



Urban Aboriginal Peoples Study

WINNIPEG REPORT



ENVIRONICS
• INSTITUTE •

Published by

Environics Institute

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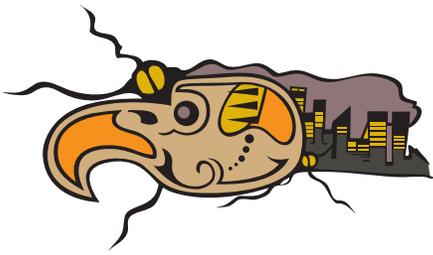


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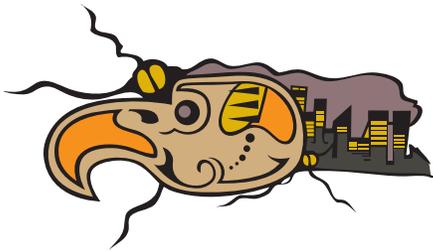


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UAPS Steering Committee and staff

The *UAPS* Steering Committee has devoted considerable time, energy and expertise to the successful management and execution of the study. Michael Mendelson (The Caledon Institute), David Eaves (Independent), May Wong (Environics Institute), Amy Langstaff (Environics Institute), Doug Norris (Environics Analytics), Michael Adams (Environics Institute), Keith Neuman (Environics Research Group), Sonya Kunkel (Environics Research Group), Sarah Robertson (Environics Research Group), Jay Kaufman (KTA) and Karen Beitel (KTA) have all played an important role in bringing this study to fruition.

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- commissioning original survey research;
- funding academic studies related to polling and public opinion; and
- working with media partners to disseminate the results of its research.

Founded in 2006, the Institute has already conducted a number of groundbreaking studies, including a survey of Canadian Muslims, a survey of the people of Afghanistan, and a study (undertaken in partnership with Canada's World) of Canadians' personal engagement with people and issues around the world.

The Environics Institute sees public opinion research as a valuable lens through which Canadians can examine and better understand their own diverse and evolving society.

About the Environics Institute

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What is the *Urban Aboriginal Peoples Study* and why now?

The *Urban Aboriginal Peoples Study (UAPS)* is a snapshot of the hundreds of thousands of Aboriginal people who now live in urban centres. Conducted by the Environics Institute, and guided by an Advisory Circle of recognized experts from academia and from Aboriginal communities, the study is an enquiry into the values, experiences, identities and aspirations of First Nations peoples, Métis and Inuit living in Canada's major urban centres.

The urban Aboriginal population in Canada now numbers over 600,000 and is at an all time high. There are now more Aboriginal people living in urban centres across Canada than there are living in Aboriginal territories and communities on reserves, in Métis settlements and in Inuit communities. Aboriginal people now constitute a permanent presence in Canadian cities, and promise to be an important part of multicultural urban Canada.

The *UAPS* sprang from discussions with diverse stakeholders and opinion leaders across the country who recognized these trends, as well as the need for well-designed empirical research that would credibly express evolving urban Aboriginal perspectives.

How was the research done?

The *UAPS* investigated a range of issues including (but not limited to) urban Aboriginal peoples' communities of origin, Aboriginal cultures, community belonging, education, work, health, political engagement and activity, justice, relationships with Aboriginal and non-Aboriginal people, life aspirations and definitions of success, and experiences with discrimination.

The study involved *in-person* interviews, one to two hours in length, with 2,614 Métis, Inuit and First Nations (status and non-status) individuals living in 11 Canadian cities from Halifax to Vancouver. With input from the *UAPS* Advisory Circle, individual questions were organized under four overarching themes:

- *identity*: who are you?
- *experiences*: what's your everyday life like?
- *values*: what's important in your life?
- *aspirations*: what do you want for your future?

In each city, the Environics Institute engaged a small team of local Aboriginal people to construct a 250-person sample and organize the interviews. Key to the study's legitimacy was that the sample be representative of the urban Aboriginal population: that it not select solely among those living in serious poverty or those who are succeeding. The Institute used the 2006 Canadian Census profile of Aboriginal people in each city (defined as the Census Metropolitan Area, or CMA)) to design an "ideal sample," based on such characteristics as identity group, age, educational attainment and gender. Local research teams in each city then searched out individuals that fit this sample profile.

