spouses under 25 years of age, and families with only one member in the labour force.”¹⁵²

Lone parent households

Nationally in 2006, one-third of Aboriginal children (excluding reserves) aged six years and younger were living in lone parent households. More specifically, 41.0% of First Nation (excluding reserves), 26.0% of Inuit, and 31.0% of Metis children across Canada within the same age group were in lone parent households.¹⁵³ For Manitoba, 41.0% of Aboriginal children (excluding reserves) in the same age group were residing in lone parent households.¹⁵⁴

Graph 2.3 compares changes in lone parent households by census year within the Aboriginal and general populations in Winnipeg. Within Aboriginal families, the number of lone parent households has decreased from previous years. In 2001, single parents accounted for 43.5% of all Aboriginal family households.¹⁵⁵ while in 2006, lone parent households accounted for 28.5% of Aboriginal households in Winnipeg.¹⁵⁶

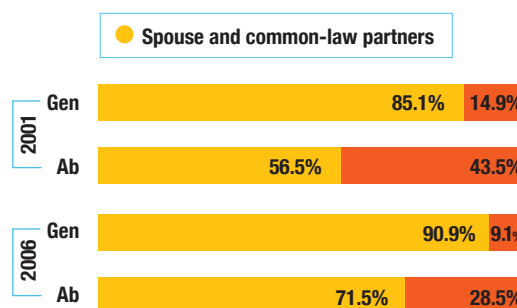
Large Families

The Aboriginal Children’s Survey 2006 indicated that nationally, Inuit and First Nation (excluding reserves) families are more likely to be large (four or more children) than Metis and general population families. About 28.0% of young Inuit children and 17.0% of First Nation (excluding reserves) children were living in large families. In comparison, 11.0% and 8.0% of Metis and general population children, respectively, were living in large families.¹⁵⁷

Multigenerational households and the extended family

Multigenerational households include children, parents and grandparents. Nationally in 2006, Inuit children aged six years or younger lived in multigenerational households more often than other Aboriginal children in this age group. Of Inuit children, 16.0% lived in multigenerational households and 1.0% lived with grandparents only, while 8.0% of First Nation (excluding reserves) children resided in multigenerational households and 2.0% resided with grandparents only. For Metis children, 7.0%

Graph 2.3: Aboriginal and General populations by census family status, Winnipeg, 2001 to 2006



Sources: Statistics Canada, 2001 Census of Canada and 2006 Census of Population

were in multigenerational households while 1.0% resided with grandparents only.¹⁵⁸

The survey went on to reveal that 90.0% to 91.0% of parents or guardians to First Nation (excluding reserves), Metis or Inuit children aged six and younger indicated that many people assisted in raising their children. Mothers were most involved (92.0 to 94.0%) in raising Aboriginal children followed by fathers (72.0 to 78.0%) and grandparents (about 40.0%). Inuit relatives such as aunts, uncles, cousins and siblings tend to be the most involved, with 47.0% of Inuit children in comparison to First Nation (28.0%) and Metis (21.0%) relatives. Graph 2.4 illustrates participation of extended family in raising Aboriginal children at a national level.¹⁵⁹

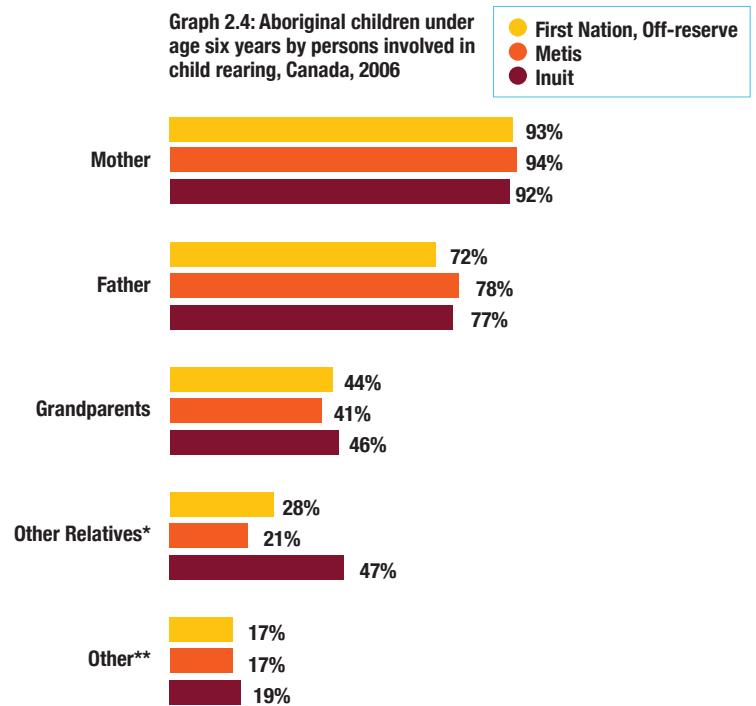
Aboriginal and other resources

Aboriginal organizations that provide supports to Aboriginal families include:

Ma Mawi Wi Chi Itata Centre, Inc.* (Ma Mawi) Established in 1984 by committed community members, Ma Mawi works to support families to better care for children by creating meaningful opportunities for community and family involvement. Their mission is to maintain a resource centre in Winnipeg that provides culturally focused preventive and supportive programs and services for Aboriginal families. Their vision for the community is that a safe, happy and inter-dependent community results when caring, sharing and respect are present.¹⁶⁰

An asterisk (*) indicates United Way of Winnipeg agency partners in 2009.

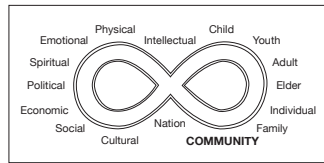
Graph 2.4: Aboriginal children under age six years by persons involved in child rearing, Canada, 2006



*Other relative includes aunts, uncles, cousins or siblings.

**Other includes childcare provider or teacher or other relatives not listed above.

Source: Statistics Canada, 2006 Aboriginal Children's Survey



Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	COMMUNITY	Nation
Cultural	Social	Economic	Political

Community – Our Foundations

Communities, whether based on geography or a common interest or cause, can create opportunities for people and groups to work together in a variety of ways. This section looks at the Winnipeg neighbourhoods where Aboriginal people live, the size of their dwellings, rental versus home ownership, community housing infrastructure, and aspects of giving and sharing within the Aboriginal community.

Aboriginal perceptions of community

In 2007, the Canada West Foundation researched urban social issues, including quality of life, in six western cities including in Winnipeg. It found in most western cities, Aboriginal people often rate quality of life less highly, between 8 to 17 percentage points less, in comparison to the general population. However, in Winnipeg 84.4% of Aboriginal participants reported their quality of life as “very good” or “good” in comparison to 84.3% of general population participants.¹⁶¹

In carrying out Masters Research, Dietrich (2008) posed two questions on defining a healthy urban Aboriginal community. First, how do urban Aboriginal people in Winnipeg define their urban community, and second, what features are imperative for a healthy community? The literature, along with interviews with First Nation and Metis participants, identified themes including: Aboriginality, community, expressions of healthy community, and urban planning concepts.¹⁶²

Aboriginality included elements of culture and cultural proficiency, identity, values and language. Participants suggested community included elements of positive change, Aboriginal rapport or understanding of a shared world view, connectivity, and family as community. Healthy community included elements of leadership, impact of individuals, intercultural interconnection, affirmation and celebration of culture and history, and physical components of health. In terms of urban planning concepts, participants recognized the physical elements of a healthy community such as sense of place; Aboriginal places and spaces; adequate, culturally appropriate, safe, affordable housing; rural to urban transitioning; and employment.

In United Way of Winnipeg’s Urban Exchange survey in 2008,

Aboriginal participants responded that the best things about living in Winnipeg were people, friends and family (24.0%), affordability (18.0%), diversity (14.0%), community spirit and volunteerism (14.0%), and parks and green space (13.0%).¹⁶³

Giving and sharing

Within the general population, contributions to community are described using terms like philanthropy, donations and volunteerism. For Aboriginal people, contributions to community are more often described as ‘giving and sharing’ and are considered fundamental cultural values.

Dietrich (2008) likewise indicated many Aboriginal participants who discussed healthy communities in Winnipeg reported a desire to contribute to improving the community, and regarded it as a value that provided opportunities for participants to make connections. Motivations for giving and sharing included a sense of responsibility, community, obligation and opportunity or citizenship. Chorney, et al. (2006) reported Aboriginal volunteers in Winnipeg’s West Broadway neighbourhood were motivated by the above mentioned factors, as well as being positive role models; wishing to become a part of the community; being able to use and share their gifts or skills; remaining close to and strengthening family; and hoping to make a difference by sharing their experiences.¹⁶⁴ Similarly, participants of Dietrich’s study acknowledged volunteerism and donations as methods of giving and sharing.

Aboriginal participants from both studies suggested that providing opportunities and invitations for involvement would support Aboriginal people to contribute and overcome barriers to giving back. Barriers included not being comfortable within a group of general population individuals, lack of confidence, policy barriers, and lack of information on volunteer opportunities. Chorney et al. (2006) suggested utilizing informal communication or word of mouth and providing openness when recruiting Aboriginal volunteers.

United Way of Winnipeg’s 2008 Urban Exchange survey found many Aboriginal people are concerned with social issues ranging from youth crime and gang activity to poverty and affordable after school programs. Seventy-six percent of the

Caring, sharing and giving – this is an idea so basic in Aboriginal societies that none has a word to describe it, yet volunteering is at the centre of who we are. We have no word for ‘you’re welcome’. The word ‘megwetch’ sometimes used is something much beyond that. It has as its sense that it has been an honour to serve you. - Voluntary Sector Initiative, 2002.¹⁶⁶

215 self-identified Aboriginal participants indicated there is a lot or something individuals can do to impact these issues and 62.0% indicated they have done something personally to help with an issue they are concerned about. The survey found Aboriginal people are participating. For example, 66.0% helped solve a community problem, 77.0% volunteered their time, 50.0% participated in a charitable event involving walking, biking or running, and 68.0% helped raise funds for a charitable cause.

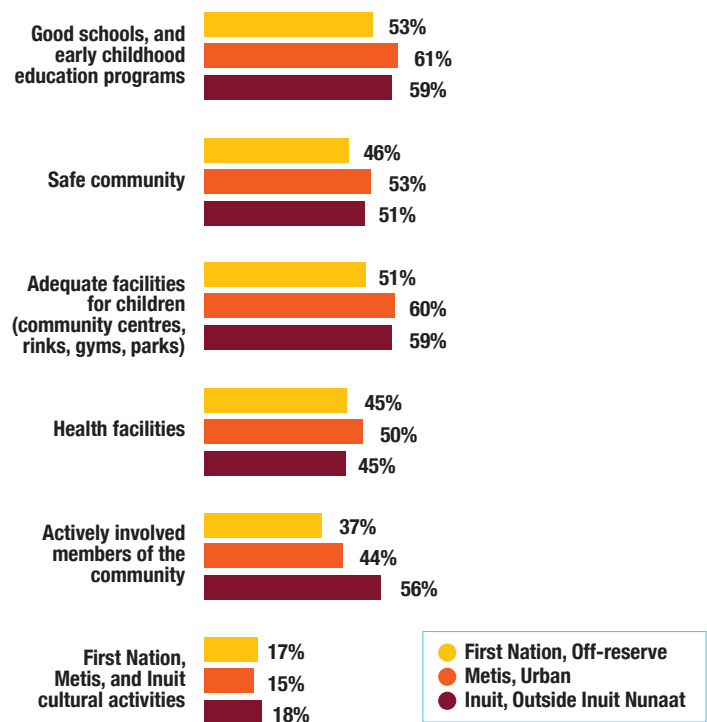
Aboriginal people do have an interest in philanthropy, illustrated by the 2008 event titled, *All My Relations: A gathering to strengthen understanding between foundations and Aboriginal peoples*. Thirty-nine representatives from Aboriginal organizations, councils, foundations and private philanthropists gathered with an aim to improve “effectiveness in Aboriginal-focused philanthropy,” serve “as a starting point to network and collaborate around Aboriginal Peoples’ ideas and initiatives over the long term,”¹⁶⁵ and formalize Indigenous philanthropy in Manitoba and Canada.

Children and community

Graph 2.5 shows the general community (excluding reserves) perceptions related to quality of life held by parents and guardians of Aboriginal children (six years or younger) in 2006. When considering community characteristics, parents or guardians of First Nation (excluding reserves) children rated adequacy of schools, recreation facilities, health facilities and safe communities as “excellent” or “very good” less often than parents or guardians of Inuit or Metis children.

The largest difference among Aboriginal groups is in the category ‘actively involved members of the community.’ Parents or guardians of Inuit and Metis children were more likely to rate participation as “excellent” or “very good” than parents or guardians of First Nation (excluding reserves) children.¹⁶⁷

Graph 2.5: Parents/guardians of Aboriginal children aged six years and under by community characteristics rated as “excellent” or “very good”, Canada, 2006



Source: Statistics Canada, 2006 Aboriginal Children's Survey

Where Aboriginal people live

Aboriginal people live in every Winnipeg neighbourhood. Table 2.0 presents population values for 12 Winnipeg neighbourhoods and Winnipeg overall. Neighbourhoods with the highest Aboriginal population densities included Point Douglas, Downtown and Inkster; while Fort Garry and Assiniboine South neighbourhoods had the lowest Aboriginal population densities.

Housing

In 2006, 50.7% of private dwellings occupied by Aboriginal people in Winnipeg were single detached units. Apartment units (37.2%) were the second most common type of housing occupied by Aboriginal people, followed by semi-detached houses (5.8%), row houses (5.6%) and other unclassified units (0.7%).¹⁶⁸

Nationally in 2006, 11.0% of Aboriginal people lived in crowded homes (more than one person per room); down from 17.0% in 1996. However, Aboriginal populations continue to be four times more likely than the general population to live in crowded homes.¹⁶⁹ For Winnipeg in 2006, 5.0% of the Aboriginal population and 3.0% of the general population resided in crowded dwellings.¹⁷⁰

Regarding housing quality in Winnipeg, the Aboriginal population was twice as likely (16.0%) as the general population to reside in homes that required major repairs.¹⁷¹ Housing concerns identified by the Aboriginal population in Winnipeg include the lack of adequate, safe and affordable housing for students, large families, and for those transitioning from rural, remote or reserve locations.^{172 173 174}

Table 2.0: Total Aboriginal population by neighbourhood, Winnipeg, 2006

Neighbourhood	Total Population (#)	Aboriginal Population (#)	Aboriginal Population (%)
Point Douglas (north and south)	37,615	10,915	29.0
Downtown (east and west)	64,860	11,315	17.4
Inkster (east and west)	29,105	4,640	15.9
River East (east, south and west)	80,930	7,655	9.5
Transcona	30,745	2,840	9.2
St. Boniface (east and west)	49,160	4,490	9.1
Seven Oaks (east and west)	54,595	4,485	8.2
St. James-Assiniboia (east and west)	57,860	4,510	7.8
St. Vital (north and south)	61,610	4,725	7.7
River Heights (east and west)	56,505	3,710	6.6
Fort Garry (north and south)	68,100	3,160	4.6
Assiniboine South	34,615	1,305	3.8
Winnipeg (City)	625,700	63,750	10.2
Winnipeg (Central Metropolitan Area)	694,668	68,385	9.8

Source: Statistics Canada, 2006 Census of Population

Home ownership, renting and mobility

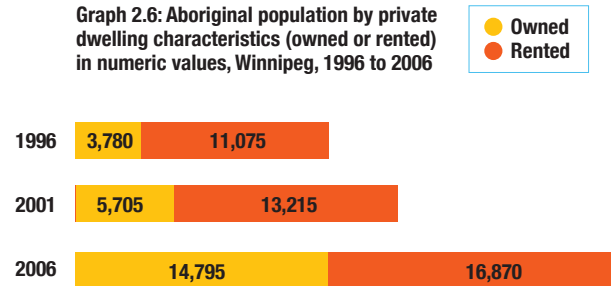
In 2006, 46.7% of Aboriginal people in Winnipeg owned their dwelling, an increase of 21.3% since 1996. Graph 2.6 illustrates this trend in absolute numbers.

Nationally in 2006, Aboriginal people were somewhat more mobile than the general population. Of those who moved, 12.0% moved to a new home within the same census subdivision compared with 8.0% for the general population; and 8.0% relocated to a new census subdivision compared with 5.0% for general population.¹⁷⁵

Homelessness

Although it is difficult to accurately determine the number of people who are without shelter in Winnipeg, the Institute of Urban Studies estimated 75.0% to 80.0% of the homeless in Winnipeg are of Aboriginal descent. However, in 2008 no Aboriginal-focused and operated emergency shelters existed within Winnipeg.¹⁷⁶ In 2006, the institute indicated approximately 10,000 persons were considered the “hidden homeless”: those who reside temporarily with friends or family, in residential hotels or rooming houses.¹⁷⁷ The Manitoba Urban Native Housing Association reported 2,300 people were on the waiting list for subsidized housing in 2008.¹⁷⁸ The Institute of Urban Studies indicated lack of support networks and lack of information for those transitioning from rural or reserve areas to Winnipeg were major concerns related to homelessness of Aboriginal people. Other contributing factors included lack of affordable housing for fixed incomes, low vacancy rates and institutional discrimination.

Graph 2.6: Aboriginal population by private dwelling characteristics (owned or rented) in numeric values, Winnipeg, 1996 to 2006



Sources: Community Data Network, Custom Tables 11, 12-14, Statistics Canada, 2001 Census of Canada; and Statistics Canada, and 2006 Census of Population

Aboriginal contributions to the built environment

Visitors and residents can find many physical representations of the Aboriginal population throughout Winnipeg. Some have been created through the development of Aboriginal-owned and operated infrastructure such as buildings and gathering spaces, while others are monuments that reflect the history and culture of the Aboriginal population. Examples include the Metis sash motif on the Esplanade Riel Bridge, Manitoba Metis Federation building, Aboriginal Centre of Winnipeg, First Nation and Metis Friendship Centre, and the Native Women's Transition Centre. As well, there are many murals throughout the city depicting elements of Aboriginal culture, history, leaders or other Aboriginal people - far too many to include in this publication. The following provide a small sample of First Nation, Inuit and Metis physical contributions to the city of Winnipeg.

Aboriginal House Opened at the University of Manitoba in 2008, Aboriginal House is “a cultural and spiritual center for Aboriginal students to call their own... The building was designed primarily out of durable, natural and recycled materials and is designed and built with a focus on sustainability and energy efficiency. The significance of the Aboriginal Medicine wheel [was] respected in this space.”¹⁷⁹ The “15,000 square foot facility signifies the commitment and mutual respect shared between the University of Manitoba and the Aboriginal community. It is a gathering place for Aboriginal students, alumni, faculty and staff, as well as the campus and community at large.”¹⁸⁰

Circle of Life Thunderbird House A physical structure that symbolically represents the Aboriginal community revitalization as an integral part of the built Winnipeg landscape. Circle of Life Thunderbird House hosts sacred gatherings, ceremonies, cultural programs and other events.¹⁸¹

Louis Riel Statues Located at several locations in Winnipeg. A realist rendering of Louis Riel was unveiled in 1996 on the grounds of the Legislature. An abstract rendering was rededicated in 1995 on the grounds of College Universitaire de St. Boniface. As well, a bust of the prominent Metis leader is located on the grounds of the Musée de St. Boniface. Refer to *Section 1: Social Activities* to review a summary of Louis Riel.

Kivalliq Inuit Centre Located at 310 Burnell Street, the centre is a medical boarding home which provides accommodation, meals and transportation for Inuit from the Kivalliq Region of Nunavut.¹⁸²

Oodena Celebration Circle Located at the Forks, the Oodena Celebration Circle “pays homage to the 6,000 years of Aboriginal peoples in the area. Oodena, Cree for ‘centre of the city,’ features ethereal sculptures, a sundial, interpretive signage, a naked eye observatory and a ceremonial fire pit.”¹⁸³

Aboriginal and other resources

Several Aboriginal organizations in Winnipeg work within the housing sector to address the need for secure, affordable, adequate and suitable housing, including:

Dial-A-Life Housing Inc. Provides suitable and affordable housing for medically displaced persons of Aboriginal ancestry and their families.

Kanata Housing Provides housing for Aboriginal families.

Kekinan Centre Provides affordable apartments for First Nation seniors over age 55 and for members of the First Nation community who have disabilities or are infirm but able to live independently. The centre also raises community awareness about health, social needs and delivery of resources to the aged.

Kinew Housing Corporation Provides subsidized housing to the Aboriginal community and owns, manage, and rents over 380 Winnipeg houses to Aboriginal people.

Oyate Tipi Cumini Yape* Recycles gently used donations of essential household goods and furniture to women and their children.

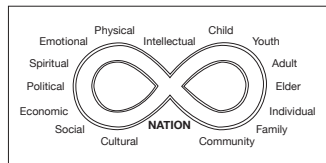
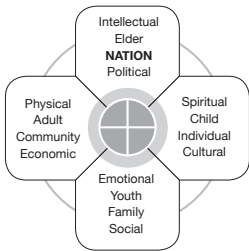
Payuk Inter-Tribal Housing Co-op The only co-operative of its kind in Winnipeg that provides a safe and supportive environment for Aboriginal women and children. The co-op has Aboriginal people as residents and managers of its five duplex units and one apartment block.

Manitoba Metis Federation The federation launched an affordable housing plan for Metis families in 2008 in collaboration with the North End Housing Project and Habitat for Humanity. The plan could see between five and 10 houses built or restored each year.¹⁸⁴

Manitoba Tipi Mitawa Program Represents a unique housing partnership between the Manitoba Real Estate Association and the Assembly of Manitoba Chiefs designed to help improve the quality of life of First Nation people living off-reserve. The program assists low to moderate income First Nation family transition to home ownership.¹⁸⁵

An asterisk (*) indicates United Way of Winnipeg agency partners.





Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	Community	NATION
Cultural	Social	Economic	Political

Nation – Our Governance

This section describes who Aboriginal people are, their population profile in Canada as Nations, and the Aboriginal political structures located in Winnipeg.

Aboriginal peoples

“Aboriginal peoples” is a collective term for descendants of the original peoples of North America. The Canadian Constitution (Section 35, 1982) recognizes “three distinct peoples with unique histories, languages, cultural practices and spiritual beliefs.”¹⁸⁶ Descriptions of Aboriginal peoples follow, while Diagram 2.0 illustrates their complexity.

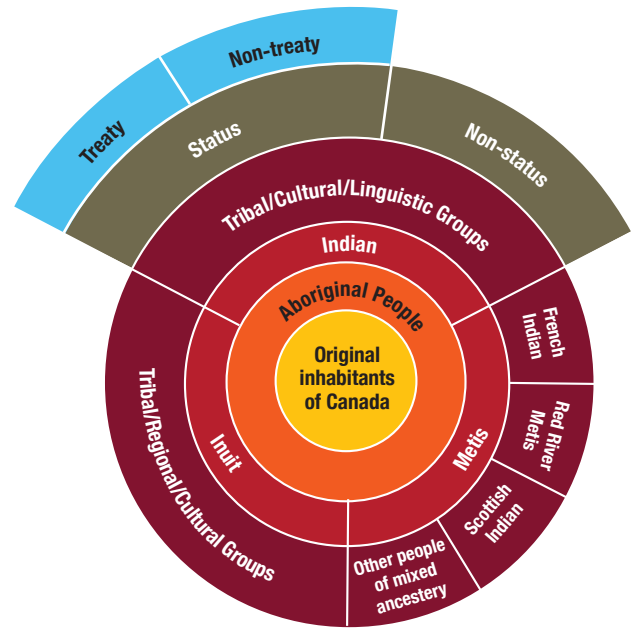
Indian: Indian peoples are one of three groups of people recognized as Aboriginal in the Constitution Act, 1982... Indians in Canada are often referred to as: Status Indians, non-Status Indians and Treaty Indians (**First Nation** is a term that came into common usage in the 1970s to replace the word “Indian,” which some people found offensive... the term “First Nation peoples” refers to the Indian peoples in Canada, both Status and non-Status.).

Status Indian: A person who is registered as an Indian under the Indian Act [and therefore entitled to certain rights under the law]. The act sets out the requirements for determining who is an Indian... **Non-Status Indian:** An Indian person who is not registered as an Indian under the Indian Act. **Treaty Indian:** A Status Indian who belongs to a First Nation that signed a treaty with the Crown.

Inuit: An Aboriginal people in Northern Canada, who live [primarily] in Nunavut, Northwest Territories, Northern Quebec and Northern Labrador. The word means “people” in the Inuit language — Inuktitut. The singular of Inuit is Inuk.

Metis: People of mixed First Nation and European ancestry who identify themselves as Metis people, as distinct from First Nation people, Inuit or [general population] people. The Metis people have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.¹⁸⁷

Diagram 2.0: Aboriginal peoples in Canada

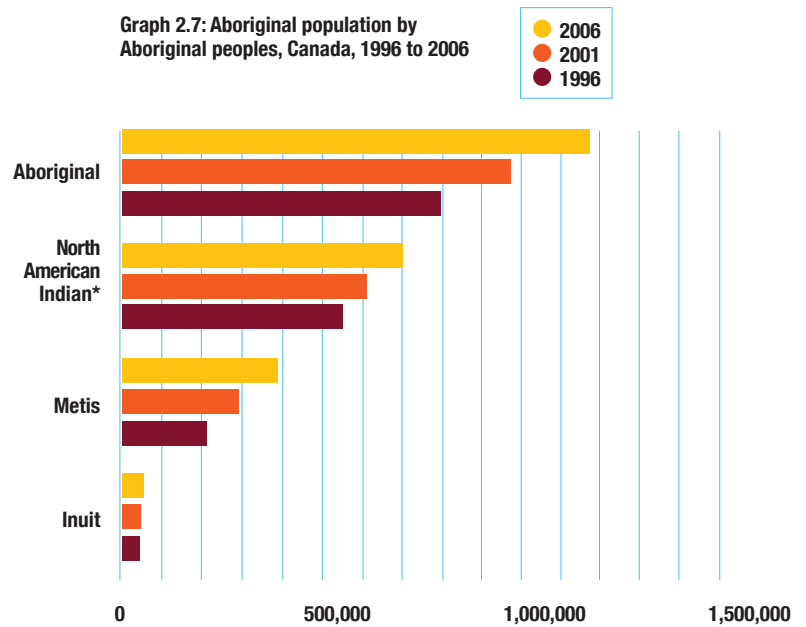


Source: Manitoba Round Table on Environment and Economy (1998).
 Priorities for Action: Towards a Strategy for Aboriginal People Living in
 Winnipeg, page 15

Aboriginal population in Canada

The 2006 Census indicated the Aboriginal population totaled 1,172,790 individuals or 3.8% of Canada's total population. Between 1996 and 2006, the Aboriginal population grew by 45.0%, nearly six times faster than the increase (8.0%) by the general population.¹⁸⁸ Graphs 2.7 to 2.9 illustrate the growth and profiles of Aboriginal people nationally, provincially and in the territories, and for selected Census Metropolitan Areas.

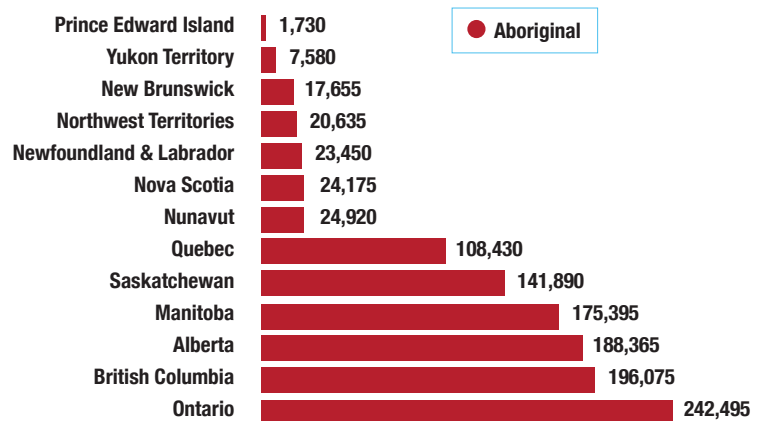
Graph 2.7: Aboriginal population by Aboriginal peoples, Canada, 1996 to 2006



Sources: Statistics Canada, 1996 Census of Canada, 2001 Census of Population and 2006 Census of Population

*Terminology used in original research; some replaced this term in the 1970s with 'First Nation'.

Graph 2.8: Aboriginal and General population 15 years and over by highest education attainment, Winnipeg, 2006



Source: Statistics Canada, 2006 Census of Population

Of Aboriginal groups in Canada, the Metis experienced the largest population gain over the past decade, with an increase of 91.0% to 389,785 individuals (Graph 2.8). In comparison, the First Nation population increased by 29.0% (to 698,025 individuals) and the Inuit population increased by 26.0% (to 50,485 individuals).¹⁸⁹ About 80.0% of the increased Metis population took place in the four western provinces.