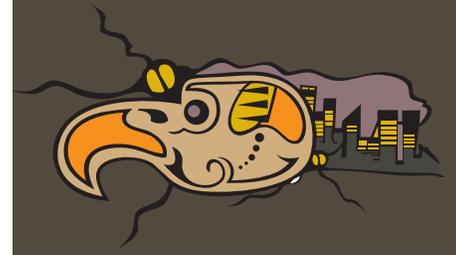
The study also investigated how non-Aboriginal people view Aboriginal people in Canada today, through a telephone survey with 2,501 non-Aboriginal urban Canadians living in these same cities (excluding Ottawa).

What did the study find?

Many of the UAPS findings suggest that Canadian cities are becoming sites of connection, engagement and cultural vitality for a large number of Aboriginal peoples. Although many segments of First Nations, Métis and Inuit populations in Canada face substantial challenges, the picture in cities is more diverse – and in many cases more hopeful – than public perceptions and media coverage often acknowledge.

In April 2010, the Institute released a national report of the study's findings (*Urban Aboriginal Peoples Study – Main Report*, www.UAPS.ca). Among the main findings described in the report:

- **For most, the city is home, but urban Aboriginal peoples stay connected to their communities of origin.** Six in ten feel a close connection to these communities – links that are integral to strong family and social ties, and to traditional and contemporary Aboriginal culture. Notwithstanding these links, majorities of First Nations peoples, Métis and Inuit consider their current city of residence home (71%), including those who are the first generation of their family to live in their city.
- **Almost eight in ten participants say they are “very proud” of their specific Aboriginal identity (i.e., First Nations, Métis or Inuk).** Slightly fewer – 70 percent – say the same about being Canadian.
- **Urban Aboriginal peoples are seeking to become a significant and visible part of the urban landscape.** Six in ten feel they can make their city a better place to live, a similar proportion to non-Aboriginal urban dwellers.
- **Six in ten are not concerned about losing contact with their culture, while a minority totally (17%) or somewhat (21%) agree that they are concerned.** As well, by a wide margin (6:1), First Nations peoples, Métis and Inuit think Aboriginal culture in their communities has become stronger rather than weaker in the last five years.
- **They display a higher tolerance for other cultures than their non-Aboriginal neighbours:** Seventy-seven percent of urban Aboriginal peoples believe there is room for a variety of languages and cultures in this country, in contrast to 54 percent of non-Aboriginal urbanites.
- **A majority believe they are viewed in negative ways by non-Aboriginal people.** Three in four participants perceive assumptions about addiction problems, while many feel there are negative stereotypes about laziness (30%), lack of intelligence (20%) and poverty (20%).
- **Education is their top priority, and an enduring aspiration for the next generation.** Twenty percent want the next generation to understand the importance of education, 18 percent hope younger individuals will stay connected to their cultural community and 17 percent hope the next generation will experience life without racism.



What does the *UAPS* tell us about Aboriginal peoples who live in Winnipeg?

Winnipeg has the largest Aboriginal population of any city in Canada. According to the 2006 Census, Aboriginal peoples account for 10 percent of the total population of Winnipeg, larger than the relative populations in any other *UAPS* city. Winnipeg is also unique as the birthplace of the Métis Nation and home of the largest Métis community in Canada, accounting for a majority of the city's Aboriginal population.

The *UAPS Winnipeg Report* is the third of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Winnipeg, the main survey consisted of in-person interviews with 252 First Nations peoples (status and non-status), Métis and Inuit (18 years and older), between March 24 and July 15, 2009.