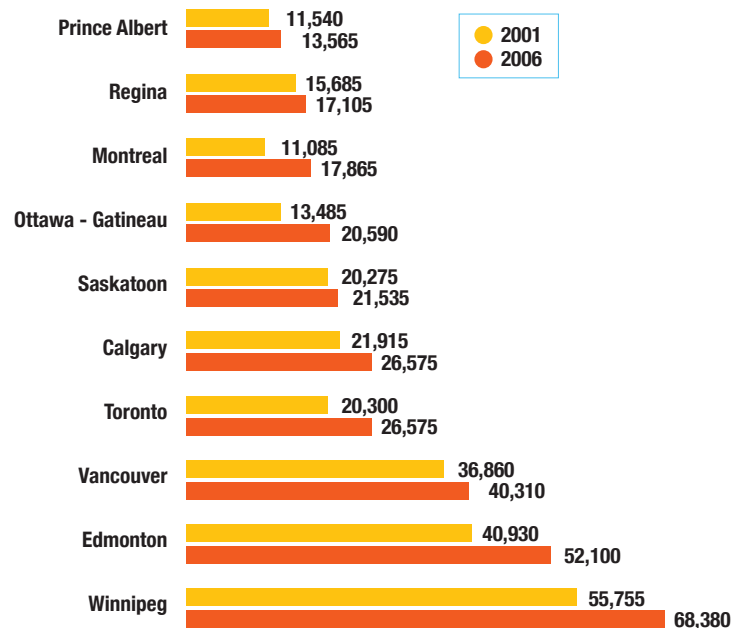
The Aboriginal population of Canada has aged since the 2001 Census, yet its median age is still younger than the general population. The median age is the age where exactly half of the population is older, and the other half is younger.¹⁹⁰ The 2001 Census indicated the median age of Aboriginal people in Canada was 24.7 years, compared with 37.7 years for the general population.¹⁹¹ In 2006, the median age for Aboriginal population was 27.0 years, compared with 40.0 years for the general population. The Inuit population is younger still with a median age of 22.0 years in 2006, while Metis people had a median age of 30.0 years.¹⁹²

In 2006, Aboriginal children aged 14 years and younger represented 29.8% (348,900 children) of the total Aboriginal population, compared to 17.4% (5,227,905 children) for the general population.¹⁹³

In 2006, Aboriginal seniors (65 years and older) represented 11.7% (137,555 seniors) of the total Aboriginal population. In comparison, general population seniors represented 25.2% of the total general population.¹⁹⁴

In 2006, a greater proportion (4.0%) of the Aboriginal population in Canada resided in urban areas in comparison to previous census periods. However, there continues to be fewer Aboriginal people (54.0%) nationally who resided in urban centers compared to the general population (81.0%).¹⁹⁵ Very few Inuit people resided in southern urban centers.

Graph 2.9: Aboriginal population by selected Census Metropolitan Areas, Canada, 2001 to 2006



Sources: Statistics Canada, 2001 Census of Canada and 2006 Census of Population

Aboriginal and other resources

Several Aboriginal political organizations maintain offices in Winnipeg. Examples of these include:

Aboriginal Council of Winnipeg Established in 1990 by the joining of the Urban Indian Association and the Winnipeg Council of Treaty and Status Indians. Mandated to represent the interests of the Aboriginal population in Winnipeg, the council acknowledges the unique diversity in the Aboriginal population and the need to protect this diversity.

Assembly of Manitoba Chiefs Established in 1988 to “provide a forum for discussion, coordination and consensus building. It is intended to be comprehensive in terms of scope of issues and the integration of political and technical institutions of First Nations.”¹⁹⁶ The Assembly succeeds the Manitoba Indian Brotherhood, which was established in the late 1960s and disbanded in the early 1980s.

Manitoba Keewatinook Ininew Okimowin (MKO) Established in 1981 by First Nations in Northern Manitoba, the organization’s main goal is to “lay the foundations of a self-governing legislative body to better serve the interests” of MKO member First Nations and their citizens.¹⁹⁷

Manitoba Metis Federation Inc. Created in 1967 to promote the history and culture of the Metis people and their cultural pride; the education of its membership respecting their legal, political, social and other rights; the participation of its members in community and other organizations; and the political, social and economic interests of its members.¹⁹⁸

Mother Of Red Nations, Women’s Council of Manitoba, Inc. (MORN) Established in Manitoba in 1999 as an affiliate of the Native Woman’s Association of Canada. MORN serves as the primary political and advocacy organization for Aboriginal women in Manitoba. MORN’s mission is to promote, protect and support the spiritual, emotional, physical and mental well-being of all Aboriginal women and children in Manitoba; and to provide voice, representation and advocacy for Aboriginal women through spiritual, cultural, social, economic, political, educational and recreational development.¹⁹⁹

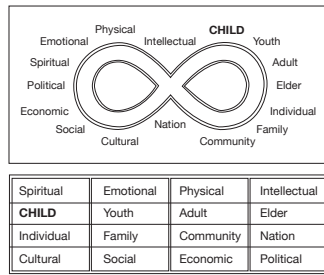
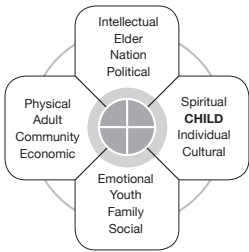
Southern Chiefs’ Organization Inc. Established in 1998 as “an independent political forum to protect, preserve, promote and enhance First Nation people’s inherent rights, languages, customs and traditions through the application and implementation of the spirit and intent of the Treaty-making process.”²⁰⁰



SECTION 3

Child, Youth,
Adult & Elder





Child – Our Gift

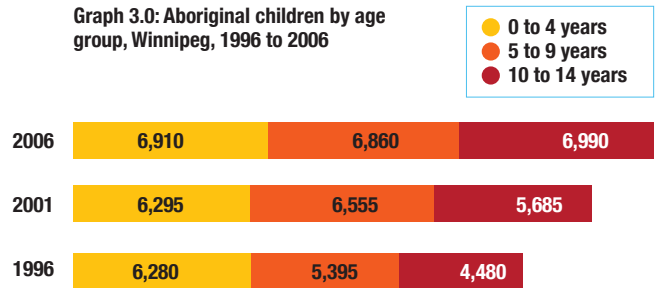
Children include boys and girls from birth to 14 years. For the most part, this group is dependent on others. This section looks at the number of Aboriginal children living in Winnipeg and their level of education, challenges and resources.

Population

In 2006, there were 20,760 Aboriginal children aged 14 and under, representing 30.4% of the total Aboriginal population in Winnipeg. Of the total child population under six years of age in Winnipeg, 19.0% were Aboriginal.²⁰¹

Graph 3.0 shows increases in the Aboriginal child population by age group over three censuses. The population of Aboriginal children increased by 14.7% between 1996 and 2001, and by 12.0% (2,225 children) between 2001 and 2006. In Manitoba, Antal (2007) reported of all children, the “proportion of Aboriginal children aged 0 to 14 years could increase from 24.0% in 2001 to 31.0% in 2017.”²⁰²

Graph 3.0: Aboriginal children by age group, Winnipeg, 1996 to 2006



Sources: Statistics Canada, 1996 Census of Canada, 2001 Census of Canada and 2006 Census of Population

Education

Childcare

The 2006 Aboriginal Children’s Survey showed 43.0% of Aboriginal children (39.0% First Nation; 47.0% Metis) aged six years and younger who lived in Manitoba (excluding reserves) received regular childcare. For Inuit children residing outside of Inuit Nunaat, 53.0% received childcare. However, no regional information related to childcare was provided for Inuit children.

Of Aboriginal children living in Manitoba (excluding reserves) who are in regular childcare, 22.0% (27.0% First Nation; 19.0% Metis) received childcare that promoted First Nation, Inuit or Metis traditional, cultural values and customs. About 21.0% of Inuit children outside Inuit Nunaat received culturally appropriate childcare.

In Manitoba, the main types of childcare for Aboriginal children under six years are daycare or childcare centre (54.0%) and nursery school or playschool (11.0%). Of Aboriginal children in regular childcare, 9.0% (13.0% First Nation; 5.0% Metis) are in care that uses Aboriginal language(s).²⁰³

School age children

In Winnipeg in 2006, First Nation and Metis children aged six to 14 years attend school at approximately the same rate (97.0% and 99.0% respectively). Of this age group, 25.0% of First Nation and 6.0% of Metis children attended Aboriginal-specific early childhood development or preschool programs.

Winnipeg parents of six to 14 year old First Nation and Metis children reported satisfaction with the quality of teaching at their school (91.0% and 92.0% respectively). More parents of First Nation children than Metis children were concerned about the presence of drugs and alcohol (13.0% compared to 9.0%) and violence (23.0% compared to 15.0%) in their children's schools. Both groups of parents view high school graduation as important (96.0% First Nation; 98.0% Metis).²⁰⁴

Sixty-nine percent of parents to First Nation children (six to 14 years) indicated they view their child's school performance as "well" or "very well." In comparison, 76.0% of parents to Metis children in this age group view their child's school performance as "well" or "very well."

School performance and participation in extracurricular activities appear related although it cannot be stated that one activity 'causes' the other to occur. Never the less, nationally First Nation children (excluding reserves) who played sports (21.0%), spent time with Elders (14.0%), or took part in art or music activities (9.0%) were more likely to be doing "well" or "very well" in school than those who did not. Factors linked with lower perceived school performance included absence of two or more consecutive weeks (4.0%) or presence of a learning disability (18.0% for males; 9.0% for females).²⁰⁵ However, school performance and participation in extracurricular activities may have a stronger relationship with family income than with one another.

Mobility and stability in Winnipeg School Division

The *School Demographic Report 2006-2007* produced by the Winnipeg School Division provided information on mobility and stability, including findings related to Aboriginal students.

Mobility relates to the total transfers [both in and out] of a school. In 2006-2007, five elementary schools (William Whyte, Niji Mahkwa, Norquay, Machray and David Livingstone) and four secondary schools (R.B. Russell, Niji Mahkwa, Argyle and David Livingstone) had mobility rates over 60.0%.

Stability relates to the number of students enrolled at one school for at least the eight-month period between October and May. In 2006-2007, four elementary schools (Norquay, Niji Mahkwa, Machray and William Whyte) and three secondary schools (Argyle, R.B. Russell and Niji Mahkwa) had stability rates less than 80.0%.²⁰⁶

In 2001, the Winnipeg schools with high percentages of Aboriginal students were: Niji Mahkwa and Children of the Earth (both 100.0%), David Livingstone (54.1%), William Whyte (47.6%), Dufferin (37.9%), Strathcona (37.5%), Norquay (36.7%) and Machray (32.8%).

To increase stability rates and create culturally appropriate environments, "alternative educational settings"²⁰⁷ for Aboriginal students were established at: Wi Wabigooni (Victoria-Albert); Children of the Earth; Rising Sun (R.B. Russell); Eagle's Circle (Hugh John Macdonald); and Niji Mahkwa. As well, Winnipeg School Division employs Aboriginal school support workers at 18 schools who "act as liaisons, strengthening the school's connection with both the home and the community" and "facilitate workshops for parents, maintain community rooms in schools, and promote programs and activities that encourage and support connections."²⁰⁸

Voluntary declaration in 2006 indicated the Winnipeg School Division had diversity within its Aboriginal student population: 33.0% Metis, 17.0% Ojibway and 13.0% Cree. Some "Aboriginal students in the Division continue to speak only Aboriginal languages in their homes: 575 students speak Ojibway and 598 students speak Cree or Oji-Cree."²⁰⁹

Poverty is not easily defined. When the Winnipeg Poverty Reduction Council (WPRC) worked towards a fundamental understanding of the complexity of poverty, it chose to focus on a relative definition, taking into account personal, social, economic, cultural and political factors. With these in mind, WPRC views and defines poverty as: the condition of not having sufficient resources, capabilities, choices, security and power necessary for the enjoyment of an adequate standard of living and other civil, economic, political and social rights.

Challenges

Aboriginal children can face unique challenges that may require supports to develop into fulfilled and balanced Aboriginal adults. By fortifying and supplementing existing programming, it is expected that negative situations in teenage years might be reduced.

Low income and poverty

The Aboriginal Children's Survey 2006 reported that nationally, Metis and First Nation children aged six years and younger are almost two and three times more likely to live in low income families than general population children (49.0% off-reserve First Nation; 31.0% Metis; 18.0% general population).²¹⁰

In 2005, 56.0% of Aboriginal children in Manitoba (excluding reserves) less than six years of age were living in poverty; the highest rate found in all provinces.²¹¹ Sixty-eight percent of First Nation (excluding reserves) children in Manitoba were living in poverty compared to 19.0% of general population children.

A study on the "effects of household incomes on child outcomes indicated that income positively affects cognitive outcomes (language, math and reading scores), behavioural outcomes, and physical health outcomes in children."²¹² In Winnipeg, effects of poverty on families include: inadequate housing, limited access to food, poor nutrition, negative health outcomes, addictions, inaccessibility to recreation and community centers, poor educational outcomes, crime and gang activity.

Children in care

The Aboriginal Justice Inquiry - Child Welfare Initiative was a joint initiative between the Province of Manitoba, Manitoba Metis Federation, Assembly of Manitoba Chiefs and Manitoba Keewatinowí Okimakanak. Its purpose was "to work together through a common process to develop and subsequently oversee the implementation of a plan to restructure the child welfare system in Manitoba"²¹³ and resulted in the Child and Family Services All Nations Coordinated Response network (ANCR). ANCR was established to "serve as the beginning point of service for children and families requiring assistance [and] will serve as the first contact for collateral agencies and members of the public reporting a child protection issue that requires attention."²¹⁴ The ANCR is a centralized intake agency and first-responder to child abuse complaints with a role to assess and

term attention, ANCR uses a standardized process to identify appropriate agencies. In 2008, there were 16 agencies that provided ongoing child welfare services.

Aboriginal and other resources

Examples of programs, services and organizations for Aboriginal children in Winnipeg include:

Abinotci Mino-Ayawin A program of the Aboriginal Health and Wellness Centre of Winnipeg*, offering family and one-to-one supports that encourage healthy living in a balanced environment through sharing circles, parenting programs, access to Elders and traditional healing, advocacy, child wellness assessment and referrals to other community services.

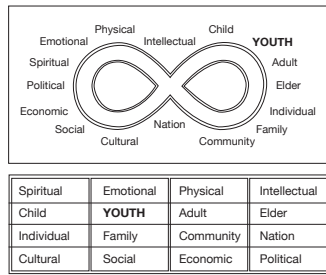
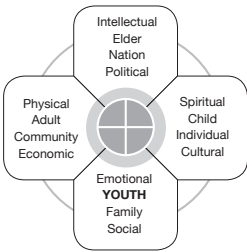
Aboriginal Head Start Program Promotes early childhood education for Aboriginal children living in urban and rural settings. Many children in the Winnipeg sites are aged three to five and reside in the inner city.

Andrews Street Family Centre* "Builds on the community's strengths and encourages Families, Individuals, Elders, Children and Youth to reach their full potential through support, friendship and positive experience."²¹⁵

Boys and Girls Clubs of Winnipeg* "A community-based, youth-serving agency" that operates six drop-in centres and offers development programs "that enable youth to have fun, learn and grow." Winnipeg Boys and Girls Clubs describe several of its sites as being "cross-cultural."²¹⁶

Rossbrook House* Founded in 1976 to provide an alternative to "the destructive environment of the streets" and guided by principles of self-help and self-referral, Rossbrook House employs staff from among those who regularly attend the centre, and develops programs that respond to the "hopes, dreams and ideas" of youth.²¹⁷

An asterisk (*) indicates United Way of Winnipeg agency partners.



Youth – Our Future

Youth include males and females between the ages of 15 and 24 years. This section looks at population numbers, education, youth employment rates and services available to youth. It also looks at challenges facing Aboriginal youth and highlights their successes and contributions to the community.

Population

The 2006 Census reported 32,160 Aboriginal youth aged 15 to 24 years reside in Manitoba. Of this, 39.2% (12,600) live in Winnipeg; a 31.1% increase from 2001 and a 50.8% increase from 1996.

Education

The 2006 Census indicated 31.2% of Aboriginal youth (3,735) in Winnipeg attained a high school diploma or equivalent. An additional 11.0% (1,316) attained a certificate, diploma or degree above high school.

Of Aboriginal youth in this age group, 61.8% attended school either full or part time (66.6% general population youth), which indicated an increase since 2001 when 51.0% of Aboriginal youth (59.5% of general population youth) attended school full or part time.²¹⁸

Buller and Smith (2007) reported the majority of Aboriginal youth do not leave school due to poor academic results but instead because of issues surrounding relative poverty, such as “not having the economic means to fit in with their peers,” as well as marginalization of and racism against Aboriginal youth in schools, and colonialist mentality in the education system.²¹⁹ The authors suggested the need for more Aboriginal teachers and changes to the curriculum.

An unpublished report, titled *Aboriginal Community in Winnipeg (2008)*, suggested changes to the public education system to meet the needs of Aboriginal youth, including Aboriginal history in the curriculum, and continued emphasis on the importance of high school diplomas and post-secondary education and training. The study suggested supports to help Aboriginal youth understand their history, regain their roles, and connect to a positive Aboriginal identity are required in Winnipeg in order to achieve increased educational attainment.²²⁰



Employment

In Winnipeg, the unemployment rate in 1996 for Aboriginal youth aged 15 to 24 years was 28.8%.²²¹ This rate fell to 20.9% in 2001²²² and remained essentially the same at 20.6% in 2006. Also in 2006, the unemployment rate for Aboriginal population aged 15 years and over was 11.7% and 9.9% for the general population of the same age group.²²³

In 2006, the employment rate in Winnipeg was 43.6% for Aboriginal youth aged 15 to 24 years. Table 3.0 shows occupational areas were similar for Aboriginal and general population youth. Aboriginal youth were most often employed in sales and service; business, finance and administration; and trades, transport and equipment operation.

In 2006, the median income for Aboriginal youth in Winnipeg was \$8,209 compared to a median income of \$9,200 for general population youth²²⁵ - a 10.8% wage gap.

Challenges

Eagle's Eye View First Edition indicated Aboriginal youth in Winnipeg struggled with poverty, violence, gangs, and falling into problems such as solvent, drug or alcohol abuse.²²⁶ Aboriginal youth stated they have suffered from violence or abuse in the family and in associations with criminally involved peer groups. Notably, 45.0% of youth believed cultural teachings and Aboriginal language programs were very important in their lives²²⁷ and increased their resiliency.

Homelessness and the child welfare system

Government removed generations of Aboriginal children from families through residential schools and the 60's Scoop. These children were not exposed to "role models that assist in the formation of healthy identities as Aboriginal peoples"²²⁸ or healthy parenting skills. Brown et al. (2007) reported these experiences led to illness, relationship problems, economic difficulties, and contributed to the overrepresentation of Aboriginal children in the existing child welfare system. While studying the relationship between frequency of child welfare involvement among youth dealing with homelessness, the authors identified six themes: temporary living, sense of safety, being in control, support networks, future goals, and taking care of others. Youth participants met challenges when looking for decent, local accommodation within their price requirements. Participants wanted access to educational upgrading,

Table 3.0: Aboriginal and general population (15 to 24 years) by occupational areas, Winnipeg, 2006 ²²⁴

Occupational area	Aboriginal youth		General population youth	
	Number	Percent	Number	Percent
Sales and service	2,900	48.1	27,985	50.9
Business, finance and administration	1,015	16.8	8,580	15.6
Trades, transport, and equipment operation	805	13.3	5,755	10.5
Social science, education, government service and religion	285	4.7	2,695	4.9
Primary industry	235	3.9	1,050	1.9
Processing, manufacturing and utilities	205	3.4	2,170	3.9
Management	175	2.9	1,515	2.8
Health	145	2.4	1,360	2.5
Art, culture, recreation and sport	135	2.2	1,930	3.5
Natural and applied sciences	135	2.2	1,995	3.6
All occupations	6,035	100.0	55,030	100.0

Source: Statistics Canada, 2006 Census of Population

employment training or work experience that leads to fair and local employment opportunities. Aboriginal youth suggested, “housing models that help them find the right balance of skills and experience, in a setting where they receive the social support they need, within the community where their friends and family live, in a city where they are seen as assets for the future.”

Brown et al. (2007) suggested the need to support community-based agencies that serve Aboriginal youth, increase availability of supportive housing for youth aged 18 years and over no longer in the child welfare system, and for government to commit to dealing with root causes of Winnipeg homelessness.

Aboriginal youth incarceration rates

In 2000, Justice Canada conducted a one-day snapshot of Aboriginal youth in custody, which indicated in Manitoba 73.0% were First Nation and 27.0% were Metis.²³⁰ A 2003 report indicated the Aboriginal youth incarceration rate was 64.5 per 10,000 population compared to 8.2 per 10,000 population for general population youth.²³¹ In May 2006, 28.0% of nationally incarcerated youth aged 20 years and younger were Aboriginal. During the same period in the prairie region, 58.0% of imprisoned youth (same age group) were Aboriginal.²³²

Latimer (2004) reported, “possible discrimination within the youth criminal justice system may also lead to the differential treatment of Aboriginal youth. This same study showed that Aboriginal youth were more likely to be on remand for some of the more serious offences and that the median sentence for Aboriginal youth in custody was 212 days while the median sentence for [general population] youth in custody was 182 days.”²³³

Challenges facing youth who are leaving incarceration include reintegration into the community and dealing with reputation in their neighbourhoods. Such youth require rehabilitation services to prevent return to criminal activity and the judicial system.²³⁴

Young parents

The Aboriginal Children’s Survey 2006 reported that nationally, 27.0% of young Aboriginal children had mothers who were between the ages of 15 to 24 years, compared to 8.0% for the general population.²³⁵ As well, 41.0% of Aboriginal children were in a single parent family compared to 13.0% of general population children.

Contributions and successes

Examples of initiatives that engage youth in community activities and acknowledge their successes and contributions include:

Manitoba Aboriginal Youth Achievement Awards

Recognize the achievements of Aboriginal youth in Manitoba in the areas of academic, athletic, artistic, and cultural, community/volunteer, business/entrepreneurial, personal achievement, and employment in a traditional field.²³⁶

Manitoba Aboriginal Youth Career Awareness Committee

Works toward “promoting positive Aboriginal role models; providing employment, mentorship and work experience opportunities; encouraging early career planning; and providing career information.”²³⁷

National Aboriginal Achievement Awards Each year, one special award is presented to an Aboriginal youth aged 15 to 24 years. Past Manitoba recipients include: Chelsea Lavallée (Metis) in 2009, Fauna Kingdon (Metis) in 2005 and Kris Frederickson (Metis) in 2004.

“The 60’s Scoop refers to the adoption of First Nation [and] Metis children in Canada between the years of 1960 and the mid 1980s... so named because the highest numbers of adoptions took place in the decade of the 1960s and because, in many instances, children were literally scooped from their homes and communities without the knowledge or consent of families and bands.”²²⁹

Aboriginal and other resources

In addition to resources listed in *Section 3: Child*, a sample of Aboriginal youth-focused resources include:

Manitoba Metis Federation Youth Initiative A provincial director and seven regional youth workers (including Winnipeg) are “committed to providing shared benefits and opportunities respecting individual, family and community aspirations while remaining faithful to personal core values of mind, spirit and emotions.”²³⁸

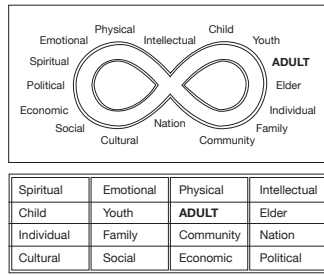
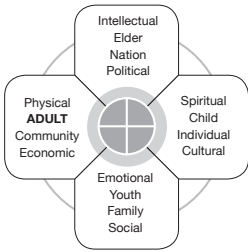
Ndinawemaaganag Endaawaad* Provides shelter, culture, recreation, education programs and support, including the Safe Home program for Winnipeg children/youth living on the streets, and a youth resource centre where young people receive positive encouragement in areas of personal relationships, life skills, parenting and culture.

Positive Adolescent Sexuality Support A Ma Mawi Wi Chi Itata Centre* program that raises youth awareness of sexuality and teen pregnancy issues while promoting physical, emotional, mental, and spiritual development of participants.²³⁹

Restoring The Sacred This Kā Ni Kānichihk* “student buddy support service/youth mentorship program is a culturally-based prevention and intervention program for Aboriginal youth between the ages of 15 to 21 years who have relocated from northern or rural communities to Winnipeg to pursue their education.”²⁴⁰

An asterisk (*) indicates United Way of Winnipeg agency partners.





Adult – Our Caregiver

Adults include women and men aged 25 to 54 years. This section looks at population numbers, educational attainment, employment and services. It also identifies challenges facing Aboriginal adults.

Population

The 2006 Census indicates there were 28,105 Aboriginal people between the ages of 25 to 54 years residing in Winnipeg - an increase of 5,065 individuals since 2001.

Education

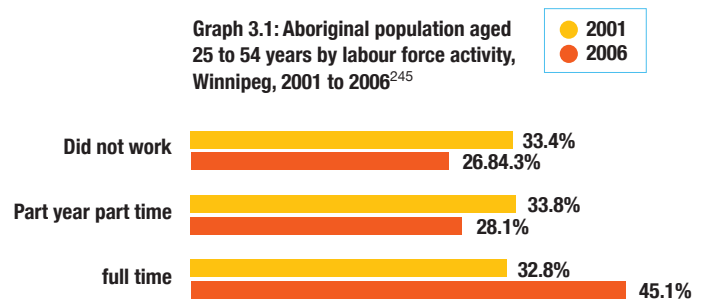
In 2006 in Winnipeg, 45.4% of Aboriginal adults (11,980 individuals) held a post secondary degree, diploma or certificate, compared to 39.2% in 2001. Looking closely at all three Aboriginal peoples, 47.8% Metis (7,895), 42.3% Inuit (55) and 41.3% First Nation (3,870) adults obtained these credentials in 2006²⁴¹ compared to 42.9% Metis and 34.5% First Nation adults in 2001. The most common post secondary certificates, diplomas or degrees obtained by Aboriginal adults in Winnipeg in 2006 were: business, management and public administration (25.0% or 2,995); architecture, engineering and related technologies (19.5% or 2,335); and health, parks, recreation and fitness (19.3% or 2,315).²⁴²

Employment

From 2001 to 2006, the Aboriginal adult labour force participation rate increased by 2.0% (to 75.9%) and the employment rate increased by 4.1% (to 68.7%). Participation rate includes both employed individuals and unemployed individuals who are looking for employment. In 2006, the unemployment rate was 9.4%.²⁴³

Graph 3.3 shows that for Aboriginal adults in Winnipeg between 2001 and 2006, there was a 12.3% increase in those who worked full time, a 5.7% decrease in those who worked part time or part year, and a 6.6% decrease in those who did not work. Almost half of employed Aboriginal adults in Winnipeg worked full time during 2005, compared to 59.6% of general population adults. Also in 2005, close to one-third of Aboriginal adults did not work, while 12.2% of general population adults reported this status.²⁴⁴

Graph 3.1: Aboriginal population aged 25 to 54 years by labour force activity, Winnipeg, 2001 to 2006²⁴⁵



Sources: Statistics Canada, 2001 Census of Population and 2006 Census of Population

Occupation

During the week of May 16, 2006, over 20,000 Aboriginal adults were in the labour force. Table 3.1 shows the majority were employed in sales and service; business, finance and administration; or trades, transport and equipment operation. Although representation of Aboriginal adults within occupational areas remained consistent from 2001 to 2006, shifts occurred with increased representation within management and health occupations, and decreased representation within occupations related to processing, manufacturing and utilities.

Income

The 2005 median income for Aboriginal adults aged 25 to 54 years was \$23,801 (\$19,049 for First Nation and \$26,854 for Metis adults) compared with \$33,155 for general population adults. Although the Aboriginal adult median income improved between 2001 and 2006, a wage gap remains.