An analysis of the *UAPS* Winnipeg data reveals the following about the identities, experiences, values and aspirations of Aboriginal residents of Winnipeg:

- **Most urban Aboriginal peoples in Winnipeg consider the city to be their home.** First generation residents (i.e., those born and raised elsewhere) stand out as particularly attached to Winnipeg and less connected to their community of origin than their counterparts in other *UAPS* cities, likely due to their long tenure.
- **Crime in Winnipeg is an area of concern for Aboriginal peoples, more so than in any other *UAPS* city.** Most Aboriginal peoples like living in Winnipeg, although fewer than in other cities say they like it *a lot*. One factor appears to be the extent of concern about crime, which is mentioned by almost half of Aboriginal peoples in the city.
- **There is strong Indigenous pride among Aboriginal peoples in Winnipeg.** Most are very proud of their First Nations/Métis/Inuk identity; they also take a similar degree of pride in being Canadian. Moreover, they are the most confident of any *UAPS* city in their ability to retain their cultural identity, in part due to the particularly strong confidence expressed by Métis in Winnipeg.
- **Most *UAPS* participants feel discrimination of Aboriginal peoples to be a pervasive problem that majorities have experienced personally.** This is similarly true for Aboriginal Winnipeggers, who feel non-Aboriginal people hold a wide range of distorting stereotypes of Aboriginal peoples. There is some sense that non-Aboriginal attitudes are changing for the better, although the minority of Aboriginal peoples in Winnipeg who see deteriorating attitudes is among the largest of the *UAPS* cities.
- **By virtue of the size of the Métis population, the Métis viewpoint is clearly evident in the Winnipeg results.** Métis in Winnipeg are long-term residents who are quietly confident that they can protect their cultural identity without needing to overtly celebrate or express it. In part, this may be due to the sense of acceptance they feel by non-Aboriginal peoples, unlike Métis in other Prairie cities.

- **First Nations peoples in Winnipeg express a stronger orientation towards an Aboriginal community in the city.** Aboriginal services are part of the definition of community for some First Nations peoples, and frequent use of these organizations is more common than among Métis. Nonetheless, there is broad agreement among Aboriginal peoples in Winnipeg that there should be Aboriginal services in addition to mainstream ones.
- **The top life aspiration for both Métis and First Nations peoples in Winnipeg is a good job or career, and more so than in other UAPS cities.** Family and friends are most important to Aboriginal Winnipeggers' definition of success. Compared to UAPS participants in larger cities, they place greater importance on financial independence and home ownership. Métis, in turn, place considerably less value on having a strong connection to their Aboriginal identity and living in traditional ways.

How do non-Aboriginal Winnipeggers perceive Aboriginal people?

As part of the UAPS, Environics surveyed a representative sample of non-Aboriginal Canadians to learn how they view Aboriginal peoples and what informs these views. The results of the non-Aboriginal survey are based on telephone interviews conducted from April 28 to May 15, 2009 with 250 non-Aboriginal people in each of the same 10 urban centres in which the main survey was conducted: Vancouver, Calgary, Edmonton, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal and Halifax (excluding Ottawa). In all, 2,501 non-Aboriginal urban Canadians ("NA urban Canadians") participated, providing a rich picture of how NA urban Canadians see Aboriginal people in cities today.

Topics explored in the survey include non-Aboriginal urban Canadians' perceptions of Aboriginal people in Canada, their awareness of Aboriginal peoples and communities in their cities, their contact and interaction with Aboriginal people, their perspectives on how well institutions respond to the needs of Aboriginal people, their knowledge of salient Aboriginal issues (i.e., Indian residential schools, acceptance of differential systems of justice), and the importance of Aboriginal history and culture in the minds of NA urban Canadians.

A closer look at the responses of non-Aboriginal Winnipeggers yielded the following insights into their attitudes towards Aboriginal people, their awareness of Aboriginal people and communities in their city, their perceptions of the top issues facing Aboriginal people today and, finally, their perceptions of future relations with Aboriginal people. Specifically:

- **Among non-Aboriginal people in Winnipeg, the most common top-of-mind impression of Aboriginal peoples revolves around their history as the original inhabitants of Canada.** This perception is similar that in to other UAPS cities. Only a minority of non-Aboriginal people in Winnipeg express patently negative impressions, but these are more common in the western cities, including Winnipeg.
- **Non-Aboriginal people in Winnipeg are divided on whether Aboriginal people have unique rights and privileges as the first inhabitants of Canada, or are just like other cultural or ethnic groups in Canadian society.** Nonetheless, the view that Aboriginal peoples are no different from other cultural or ethnic groups is more common here than in most other UAPS cities except Edmonton, Regina and Thunder Bay.

- **Views are divided on whether the problems faced by Aboriginal peoples in Canada have largely been caused by the attitudes of other Canadians and the policies of government or by Aboriginal people themselves.** However, the view that these are problems Aboriginal peoples have brought upon themselves is more widespread here than in any other *UAPS* city.
- **Virtually all Winnipeg residents know Aboriginal people live in their city, and most are also aware of an Aboriginal *community*.** Winnipeggers are among the most likely to have regular contact with Aboriginal people or to know Aboriginal people as close friends, neighbours and co-workers, similar to those living in other cities with large relative Aboriginal populations (i.e., Thunder Bay, Regina and Saskatoon).
- **Winnipeg residents recognize that Aboriginal people experience discrimination at least some of the time, and are among the most likely to believe they face even greater discrimination than do other groups in Canadian society.** One-third of Winnipeggers are *Connected Advocates* (individuals with the most contact with Aboriginal peoples who believe they are marginalized and discriminated against), a segment that is larger in Winnipeg than any other city except Regina.
- **A slim majority of non-Aboriginal Winnipeggers believe the current state of relations between Aboriginal and non-Aboriginal people in Canada is negative.** This perception is more widespread in the Prairie cities and Thunder Bay than elsewhere. Winnipeg residents have mixed views about how the relationship is evolving over time, but the most common opinion is that it is not changing.

Next steps

All *UAPS* reports are freely available via the study's website, www.uaps.ca. The *UAPS Winnipeg Report* and other city reports will all be posted on this site as they are available.

The Environics Institute is also committed to making the study data accessible to the public. The results of all the *UAPS* survey questions can be freely accessed through data tables on the website, or by contacting the Institute directly (see the Acknowledgements section of this report for contact details).

In addition, the recent release of the *UAPS* main report offers a unique window into establishing new and meaningful dialogue with Aboriginal Peoples in Canada's major cities. More than ever, a public forum in Canadian cities across the country is required that brings people from all sectors, Aboriginal and non-Aboriginal, together to take action on the needs of and opportunities for urban Aboriginal communities in this country

To that end, the *UAPS Public Engagement Strategy* has been designed using the study as a platform for community dialogue and discussion. The broad goal of this strategy is to promote collaborative engagement of Aboriginal and non-Aboriginal people in determining the implications of *UAPS* research findings for urban Aboriginal communities. The Institute hopes to organize forums in each *UAPS* city that bring together Aboriginal organizations, policy-makers and *UAPS* participants to build a deeper collective understanding of the values and experiences of urban Aboriginal peoples, and identify the next steps for supporting the urban Aboriginal community in a given city.

For more information on *UAPS* public engagement, please contact Ginger Gosnell-Myers, *UAPS* Public Engagement Director, at ginger.gosnell-myers@environics.ca.

About the Research

BACKGROUND. The urban Aboriginal population in Canada now numbers over 600,000 and is at an all time high. The largest Aboriginal community is no longer a reserve but Winnipeg itself, with a diverse Aboriginal population that exceeds 60,000 people. Urban Aboriginal populations are permanent populations, and promise to be an important part of multicultural urban Canada.

The *Urban Aboriginal Peoples Study* sprang from discussions with diverse stakeholders and opinion leaders across the country that recognized these trends, as well as the need for well-designed empirical research that would credibly express evolving urban Aboriginal perspectives. Throughout 2009, the Environics Institute, a not-for-profit foundation established by Environics Research co-founder Michael Adams that supports original research on important issues of public policy and social change, oversaw with its Advisory Circle community-based research in 11 Canadian cities: Halifax, Montreal, Ottawa, Toronto, Thunder Bay, Winnipeg, Regina, Saskatoon, Edmonton, Calgary and Vancouver.

The objectives of the *UAPS* are to better understand the perspectives of urban Aboriginal peoples as complex individuals and communities, and provide new insights that stimulate dialogue between Aboriginal and non-Aboriginal urban communities across Canada. Designed to be an enquiry about the values, experiences, identities and aspirations of Aboriginal peoples living in cities, the study investigated a range of issues including (but not limited to) urban Aboriginal peoples' communities of origin, Aboriginal cultures, community belonging, education, work, health political engagement and activity, justice, relationships with Aboriginal and non-Aboriginal people, life aspirations and definitions of success, and experiences with discrimination.