Challenges

Incarceration rates

Statistics Canada reported in 2008 that nationally, the number of Aboriginal inmates has been constantly increasing over the past 10 years. Between 2001 and 2007, Aboriginal people admitted on remand increased 23.0%, compared to a 14.0% increase for the general population.²⁴⁶ Sapers (2007) reported that nationally, Aboriginal people are incarcerated at a rate of 1,024 per 100,000 in comparison to 117 per 100,000 for the general population.²⁴⁷ Aboriginal women continue to be overrepresented in the federal prison system at 32.0% of the female inmate population. Aboriginal female inmates increased by 151.0% between 1997 and 2007.²⁴⁸ In Manitoba's prison population on September 6, 2000, 63.4% (731) of incarcerated adult males were Aboriginal and 73.2% (41) of incarcerated adult females were Aboriginal.²⁴⁹

Table 3.1: Aboriginal population (25 to 54 years) by occupational areas, Winnipeg, 2001-2006 ²⁴⁵

Occupation	Employed 2006 (#)	Employed 2006 (%)	Employed 2001 (%)
Sales and service	4,225	21.1	27.8
Business, finance and administration	4,165	20.8	19.8
Trades, transport and equipment operation	3,530	17.6	18.0
Social science, education, government service and religion	2,235	11.2	8.4
Management	1,275	6.4	5.9
Health	1,230	6.1	4.4
Processing, manufacturing and utilities	1,195	6.0	8.4
Natural and applied sciences	885	4.4	3.0
Art, culture, recreation and sport	465	2.3	2.4
Primary industry	275	1.4	1.9
Occupation not applicable	545	2.7	-
All occupations	20,030	100.0	100.00

Source: Statistics Canada, 2001 Census of Canada and 2006 Census of Population

Contributions and successes

The Aboriginal population in Winnipeg participates on many boards, commissions, councils and community groups in all sectors. Many Aboriginal adults have received various awards for their work and serve as examples of the many successful people residing in Winnipeg.

National Aboriginal Achievement Awards Recognize “career achievements by Aboriginal professionals in diverse occupations, building self-esteem and pride as well as providing valuable role models for Aboriginal youth.” From 1994 to 2009, 24 Aboriginal people from Manitoba received awards, including: Allan McLeod (Brokenhead Ojibway Nation) - Business and Commerce 2009; Candace Grier-Lowe (Norway House Cree Nation) - Health 2009; Reggie Leach (Long Plain First Nation) - Sports 2008; Lisa Meeches (Long Plain First Nation) - Media 2008; Gladys Taylor Cook (Sioux Valley First Nation) - Heritage and Spirituality 2007; Tina Keeper (Norway House Cree Nation) - Arts and Culture 2004; and Dr. Judith Bartlett MD (Metis) - Medicine and Health Services 2003.

YMCA-YWCA Women of Distinction Awards An inspirational celebration of talent, achievement, imagination and innovation, honouring Winnipeg women who have made a unique and exemplary contribution to the development of others in the community.²⁵⁰ In 2008 and 2009, the awards recognized Lisa Meeches in Creative Communications, Wanda Wuttunee in Education and Training, and Nahanni Fontaine in Community Volunteerism.

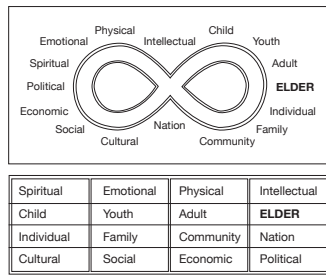
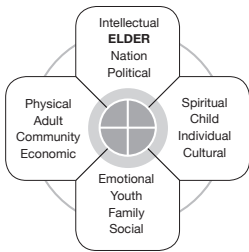
Aboriginal and other resources

Several organizations provide programming and services for Aboriginal adults, including those listed here but described in *Section 4: Emotional: Ikwe-Widdjiitiwin Inc., Ma Mawi Wi Chi Itata Centre, Inc.**, Native Addictions Council of Manitoba, Native Women’s Transition Centre*, and Ojijiita Pimatiswin Kinamatwin*.

An asterisk (*) indicates United Way of Winnipeg agency partners.



photo credit: T.M. Flett



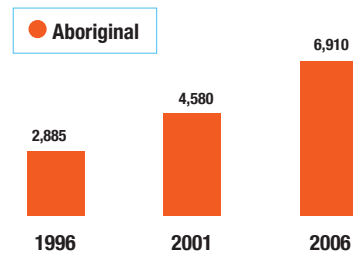
Elder – Our Heritage

Aboriginal seniors include men and women aged 55 years and older. This section looks at population numbers, education, employment and income levels of all Aboriginal seniors, as well as some challenges they may face. This section looks at successes and contributions, including those provided by seniors recognized as Elders with special gifts, and lists resources available to Aboriginal seniors in Winnipeg.

Population

In 2006, there were 6,910 Aboriginal people over the age of 55 years living in Winnipeg, which represented 4.0% of the total senior population (172,715) and 10.1% of the total Aboriginal population in Winnipeg. The majority of Aboriginal seniors (63.4%) are between the ages of 55 and 64 years. Graph 3.2 shows the population of Aboriginal seniors in Winnipeg continues to grow with an increase of 4,025 individuals (139.5%) since 1996. This local trend is consistent with those identified nationally. For the periods 1996-2001 and 2001-2006, the national population of Aboriginal seniors increased 40.0%²⁵¹ and 48.7%²⁵² respectively.

Graph 3.2: Aboriginal population aged 55 years and over, Winnipeg, 1996 to 2006



Sources: Statistics Canada, 1996 Census of Canada, 2001 Census of Canada and 2006 Census of Population

Education

In 2006, 42.3% of Aboriginal seniors aged 55 to 64 years (1,705) held a post secondary degree, diploma or certificate in Winnipeg, compared to 20.5% for those aged 65 years and over. Overall, 22.7% of the Aboriginal population 15 years and over (15,490) achieved this level of educational attainment. The three most common post secondary certificates, diplomas or degrees obtained by Aboriginal seniors aged 55 to 64 years in Winnipeg were in the fields of architecture, engineering and related technologies (25.2% or 430); business, management and public administration (21.7% or 370); and health, parks, recreation and fitness (14.1% or 240).

Employment

Aboriginal seniors over 55 years of age included in labour market activity during the week of May 16, 2006 totaled 6,415 individuals. Of this group, 62.8% were not in the labour force, indicating status of homemaker, retiree, and sufferer of longtime illness, disabled person, seasonal worker or student. Of the remaining Aboriginal seniors within this group, 2,245

individuals were employed. Thus, Aboriginal seniors report a 37.2% participation rate, 35.0% employment rate, and a 6.1% unemployment rate.²⁵³

Of the Aboriginal seniors employed in 2005, 91.8% (2,060 individuals) are within the 55 to 64 year age group. Occupations of these seniors vary little from Aboriginal adults. Most had occupations within sales and services (23.3% or 500 individuals); business, finance and administration (20.9% or 450 individuals); and trades, transport and equipment operation (18.1% or 390 individuals).²⁵⁴ More Aboriginal seniors were employed within arts, culture, recreation and sport (4.0% seniors versus 2.3% adults).

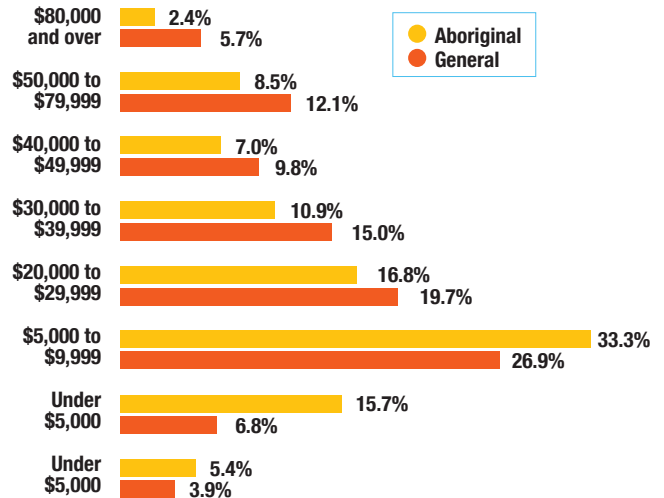
Challenges

Income levels

Graph 3.3 shows 65.8% of Aboriginal seniors fall in the \$5,000 to \$29,999 total income bracket. In 2006, Aboriginal seniors were more likely to report an income lower than general population seniors.²⁵⁵

Table 3.2 shows the wage gap between Aboriginal and general population seniors was high in 2005; especially for Aboriginal male seniors aged 55 to 64 years whose median income was 52.0% of the median income for their general population counterparts. In Winnipeg, female Aboriginal seniors aged 65 years and over had the lowest median income in 2005.

Graph 3.3: Aboriginal and General populations aged 55 years and over by the total income levels, Winnipeg, 2006



Source: Statistics Canada, 2006 Census of Population

Table 3.2: Aboriginal and general population median income by gender and age, Winnipeg, 2006

Gender	Age groups	Aboriginal population	General population
Female	55 to 64	\$19,379	\$24,715
	65 and over	\$15,680	\$19,193
Male	55 to 64	\$21,231	\$40,253
	65 and over	\$20,920	\$30,111

Source: Statistics Canada, 2006 Census of Population

Contributions and successes

Culture and heritage

Aboriginal seniors are often carriers of culture, heritage and history. The following are examples of the ways the Aboriginal population recognizes and acknowledges Aboriginal seniors.

National Aboriginal Achievement Awards Exemplify, encourage and celebrate excellence in First Nation, Inuit and Metis communities across Canada. Each year the awards recognize 14 Aboriginal recipients for outstanding accomplishments in areas including heritage and spirituality. Manitoba recipients of the Heritage and Spirituality award include Gladys Taylor Cook (Sioux Valley First Nation) in 2006 and Reverend Stanley John McKay (Fisher River First Nation) in 1997.

Peace Makers/Keeper's Council Resides at the Circle of Life Thunderbird House and includes Aboriginal Elders and seniors who teach traditional culture and provide guidance and advice (wisdom keepers), conflict resolution (peace keepers), and cultural awareness training.²⁵⁶

Elders with special gifts

The 1996 Report of The Royal Commission on Aboriginal Peoples described Elders as follows:

Elders are respected and cherished individuals who have amassed a great deal of knowledge, wisdom and experience over many, many years. They are individuals who have also set examples, and have contributed something to the good of others. In the process, they usually sacrifice something of themselves, be it time, money or effort.

Elders have special gifts. They are considered exceptionally wise in the ways of their cultures and the teachings of the Great Spirit. They are recognized for their wisdom, their stability, and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are caring and are known to share the fruits of their labours and experience with others in the community.²⁵⁷

Also,

Elders are essential to cultural identity for urban Aboriginal people. They are seen as forces in urban Aboriginal peoples' lives that enabled them to endure or see beyond the pain and

turmoil they experienced in their families, communities and within themselves regarding their Aboriginal identity... Urban Aboriginal people respect the elders' capacity to remind them of traditional values intrinsic to their cultural identity."²⁵⁸

The Report of The Royal Commission goes on to say that "age itself does not make one an Elder. Most Aboriginal people have a special word or name for Elders that distinguishes them from what we would call senior citizens."²⁵⁹ The Ojibway word for Elder is Kichenishnabe, meaning 'Great People'.²⁶⁰ The Inuit use the word inutuqak to refer to elderly people and angijukquaqtigiit meaning 'union of leaders' to refer to Elders.²⁶¹ The Metis Nation uses the title 'Senator' to recognize knowledge and insight much as First Nation people use the word Elder.²⁶²

Grandparent roles in child raising and nurturing

Aboriginal children are more likely to reside with grandparents than general population children in the same age group (under six years). Nationally, 9.0% First Nation (excluding reserves), 16.0% Inuit, and 8.0% of Metis children lived with their grandparents in some capacity.²⁶³ Two percent of First Nation (excluding reserves) children lived with their grandparents only and an additional 8.0% lived in multigenerational households (children, parents and grandparents).²⁶⁴ Fifteen percent of First Nation (excluding reserves) children living in lone parent families also had a grandparent in the home.²⁶⁵ Nationally, 1.0% of Metis children in the same age group lived with their grandparents only, and an additional 7.0% resided in a multigenerational household. Nationally, Inuit children resided with grandparents more often; 1.0% resided with grandparents only, and an additional 16.0% resided in a multigenerational household.²⁶⁶

In 2006, “more than two-thirds of off-reserve First Nation, Metis and Inuit children under six years of age received focused attention from their grandparents at least once a week. Between one-quarter and one-third received focused attention from Elders at least once a week.”²⁶⁷ Parents or guardians of 44.0% First Nation (excluding reserves), 46.0% Inuit, and 41.0% of Metis children reported grandparents were involved in raising the child.

Grandparents are also teachers of First Nation, Inuit and Metis culture and history. Nationally in 2006, 45.0% of First Nation children (excluding reserves) had someone teaching them about these topics. Of this group, 50.0% indicated grandparents were involved in these teachings. For Metis, 31.0% of children in this age group had someone helping them understand their history and culture, with 46.0% of this group being taught by their grandparents. About two-thirds of Inuit children had someone who assisted them in understanding Inuit history and culture, with 60.0% of this group receiving these teachings from their grandparents.²⁶⁸



Aboriginal and other resources

There are few resources with a focus on Aboriginal seniors available in Winnipeg. This disparity may change with the 2009 announcement of Winnipeg's first personal care home for Aboriginal seniors and its aim to help "elderly Aboriginal people age with dignity in an environment that respects traditional approaches to aging."²⁶⁹

Aboriginal Senior Resource Centre Incorporated in 2005, it uses a holistic approach to improve the health and well-being of Aboriginal seniors in Winnipeg, and ensures access to information, resources and supports. Activities at the centre include field trips, woodworking, sewing classes, native language workshops and Elder story telling. Various groups include craft, social, exercise and powwow clubs.

Elder Support Services Program Offered by Eyaa-Keen Inc,* provides "cultural support services in various Manitoba Aboriginal languages to Indian residential school survivors involved in the process of resolving a claim."²⁷⁰

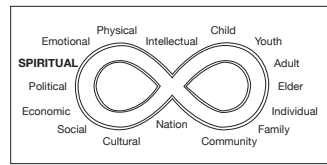
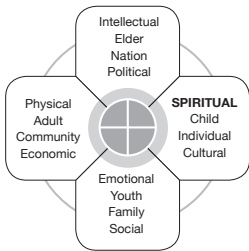
An asterisk (*) indicates United Way of Winnipeg agency partners.



SECTION 4

Spiritual, Emotional, Physical & Intellectual





SPIRITUAL	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	Community	Nation
Cultural	Social	Economic	Political

Spiritual – Our Soul

Depending on the Aboriginal individual, group or culture, spirituality can have unique meanings, definitions and symbols. This section looks at the institutions and orientations Aboriginal people in Winnipeg may use to include spirituality in their lives.