UAPS IN WINNIPEG. The *UAPS Winnipeg Report* constitutes the third of a series of city reports, following the release of the main report of the *UAPS* on April 6, 2010. In Winnipeg, the main survey consisted of in-person interviews with 252 Métis, First Nations peoples (status and non-status) and Inuit (18 years and older) between March 24 and July 15, 2009.

Key to the study's legitimacy was that the sample be representative of the Aboriginal population in Winnipeg: that it not select solely among those living in serious poverty or those who are succeeding. The Institute used the 2006 Canadian Census profile of Aboriginal people in Winnipeg to design an "ideal sample," based on such characteristics as identity group, age, educational attainment and gender; the Métis sample was also designed to include balanced representation from membership lists maintained by the Métis Nation and from self-identified Métis (who are not included on the lists). The Winnipeg research teams then searched out individuals that fit this sample profile.

In light of the uniqueness of the Métis and First Nations populations in Winnipeg, two research teams were created, each consisting of a Project Co-ordinator and several interviewers. The research team focusing on the Métis population was led by Dr. Rachel Eni (Louis Riel Institute), and the research team focusing on the First Nations and Inuit populations was led by Dr. Jino Distasio (University of Winnipeg Institute of Urban Studies). Each team worked with local Aboriginal agencies and other organizations to build community awareness and support for the study, and to identify survey participants.

The table on the next page presents a profile of the final sample of participants, by such characteristics as identity, gender, age and education. At the analysis stage, data were weighted so that the final sample accurately reflects the distribution of the population according to the 2006 Census. The table presents the actual number of participants (unweighted) within each subgroup, as well as the weighted proportion each subgroup represents within the total sample.

The results contained in this report are based on the total sample, and are reported separately in some cases for First Nations peoples and Métis, but the sample size is not sufficiently large to allow for analysis by characteristics such as age and education.

In addition to the main survey, a telephone survey was conducted with 250 non-Aboriginal residents of Winnipeg (18 years and older) between April 28 and May 15, 2009. This is an important component of the *UAPS* because it reveals how the non-Aboriginal population views the experiences of Aboriginal peoples, reflecting some of the barriers and opportunities facing the Aboriginal community. The margin of error for a probability sample of 250 is plus or minus 6.2 percentage points, 19 times in 20.¹

Further details on the methodology of both *UAPS* surveys can be found in the main report on the *UAPS*, available at www.uaps.ca.

IN THIS REPORT. *The Urban Aboriginal Peoples Study – Winnipeg Report* is organized into eight chapters.

Chapter 1, the Urban Context, provides a demographic snapshot of the Aboriginal population in Winnipeg, and information on where study participants are from, how long they have lived in Winnipeg and how they felt about Winnipeg (i.e., do they consider it or another community to be home?).

Chapter 2 delivers main findings from the *UAPS* on Aboriginal Winnipeggers' expressions of Aboriginal **Identity and Culture** in the city.

Chapter 3, Experiences with Non-Aboriginal People, summarizes how Aboriginal peoples living in Winnipeg feel perceived by the non-Aboriginal population-at-large.

Chapter 4, Experiences with Aboriginal Services and Organizations, explores study participants' perceptions of and interactions with Aboriginal services and organizations in Winnipeg.

Chapter 5 captures how Aboriginal peoples feel about living in Winnipeg in **Urban Experiences**.

Chapter 6, Urban Aspirations, delves further into contemporary Aboriginal urban experience and explores Aboriginal Winnipeggers' life aspirations and definitions of success.

Chapter 7 is a Special Theme in the Winnipeg report: **Métis**, focusing on the majority Métis population.

Chapter 8, Non-Aboriginal Perspectives, the final chapter of the report, captures non-Aboriginal Winnipeggers' perceptions of Aboriginal peoples, including their awareness of and level of contact with Aboriginal people, their knowledge of salient Aboriginal issues, and the importance of Aboriginal history and culture in the minds of non-Aboriginal Winnipeggers.

An overview at the beginning of each chapter summarizes the main *UAPS* findings.

Unless otherwise noted, all of the numbers in the graphs are percentages.

UAPS participant profile in Winnipeg

	# (Unweighted)	% (Weighted)
IDENTITY		
Métis	122	65
First Nations	127	35
Status	109	30
Non-status	18	5
Inuit	3	*
GENDER		
Men	113	45
Women	139	55
AGE		
18-24	54	20
25-44	120	46
45+	78	35
EDUCATION		
No diploma	72	34
High school diploma	70	28
College degree	59	29
University degree	51	9
HOUSEHOLD INCOME		
<\$10,000	41	15
\$10,000 - \$30,000	61	26
\$30,000 - \$60,000	51	19
\$60,000+	69	32
Refused	30	9
LIVING SITUATION		
Renting an apartment or house	119	41
Homeowner	60	28
Living with friends or family	59	26
Renting a room in a rooming house/hostel	3	2
Living in a temporary shelter	3	1
ELDER		
Yes	26	14
No	226	86

* Less than 0.5%

¹ Because the sample for the main survey is based on individuals who initially "self-selected" for participation, no estimate of sampling error can be calculated for the main survey. It should be noted that all surveys, whether or not they use probability sampling, are subject to multiple sources of error, including but not limited to sampling error, coverage error and measurement error.

1.0 The Urban Context

The urban Aboriginal population in Canada now numbers over 600,000 and is at an all-time high. There are now more Aboriginal people living in urban centres across Canada than there are living in Aboriginal territories and communities on reserves, in Métis settlements and in Inuit communities. Aboriginal people now constitute a permanent presence in Canadian cities, and promise to be an important part of multicultural urban Canada.

This chapter begins with a demographic snapshot of the Aboriginal population in Winnipeg based on the 2006 Census. It then presents Aboriginal peoples' responses to a series of questions included in the *UAPS* survey designed to establish where members of the city's Aboriginal population come from, how long they have lived in Winnipeg, and how they feel about Winnipeg (i.e., do they consider it or another community to be home?).

Key findings

- **First Nations *UAPS* participants in Winnipeg are largely first generation residents (i.e., born or raised somewhere other than Winnipeg), while Métis participants are more likely to be second or third generation residents of the city.** However, first generation residents (both First Nations and Métis) are also typically long-term urban residents, having lived in Winnipeg for longer than their counterparts in any other *UAPS* city.
- **Aboriginal peoples move to Winnipeg for work opportunities, family and education, reasons that are largely shared by Aboriginal peoples in all 11 *UAPS* cities.** However, first generation *UAPS* participants in Winnipeg are among the most likely to say they moved to pursue employment opportunities (similar to Halifax, Calgary and Toronto).
- **Most Aboriginal peoples in Winnipeg consider the city to be their home, even first generation residents.** This does not preclude a sense of connection to their community of origin, as a majority of *UAPS* participants in Winnipeg retain close links with these communities, though few plan to return to them permanently. First generation residents of Winnipeg stand out as particularly attached to their city in comparison to their counterparts in other *UAPS* cities, likely due to their longer tenure.

1.1 The Aboriginal population in Winnipeg

Winnipeg has the largest Aboriginal population of any city in Canada. According to the 2006 Census, a total of 68,380 people in Winnipeg identified themselves as Aboriginal, that is, Métis, First Nations or Inuit. Aboriginal peoples account for 10 percent of the total population of Winnipeg, larger than the relative populations in any other *UAPS* city. Saskatoon and Regina have the next largest per capita concentrations of Aboriginal peoples (9% each), followed by Thunder Bay (8%). Yet within the province of Manitoba, Winnipeg has a smaller relative Aboriginal population than the smaller urban centres of Thompson (36%) and Portage la Prairie (23%).

Winnipeg is also unique as the birthplace of the Métis Nation and home to the largest Métis community in Canada. According to the 2006 Census, there are more than 40,000 Métis in Winnipeg, accounting for six in ten (60%) of the city's Aboriginal population. First Nations peoples account for 38 percent of the Aboriginal population, while fewer than one percent identified themselves as Inuit, and two percent offered other or multiple responses.