The spirit

Aboriginal people have different languages and cultural traditions, and therefore varying concepts and practices related to spirituality and the spirit. Spirituality is deeply personal and all belief systems require respect and understanding. Traditional beliefs of Aboriginal peoples are diverse and Bourdages et al. (2009) state, “there is a universal holistic understanding and connection of world views and a spiritual way of life among most Aboriginal communities. In this way, there is a shared relationship between Aboriginal people, spirituality, teachings, laws, sacred ceremonies, beliefs, values and traditions.” The authors further state, “the spiritual principle of living with an attitude of respect for the land and all that it is connected to is a common belief held by Aboriginal people. This respect fosters peaceful and harmonious relations with all creation.”²⁷¹

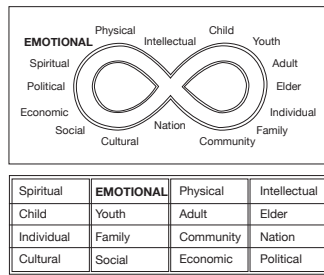
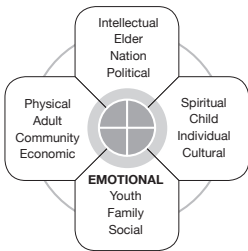
Spirituality and orientations

Aboriginal people in Winnipeg may belong to a variety of spiritual institutions ranging from Aboriginal Traditional to Christian. Some may merge ideologies to understand and reflect their own inner being. Aboriginal Traditional spiritual institutions and services may incorporate practices like powwow, singing, drumming, smudges, sweats and sharing circles. The Circle of Life Thunderbird House and Native United Church both use a holistic approach. Other organizations such as All Native Circle Conference offer a Christian outreach that incorporates Aboriginal practices.

Aboriginal and other resources

The following organizations and resources are among many that support the Aboriginal population in a spiritual capacity: All Native Circle Conference, Anishinaabe Fellowship Centre, Annual Elders and Traditional Teachers Gathering, Diocesan Urban Aboriginal Outreach Ministry, First Nations Community Church, Native United Church, and The Circle of Life Thunderbird House.

“To me the biggest thing is respect, respect for each other’s religions, that it comes from the heart, that it’s you, yourself that wants to do it or you, yourself that does it because you want to.”
Marilee Nault, *In the words of our ancestors: Metis health and healing*²⁷²



Emotional – Our Heart

Emotions, or feelings, are an important part of inner life. This section presents organizations and activities Aboriginal people in Winnipeg access to support and enhance emotional well-being.

Emotion

In 2005, 23.5% of Aboriginal people aged 18 years and over in Manitoba (excluding reserves) self-reported they experienced quite a lot of life stress, compared to 19.5% of the general population.

Iwasaki et al. (2005) stated resilience “represents ‘the manifestation of positive adaptation despite significant life adversity’, that is, ‘the ability to survive, and even to thrive, in the face of adversity’. Another element of resilience includes ‘constructive and growth-enhancing consequences of challenges or adversity.’”²⁷³ Resilience is often “defined as the capacity to spring back from adversity and have a good life outcome despite emotional, mental or physical distress.”²⁷⁴ Good life outcome can mean obtaining steady employment, healthy relationships or a good general sense of well-being.

The presence of risk factors, such as exposure to poverty, substance abuse or systemic racism, can increase the chance of a negative life outcome. Protective factors, such as nurturing and supportive parents or family life, good intelligence and attachment to culture increase resilience while simultaneously decreasing vulnerability to hardship. “The resurgence of Aboriginal beliefs and practices, accompanied by traditional resilience promotion strategies”²⁷⁵ can increase the resiliency of Aboriginal peoples.

Closely related to resiliency is coping. Resilient people cope by employing “flexible, problem-solving, and help-seeking behaviors rather than through brittle and rigid responses to adversities and other stresses.”²⁷⁶ Coping mechanisms can be positive, such as using humour, planning to meet challenges, and channeling energy to productive action, or negative, such as self-harm and substance abuse. Researchers point to a number of actions to build resiliency, such as reducing exposure to risks while increasing opportunities for individuals to learn and build on strengths and positive coping strategies.

Eyaa-Keen Inc. describes the individual process of building emotional well-being in the following way: “as an individual becomes more aware of and accepting of themselves, they naturally become more free, happy, peaceful and powerful. Their inherent gifts, abilities and purpose in life naturally present themselves, enabling them to lead productive, healthy lives. By recognizing and overcoming one’s own inner blocks and obstacles, [an] awakening naturally occurs.”²⁷⁷

Addiction

Aboriginal women in Manitoba indicated that addiction is one of the main challenges facing the Aboriginal population. They also indicated that addiction services were fragmented, lacked holistic scope, and that for Aboriginal people, “healing from an addiction is compounded by the lack of available resources, aftercare services, and Aboriginal-led organizations.”²⁷⁸ A needs and gaps analysis of the Urban Aboriginal Strategy/Aboriginal Partnership Committee indicated there was an absence of “drug treatment programs, particularly for Aboriginal youth and women with children.”²⁷⁹ It also stated that existing addictions treatment programs focus on alcohol and gambling versus drug use.

Indian residential schools

Indian residential schools were church operated, federally run and funded through the Department of Indian Affairs. The Canadian government developed the schools under a policy called “aggressive assimilation,” which aimed to diminish or completely abolish native traditions within a few generations and substitute these with Christianity and western customs.²⁸⁰

Nationally, 139 residential schools were in operation from the early 19th century until 1996; with 14 located in Manitoba.²⁸¹ The Canadian government forced about 150,000 Aboriginal, First Nation, Inuit and Metis children to attend the schools.²⁸² Aboriginal children who attended residential schools often lived in substandard conditions, endured physical, emotional and in some cases sexual abuse, and were punished for speaking their Aboriginal language.

**“For the first time in over 100 years, many families are experiencing a generation of children who live with their parents until their teens.”
The Aboriginal Justice Inquiry of Manitoba²⁸⁷**

Since the early 1990s, Aboriginal leaders were calling on churches to acknowledge the abuse endured by students. The United Church of Canada formally apologized to First Nation people in Canada in 1986 (and again in 1998); the Missionary Oblates of Mary Immaculate did the same in 1993, followed by the Presbyterian Church in 1994. In April 2009, a delegation of Aboriginal leaders met with “Pope Benedict XVI who expressed ‘sorrow’ over the abuse and ‘deplorable’ treatment that Aboriginal students suffered at residential schools run by the Roman Catholic Church.”²⁸³ No similar gesture was made to Inuit and Metis survivors of Catholic-run residential schools.

In 2005, the federal government announced a \$2 billion compensation package for residential school survivors, of whom approximately 86,000 were eligible nationally under the proposal guidelines. In addition to compensation paid to individuals, the Canadian government invested \$10 million to fund a commemorative initiative, including events, memorials, and projects at national and community levels. The government invested a further \$125 million in the Aboriginal Healing Foundation. In 2008, a five-year Truth and Reconciliation Commission was established “to create a historical account of the residential schools, help people to heal, and encourage reconciliation” between Aboriginal people and the general population, as well as to “host events across the country to raise awareness about the residential school system and its impact.”²⁸⁴

On June 11, 2008, the Prime Minister of Canada delivered an official apology in parliament. Following this historic event, politicians in Manitoba echoed these sentiments, with Premier Gary Doer, Manitoba Tory leader Hugh McFadyen and Liberal leader Jon Gerrard all offering sincere apologies. “Those simple words, ‘We are sorry,’ mark an important moment in our nation’s history... Action is the only way we can remain true to what was said and felt yesterday in the House of Commons,” said Premier Gary Doer.²⁸⁵ Manitoba’s Minister of Culture, Heritage, Tourism and Sport, Eric Robinson’s abridged response to the apology follows:

“As a survivor of a Canadian policy designed to strip my people of our collective identity, it is with mixed emotion that I rise today to respond to the apology delivered by the Prime Minister yesterday in the House of Commons...

I, like many of you joining us in the gallery today, was taken from my family as a five-year-old boy entering the formative years of my life, and placed in a world that taught me everything I knew was wrong...

But I still consider myself one of the fortunate ones, because at a young age I was able to leave that institution aimed at de-Indianizing me. But I could not escape the pain inside. Alcohol and drugs may have provided temporary relief but only accelerated my feelings of despair.

The same process had been inflicted on my parents a generation earlier. My mother’s life was marred by dysfunction because of her upbringing at Cross Lake Residential School... Meanwhile my father attended the Brandon Residential School for seven years but never learned anything more than how to write his name. It is no wonder my generation and my parents’ generation had a difficult time being good parents, and living a life of dysfunction became the norm.

With the kindness, strength and wisdom of our elders, and the traditional ceremonies and teachings we hold sacred, I was able to escape from that road of self-destruction...

With the Prime Minister’s apology, the most powerful political figure in Canada, it is my belief that we have crossed another obstacle in our trail of hurt. At the same time I fully realize a lot of work remains to be done... I do believe that collectively as Canadians we are at a crossroads. The goodwill displayed by our national government must be sustained if we are to take the necessary next steps in the healing process.”²⁸⁶

“As we all listen to the apology from Canada to residential school survivors, we will take it in and remember the legacy of residential schools. We will remember that this is a part of Canada’s history that is not known to everyone. As we learn more about the experiences of residential school students, we as a province and a country will learn more about why this apology is important. It is a step forward by taking responsibility for what had happened to over 150,000 children who were taken from their homes, families and communities.” Oscar Lathlin²⁸⁸

The following is a brief overview of some organizations that provide emotional support:

Aboriginal Health and Wellness Centre* Located in the Aboriginal Centre in Winnipeg, it provides a range of primary health services that empower Aboriginal people to enhance their lifestyles through health and wellness programs that blend traditional and contemporary practices.

Ikwe-Widdjiitiwin Inc. A “crisis shelter that provides safe accommodation, supportive counselling and advocacy to abused Aboriginal women and their children.”²⁸⁹ Its mandate is to address “the needs of women and their children who are abused - sexually, physically or emotionally, and to develop programs to meet these needs, in a culturally appropriate manner, in order that they are empowered to make decisions affecting their own lives.”²⁹⁰

Metis Survivor Family Wellness Program Established by the Manitoba Metis Federation Inc. in 1999 to “explore and identify effective healing strategies to address the emotional, physical and mental anguish Metis survivors endured while in residential schools.”²⁹¹

Native Women’s Transition Centre* Established in 1979 to support and strengthen Aboriginal women and mothers as they heal and recover from family violence.²⁹²

Native Addictions Council of Manitoba Established in 1972 to “provide traditional holistic healing services to First Peoples through treatments of addictions.”²⁹³ The council believes First Peoples have the right to wellness.

Ogijiita Pimatiswin Kinamatwin* Provides support and employment to adult Aboriginal ex-offenders. Program activities include cultural practices, academic instruction, life skills, and work experience in the renovation industry through a partnership with North End Housing Project.

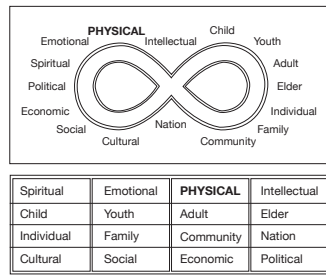
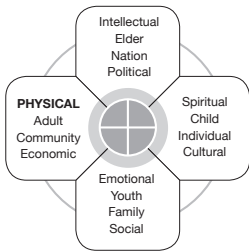
Spirit Wind Survivors Group Its mission is to “speak for [residential school] survivors, provide them with information and resources, and provide forums to discuss their issues and concerns.”²⁹⁴

Wahbung Abinoonjiag Established in 1994 by three Winnipeg agencies (Native Women’s Transition Centre*, North End Women’s Centre* and Ikwe Widjitiwin) to develop a service

model for culturally-based programming and culturally-sensitive service approaches for women who have left abusive relationships and their children aged zero to six years, and additionally for those family members aged seven to 17 years.²⁹⁵

An asterisk (*) indicates United Way of Winnipeg agency partners.





Physical – Our Body

Physical aspects of living include the body and the natural and built environments. This section looks at health status, healthy lifestyles and health organizations.

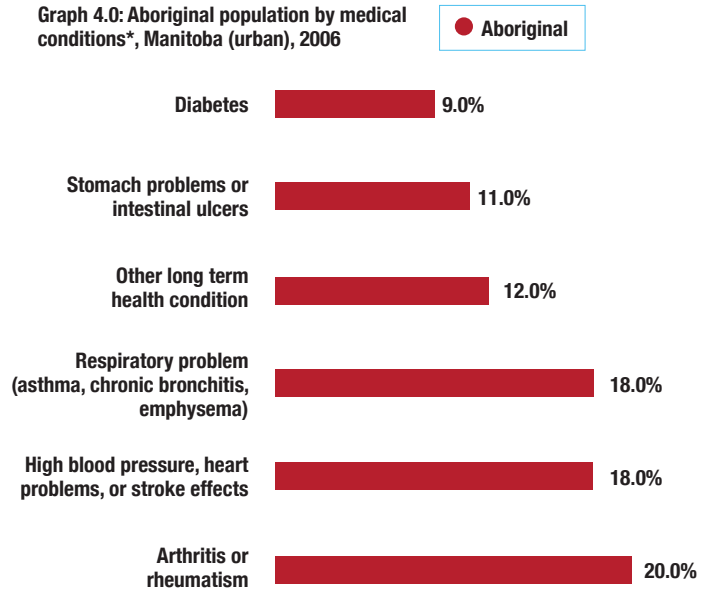
Health

Aboriginal people in Manitoba face the same medical issues as the general population, but report much higher health concerns. The 2006 Aboriginal Peoples Survey indicated urban Aboriginal people aged 15 years and over in Manitoba reported high prevalence of arthritis or rheumatism, high blood pressure, heart problems, and effects of stroke and respiratory problems. Graph 4.0 shows medical conditions reported for Aboriginal people in urban Manitoba.²⁹⁶

The Canadian Community Health Survey reported that in 2005 Aboriginal people in Manitoba (excluding reserves) indicated higher prevalence of arthritis, rheumatism, asthma and diabetes in comparison to the general population. Graph 4.1 illustrates some of the survey findings and indicates in 2005, fewer Aboriginal people (49.8%) reported “excellent” or “very good” self-rated health in comparison to general population individuals (60.1%).²⁹⁷

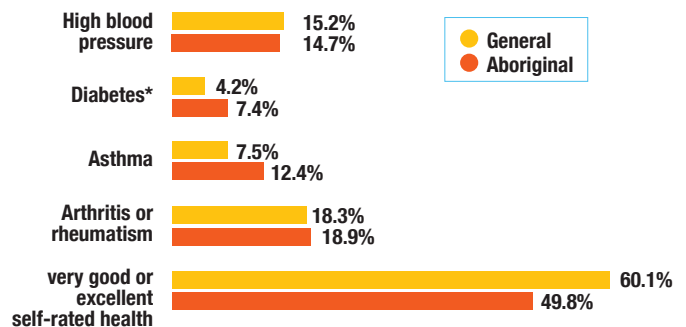
The 2006 Aboriginal Peoples Survey also includes self-reported health for Aboriginal people living off-reserve or in urban areas of Manitoba, as well as Inuit people residing outside Inuit Nunaat. Table 4.0 includes data obtained in 2001 and 2006 for Aboriginal people 15 years and over within the aforementioned regions.

Graph 4.0: Aboriginal population by medical conditions*, Manitoba (urban), 2006



*Diagnosed by a medical professional.
Source: Statistics Canada, 2006 Aboriginal Peoples Survey

Graph 4.1: Aboriginal and General populations by health profile, Manitoba (excluding reserves), 2005



*Use with caution

Source: Statistics Canada, Canadian Community Health Survey (CCHS 3.1), 2005

Traditional healing involves practices designed to promote mental, physical and spiritual well-being based on beliefs which go back to the time before the spread of western, ‘scientific’ bio-medicine. Traditional healing includes a wide range of activities, from physical cures using herbal medicines and other remedies, to the promotion of psychological and spiritual well-being using ceremony, counselling and the accumulated wisdom of elders.³⁰¹

Aboriginal people in Manitoba (excluding reserves) reported essentially the same values in both years for three main health levels. As well, the same proportion of Aboriginal people in this region had consulted a traditional healer within a 12-month period. Of those living in urban areas of Manitoba, Metis individuals (60.0%) are more likely to report their health as “excellent” or “very good” in comparison to First Nation (47.0%) individuals. First Nation people are three times more likely (15.0%) to have consulted a traditional healer than Metis people (5.0%). In 2006, Inuit individuals living outside Inuit Nunaat reported similar health levels as Metis individuals in urban Manitoba during the same year.

Various factors affect health, including “socio-economic disadvantages such as poverty, lack of employment opportunities, barriers to education, and overcrowded [and] substandard housing.”²⁹⁸ Statistics Canada reported those with a strong sense of ‘community belonging’ had better self-reported physical and mental health, and are less likely to die prematurely.²⁹⁹ Inuit in Winnipeg reported they had difficulty obtaining health cards and were unable to access a regular family doctor.³⁰⁰ They suggested more resources outlining health and other community services for Inuit people transitioning to Winnipeg.

Table 4.0: Aboriginal population 15 years and over by self-reported health and region, 2001 to 2006

Self-reported health	Manitoba, excluding reserves (%)		Manitoba, Urban (%)			Outside Inuit Nunaat (%)
	2001 Aboriginal	2006 Aboriginal	2001 Aboriginal	2006 Indian	2006 Metis	2006 Inuit
Health is fair or poor	16.0	16.0	16.0	20.0	13.0	16.0
Health is good	29.0	28.0	29.0	33.0	26.0	27.0
Health is excellent or very good	55.0	55.0	55.0	47.0	60.0	57.0
Consulted a traditional healer in a 12-month period	8.0	8.0	9.0	15.0	5.0	-

Source: Statistics Canada, 2001 Aboriginal Peoples Survey and 2006 Aboriginal Peoples Survey

“Compared with non-Aboriginal population, life expectancy at age 25 was 3.3 and 5.5 years shorter for Metis men and women respectively, and 4.4 and 6.3 years shorter for Registered Indians” (Tjepkema et. al., 2009, p. 1).

Life expectancy

A Canadian census follow-up study tracked mortality for a 15.0% sample of adults 25 years or older (2,624,300 general population, 56,700 Registered Indians, and 11,800 Metis), and reported “Metis adults had higher mortality rates compared with [general population] members of the cohort, but lower rates than did Registered Indians.”³⁰² For both sexes, life expectancy at age 25 was estimated to be about one year longer for Metis than for Registered Indians. For both Aboriginal groups, mortality was highest at younger ages. Registered Indian men and women can expect to live until the age of 73.4 and 77.9 respectively; a longer life expectancy than reported by Health Canada for 2000 (68.9 and 76.6 years respectively).³⁰³ Table 4.1 shows life expectancy figures for the general, First Nation and Metis populations in Canada.

Table 4.1: Life expectancy for general, First Nation, and Metis populations, Canada (1991-2001)

Population	General (years)	First Nation (years)	Metis (years)
Male	77.8	73.4	74.5
Female	84.2	77.9	78.7

Source: Calculated from Statistics Canada ‘years to live at 25’ (Tjepkema et al. 2009)

Healthy lifestyles

Statistics Canada reported that in 2006, most Metis people (70.0%) indicated there was something they could do to improve their health. When asked what specific actions could be taken, 48.0% indicated increased exercise, 16.0% suggested improved eating habits, while 12.0% indicated they should quit smoking.³⁰⁴

Diet and nutrition

Statistics Canada reported that in western provinces and Ontario during 2004, a substantial proportion of Aboriginal people (excluding reserves), especially men, did not consume the recommended servings for fruits and vegetables, grains or dairy products. Other foods (candy, oil, soft drinks and condiments) comprised more than 35.0% of daily calories for Aboriginal women aged 19 to 30 years, compared with 24.0% for the general population.³⁰⁵ In *Pitawik (Hear Me)*, Aboriginal women stated food security in Manitoba was a concern and “lack of affordable, nourishing and safe foods was a detriment to healthy lifestyles.”³⁰⁶

Obesity

Obesity is linked to chronic health conditions such as diabetes, hypertension and arthritis.

Statistics Canada reported that in 2004, Aboriginal people aged 19 to 50 years in the western provinces and Ontario were 2.5 times more likely to be obese or overweight in comparison with the general population in the same age group and region. The report indicated Aboriginal women aged 19 to 30 years in this region were much more likely to be obese than general population females. The report indicated Aboriginal females in this age group tended to consume on average 359 more calories each day than general population females.³⁰⁷

In 2004, Manitoba Health reported a higher proportion of off-reserve Aboriginal boys (39.6%) and girls (43.4%) were overweight or obese in comparison to general population boys (28.7%) and girls (30.0%).³⁰⁸ Graph 4.2 shows higher self-reported obesity for Aboriginal people compared to the general population in Manitoba.

Activity

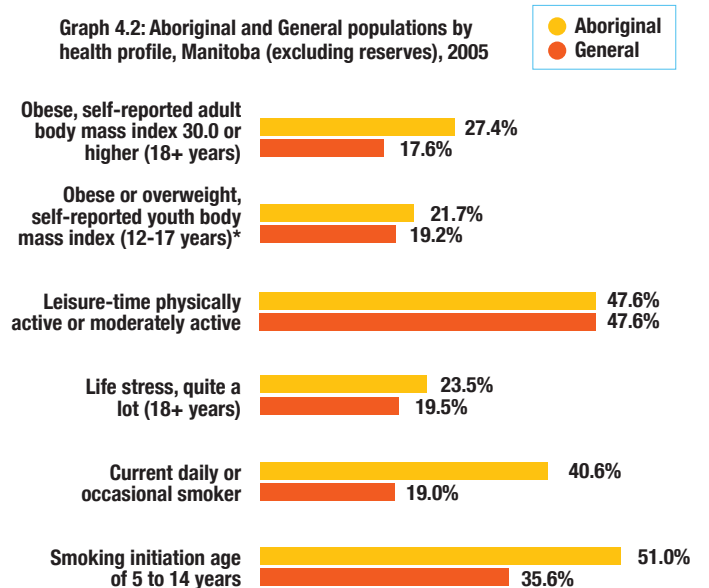
Statistics Canada reported that although Aboriginal and general populations in western provinces and Ontario were equally likely to be inactive, inactivity appeared to have a greater impact on the health of Aboriginal participants. Graph 4.2 illustrates identical activity levels for both populations. Fifty percent of inactive Aboriginal individuals were obese compared to 23.0% of inactive general population individuals.³⁰⁹

Nationally in 2001, 65.0% of Aboriginal children (14 years and younger) reported regular participation in sports outside of school hours and Aboriginal boys were more likely to participate in sports than girls. Of all children in this age group, those aged five to 11 years were the most active in sport.³¹⁰

Tobacco

In 2005, more Aboriginal people (40.6%) living off-reserve in Manitoba reported they were current or occasional smokers than general population individuals (19.0%). Graph 4.2 illustrates the smoking initiation age was also much younger for Aboriginal people.

Graph 4.2: Aboriginal and General populations by health profile, Manitoba (excluding reserves), 2005



*Use with caution

Source: Statistics Canada, Canadian Community Health Survey (CCHS 3.1), 2005

Aboriginal and other resources

Aboriginal people in Winnipeg access medical services through the general health system, which may not always have the ability to meet cultural needs. The following organizations provide culturally-grounded health services and supports for members of the Aboriginal community:

Aboriginal Health Services A variety of services are provided within the Winnipeg Regional Health Authority, including advocacy for Aboriginal patients, referrals to traditional Elders or other spiritual care, and translation services in Ojibway, Cree and Oji Cree.

Aboriginal Health and Wellness Centre* Located at the Aboriginal Centre in Winnipeg, it provides a range of primary health services that empower Aboriginal people to enhance their lifestyles. The community-based centre is “committed to serving the Aboriginal community of Winnipeg. The philosophy of the program is founded on traditional values and perspectives, where services and programs are parts of a continuum of resources made available to identify and support the aspirations, needs and goals of individuals, families, and thus, the community through access to both Traditional and Western resources.”³¹¹

Centre for Aboriginal Health Research (CAHR) A joint initiative of the Assembly of Manitoba Chiefs, the Faculty of Medicine at the University of Manitoba, and the Foundations for Health. CAHR initiates, coordinates and supports research activities to assist First Nation and Aboriginal communities and organizations promote healing, wellness and improved health services in their communities.

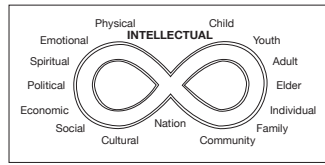
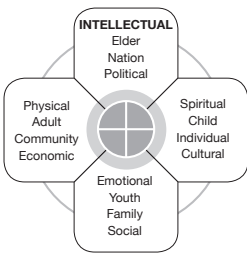
Manitoba Metis Federation - Health and Wellness Department Undertakes academic and policy research to help MMF regions use research outcomes to better understand Metis health status and regional health authorities better meet the needs of Metis citizens.³¹²

Winnipeg Aboriginal Sport Achievement Centre (WASAC) “Ensures that all participants have the necessary ‘tools’ (clothing, nutritional meals, supplies, equipment and professional recreation leaders) required for active participation. These tools remove the barriers that hinder participation and will have an impact on Aboriginal people’s quality of life.”³¹³ Programs include WASAC Kids Camp, YAP (Youth Achievement) and MISG (Indigenous Games).

Winnipeg Aboriginal Sport and Recreation Association

“The regional body that represents the Aboriginal community of Winnipeg in sport and recreation. [Their] mandate is to promote the benefits of participation in sport, recreation and education by providing athletic and leadership opportunities that allow Aboriginal children, youth and adults to reach their full potential.”³¹⁴

An asterisk (*) indicates United Way of Winnipeg agency partners.



Spiritual	Emotional	Physical	INTELLECTUAL
Child	Youth	Adult	Elder
Individual	Family	Community	Nation
Cultural	Social	Economic	Political

Intellectual – Our Mind

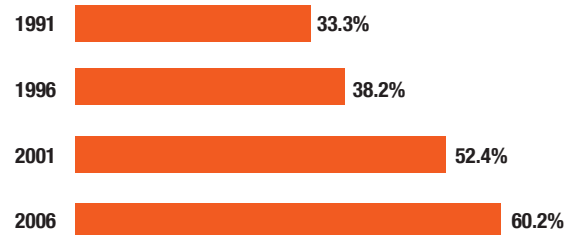
Intellectual refers to the thinking or mental part of existence. This section looks at educational attainment, challenges or barriers, and the educational resources for Aboriginal people in Winnipeg.

Educational attainment

Graph 4.3 shows educational attainment levels within the Aboriginal population in Winnipeg continue to increase. In 1991, 33.3% of Aboriginal people 15 years and over had completed grade 12 or higher.³¹⁵ By 2006, 60.2% of Aboriginal people (26,960) in this age group attained a high school certificate, equivalent or higher compared to 78.5% of the general population.³¹⁶

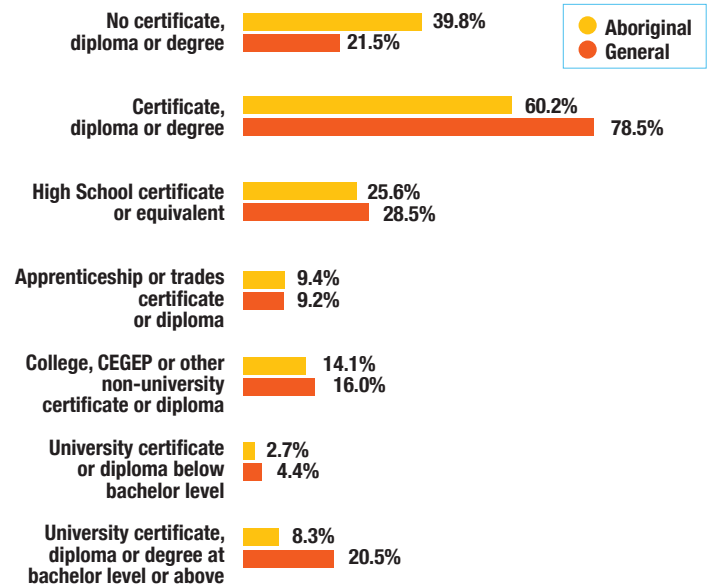
In 2006, Aboriginal people 15 years and over most often reported a high school certificate or college CEGEP, or other non-university certificate or diploma as their highest level of educational attainment. Graph 4.4 compares educational attainment in Winnipeg between Aboriginal and general populations.

Graph 4.3: Aboriginal population 15 years and over by high school certificate or higher education attainment, Winnipeg, 1991 to 2006



Sources: Statistics Canada, 1991 Census of Canada, 1996 Census of Canada, 2001 Census of Canada and 2006 Census of Population

Graph 4.4: Aboriginal and General populations 15 years and over by highest education attainment, Winnipeg, 2006



Source: Statistics Canada, 2006 Census of Population

Educational attainment and Aboriginal groups

Comparisons between census data show changes in educational attainment of high school certificates at minimum vary between Aboriginal groups. High school attainment by Metis is growing almost three times faster than other Aboriginal groups. Table 4.2 presents changes in educational attainment by Aboriginal group and census.

Educational attainment and age

In 2001 and 2006, educational attainment varied by age group with the highest percent educational attainment found for Aboriginal adults aged 25 to 44 years.³¹⁷ Graph 4.5 illustrates these variations between Aboriginal people in Winnipeg in 2006.

Challenges, barriers and solutions

Participants in the *Winnipeg Urban Inuit Study (2008)* experienced challenges when attending post secondary education, including isolation, loneliness, lack of safe and affordable housing and daycare, and difficulties identifying financial supports. Aboriginal women in the Lord Selkirk Park housing developments were interested in adult education to upgrade their education and find employment. They suggested adequate childcare, education centres located in Aboriginal communities, academic supports, increased programming capacity, and flexible timeframes that considered childcare responsibilities would help Aboriginal women participate in adult education.³¹⁸ Successful adult education programs for Aboriginal people provide inviting and open learning atmospheres and incorporate Aboriginal cultural orientations into curriculum. For Winnipeg, the “absence of an Aboriginal-friendly environment has been shown to be an important reason why Aboriginal students leave inner city high schools before completion.”³¹⁹ Some call for inclusion and development of Aboriginal art, language, culture and history in all levels of school curriculum.^{320 321}

Informal education also plays an important role in the intellectual lives of many Aboriginal people. For some, volunteerism and employment at three Winnipeg Aboriginal community-based inner city organizations have helped them develop skills.³²²

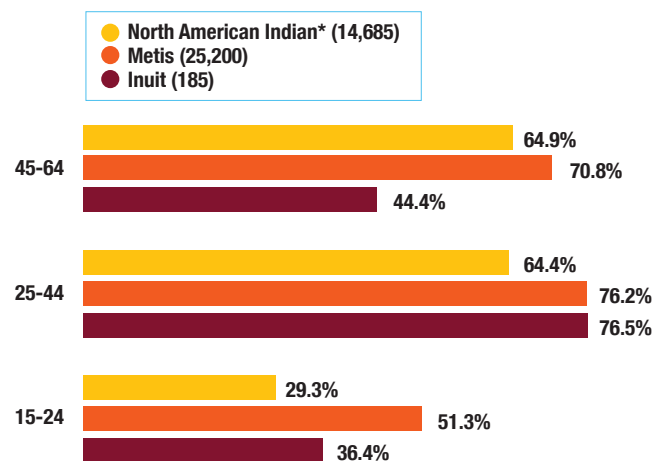
The Aboriginal Learning Knowledge Centre (2008) presented learning from an Aboriginal perspectives as three models (First Nation, Inuit, Metis) that include common attributes: learning

Table 4.2: Aboriginal population aged 15 years and over by changes in high school attainment, Winnipeg, 2001 to 2006

Identity	2001 Census (%)	2006 Census (%)	Change 2001-2006 (%)
Aboriginal	52.4	60.2	7.8
North American Indian	48.3	51.8	3.5
Metis	55.4	65.4	10.0
Inuit	58.3	56.8	-1.5

Source: Calculated from Statistics Canada and 2006 Census of Population

Graph 4.5: Aboriginal population by high school certificate or higher education attainment, age, and Aboriginal groups, Winnipeg, 2006



Source: Statistics Canada, 2006 Census of Population

*Terminology used in original research; some replaced this term in the 1970s with 'First Nation'.

is holistic, lifelong, experiential, rooted in Aboriginal languages and cultures, spiritually orientated, a communal activity and integrates Aboriginal and western knowledge.³²³ It suggested successful Aboriginal learning requires acknowledgment of this perspective.

Aboriginal and other resources

Intellectual resources for Aboriginal people in Winnipeg include:

Aboriginal Community Campus Operates in partnership with Winnipeg Technical College, the University of Manitoba and Red River College. It is an adult learning centre, recognized and certified by Manitoba Advanced Education and Training, which provides year-round educational programming to approximately 700 adult learners each year.³²⁴

Aboriginal Education Directorate “Provides leadership and co-ordination for departmental initiatives in Aboriginal education and training. [It] works with Manitoba Education, Citizenship and Youth, Manitoba Advanced Education and Literacy and other government departments, as well as with administrators, teachers, parents, students and Aboriginal organizations to support the success of Aboriginal students in all areas of education and training.”³²⁵

Aboriginal Literacy Foundation Inc. Provides literacy programming, upgrading to adult basic education and accredited grade 12 diplomas. The foundation provides individual, large group and small group instruction through a student-centered learning approach.³²⁶

Aboriginal Peoples’ College: Neeginan Institute of Applied Technology Operates through the Centre for Aboriginal Human Resource Development and offers many programs and courses, such as the Gas Turbine Repair and Overhaul Technician program, and the Medical Lab Assistant program. The college offers support services for its students.

Centre for Aboriginal Human Resource Development (CAHRD) Non-profit Aboriginal human resource development organization mandated “to share the responsibility of self-determination for all Aboriginal people in Winnipeg by providing quality education, training and employment opportunities through partnerships with community, educational institutions, business/industry and government.”³²⁷ It operates in partnership with Morris Macdonald School Division, the University of Winnipeg and Red River Community College. Through this partnership, CAHRD has provided an opportunity for education and training for over 20 years.

Manitoba Indian Education Association A non-profit organization, mandated by the Assembly of Manitoba Chiefs in 1978 and incorporated in 1981, which provides academic, financial and social counselling services for First Nation high school and secondary students.

Red River Community College Offers the “School of Indigenous Education, which works cooperatively with the community, students and staff to ensure Aboriginal students have access to the supports and services needed to successfully complete their program. The division offers a number of academic programs, including the ACCESS Model program, and an Aboriginal Student Resource Centre.”³²⁸

Urban Circle Training Centre, Inc.* “A community-based, non-profit organization governed by an independent Board of Directors. Currently entering its 19th year of operation, Urban Circle has developed expertise in pre-employment training and employment for Aboriginal women and men. The first program grew directly from a need expressed by Aboriginal women in Winnipeg’s inner city for training which would lead to meaningful employment.”³²⁹

University of Manitoba Offers courses in Native Studies as well as Aboriginal Focus Program courses through the Extended Education Division, and has an Access program to make university more accessible to Aboriginal students. In 2008, the Aboriginal House opened, providing a 15,000 square foot “gathering place for Aboriginal students, alumni, faculty and staff, as well as the campus and community at large. Tenants of Aboriginal House include: Access programs; Office of University Accessibility; Aboriginal Student Centre; Aboriginal Student Association; and offices for graduate students and sessional instructors in the department of Native studies.”³³⁰

University of Winnipeg Offers the Aboriginal Student Services Centre, which houses a Transition Year Program, Aboriginal Students’ Council, and employs an Aboriginal liaison officer, Aboriginal student support officer, and Elder in residence. The university created the Aboriginal Student Services Centre to address the issues and needs of the Aboriginal students on campus, and develop a stronger link with the Aboriginal community.³³¹

An asterisk (*) indicates United Way of Winnipeg agency partners.



Closing comments

With this second edition, United Way of Winnipeg's Aboriginal Relations Council provides an eagle's eye view of the Aboriginal population in Winnipeg. This view shows that since 2004, the Aboriginal population continues to grow and now represents almost 10 percent of the city's population. Although the Aboriginal population has aged, it is still young and more young people are attaining high school and post secondary education certificates, diplomas and degrees. The view shows Aboriginal people face many challenges and are working hard to meet and beat these challenges by taking advantage of opportunities. The view also indicates the Aboriginal population continues to have a significant and increasing influence on many aspects of Winnipeg. Therefore, the successes and accomplishments of the Aboriginal population will become the successes and accomplishments of Winnipeg.

Like most printed materials, new information has likely become available during post-production and printing of *Eagle's Eye View* Second Edition. The Aboriginal Relations Council presents this document as a starting point for discussion and suggests readers complement it with current information, as it becomes available.

The Aboriginal Relations Council encourages readers to contact us with reflection on the *Eagle's Eye View* and stories of how either edition has informed or guided discussions, decisions or beliefs in your personal or professional lives. Please contact us.

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Acknowledgements

The *Eagle's Eye View* series of environmental scans are an important element of United Way of Winnipeg's Aboriginal Relations Strategy. The strategy is designed to build knowledge, relationships and capacity within and between the Aboriginal community, United Way of Winnipeg, and the broader community. The strategy is integral to United Way of Winnipeg's mission and commitment to continue building positive, cooperative relationships with the Aboriginal community.

The Aboriginal Relations Council provides strategic guidance and input on the further development and implementation of the strategy. The members included:

Anna Fontaine, Co-Chair

Christine Pierre*, Co-Chair

Dr. Judith Bartlett*

Dr. Jino Distasio PhD

Kris Frederickson*

Kristy Green

Terry Grey*

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Council members denoted with an asterisk (*) are recognized for their participation as members of the subcommittee responsible for the development of the *Eagle's Eye View* Second Edition. These members provided intellectual oversight to the project. Dr. Judith Bartlett chaired this subcommittee and assisted in final editing.

The Aboriginal Relations Manager, Bruce Miller, provided support to the development of *Eagle's Eye View* Second Edition.

A researcher, Marla Robson, compiled and drafted the *Eagle's Eye View* Second Edition with guidance provided by ARC, its subcommittee, Aboriginal Relations Program Manager and United Way of Winnipeg.

Appendices

Aboriginal Life Promotion Framework©

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Department of Community Health Science, University of Manitoba; and
Director, Manitoba Metis Federation – Health and Wellness Department

During production of the *Eagle's Eye View* First Edition, the Aboriginal Task Group elected to utilize the Aboriginal Life Promotion Framework© (ALPF©) to organize information. Later, the United Way of Winnipeg Aboriginal Relation Council decided to again use the ALPF© to produce the *Eagle's Eye View* Second Edition. The ALPF© is both holistic and culturally-based.^c Dr. Bartlett developed the framework in 1994 in response to a request by the Winnipeg Aboriginal population for a culturally focused holistic health centre.

Origins

To articulate the term holistic, the framework combined what is commonly referred to as medicine wheels. Historically, these were stone structures constructed on the plains of North America and consisted of a large, central cairn from which spoke-like lines radiated.^g A historical purpose of these wheels is uncertain, yet this has not prevented development of creative, new medicine wheel applications.

Contemporary medicine wheels are circles containing various components for organizing ideas and information. Embedded within is the circle of life concept; a commonly held belief by Aboriginal Peoples that all things are intricately connected and of equal importance to the well-being of the whole. The underlying philosophy is that of important principles of living, which include sharing, caring, kindness, honesty, respect, trust and humility.

In 1994, Dr. Bartlett began development work by researching how Aboriginal populations were using medicine wheels at the time.^{a,e,f,h} She combined four such wheels, which produced a framework with 16 elements of human existence, and created a new term to describe their 'Determinants of Life' (or things that determine how one's life unfolds).

The framework

The ALPF© is presented in three forms: circle for First Nations, infinity symbol for Metis and matrix for other populations. The four colours of the groups of determinants are a symbolic representation for inclusion of all peoples of the world.

The framework includes four distinct sections or groups of determinants, including the widely referenced first group or circle (spiritual, emotional, physical and intellectual determinants) to the less commonly seen fourth group or circle (cultural, social, economic and political determinants). For some years and in other forms, all four groups or circles of the ALPF© have been used in Aboriginal holistic health and well-being.^{a,f,h}

Grounded in Aboriginal concepts

The idea of attaining, restoring and maintaining a sense of balance, as part of wholeness and a way of life, is an important Aboriginal conceptⁱ that underlies this framework. "Well-being encompasses balancing the spiritual, emotional, physical, and intellectual aspects of life, by a child, youth, adult or elder, who live as individuals or members of families, communities and nations, within the context of various cultural, social, economic and political environments."^a

It is important to view the determinants of life holistically and understand that each interacts with and is influenced and affected by the other 15 determinants. Appreciate that any action taken within one determinant of life will affect the whole. To help illustrate the concept of interconnectivity, users may want to highlight or move one determinant of life to the centre of the physical representation of the framework they choose to use. Users can then consider the impacts that will take place as a result of any action on the determinant that is being focused upon, or in the centre.

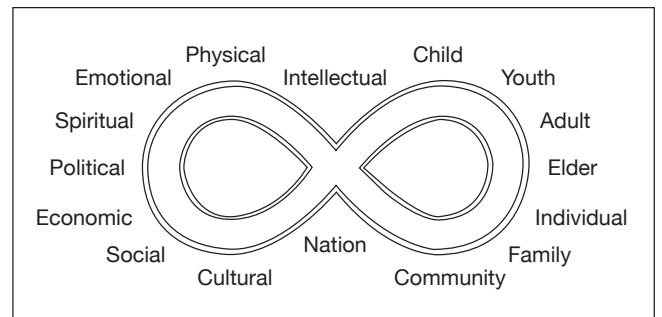
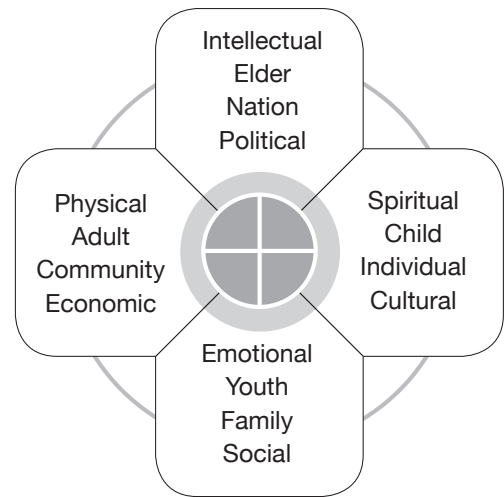
Using the framework

The ALPF© can be used for individual, group or community assessment, planning or profiling, as well as for program development and research. It can support understanding of both individual and societal levels of existence within a simple yet comprehensive picture. The framework also helps us become aware of the need for interconnectedness between the society and the individual.^b Program and policy development,

and even personal development, must consider the relationship between and impact on all determinants, and must be approached concurrently from both individual and societal perspectives. As well, use of the ALPF© can be restricted to organization of existing information, as done for the *Eagle's Eye View* publications.

Closing

The ALPF© provides an organized approach to thinking about important determinants of living. It supports individuals and groups to examine strengths and challenges from a holistic perspective grounded in Aboriginal cultural understandings of interconnectivity. During early meetings of the Aboriginal Task Group at United Way of Winnipeg, the Right Reverend Stanley McKay stated, "Interdependence is a higher form of human existence than independence." This is a most important principle inherent to the framework.



Spiritual	Emotional	Physical	Intellectual
Child	Youth	Adult	Elder
Individual	Family	Community	Nation
Cultural	Social	Economic	Political

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