Similar to other urban centres, Winnipeg has a relatively young and growing urban Aboriginal population:

- From 2001 to 2006, the Aboriginal population in Winnipeg grew by 22 percent, which is an average growth rate compared to the other 10 cities included in the *UAPS*. The growth rate for the Métis population (30%) was twice that for the First Nations population (13%). During the same time period, the total population of Winnipeg grew by three percent.
- The Aboriginal population living in Winnipeg is much younger than the non-Aboriginal population (with a median age of 26 years, compared to 40 years for the non-Aboriginal population), which is consistent with the pattern observed Canada-wide.²
- Compared to non-Aboriginal residents, the Aboriginal population, in addition to being younger, is less likely to have completed a post-secondary education, has lower incomes and higher unemployment rates. The employment picture is more positive for Métis than for First Nations peoples in Winnipeg, but both lag behind non-Aboriginal residents.

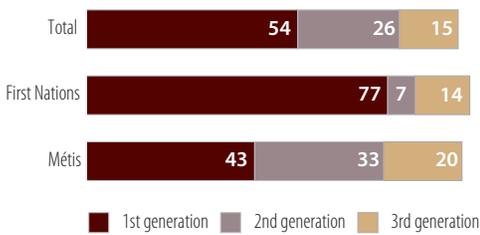
² The median age is the point where exactly one-half of the population is older and the other half is younger.

1.2 Residency in the city

Most First Nations UAPS participants in Winnipeg are first generation residents, while Métis are most likely to be second or third generation residents. Nonetheless, those who were not born or raised in Winnipeg are typically long-term residents, having lived in the city for 10 years or more.

In 2006, half of the Aboriginal population in Canada lived in urban centres (including large cities or census metropolitan areas and smaller urban centres), up from 47 percent in 1996. In turn, the proportion of the Aboriginal population that lives on-reserve or in rural (off-reserve) locations has declined. The movement of Aboriginal people to Canadian urban areas has been occurring for several decades, with Aboriginal populations in some cities constituting the largest Aboriginal communities in Canada.

First, second and third generation Winnipeg residents



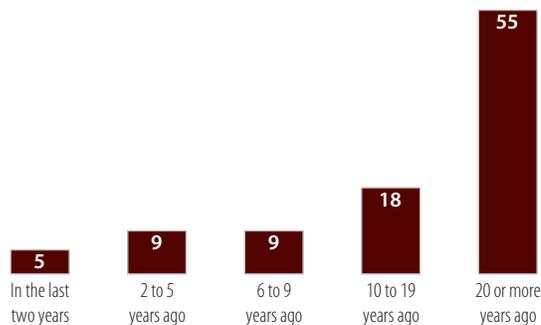
Exploring the movement of Aboriginal people over time to Winnipeg is beyond the scope of the UAPS. Nonetheless, the survey did provide the opportunity to document one distinction considered particularly relevant to the urban Aboriginal experience: Are you originally from the city (i.e., born and raised in Winnipeg) or are you from somewhere else?

The data reveal two main groups of people: those who were born and raised somewhere other than Winnipeg (“first generation”); and those who were born and raised in Winnipeg but whose family is from another place (“second generation”). A third, smaller group is comprised of Aboriginal peoples born and raised in Winnipeg whose parents and/or grandparents are also from Winnipeg (“third generation”).

In Winnipeg, most (77%) First Nations UAPS participants are “first generation” residents born and raised in a community, town, city or reserve other than Winnipeg. This group is much smaller among Métis (43%), who, in turn, are more likely to be “second generation” (i.e., born and raised in Winnipeg whose parents and/or grandparents are from another place; 33%) or “third generation” residents of the city (i.e., born and raised in Winnipeg whose parents/grandparents are also from Winnipeg; 20%). Due to its larger Métis population, the proportion of second and third generation Aboriginal residents of Winnipeg is higher than the average of all 11 UAPS cities.

Time of arrival*

When did you first come to Winnipeg?



Among first generation residents, a majority are long-term residents of Winnipeg. Three-quarters (73%) first came to Winnipeg at least 10 years ago, including more than half (55%) who arrived 20 or more years ago. One-quarter (23%) have arrived in the past 10 years, including fewer than one in ten (5%) who first came in the past two years. To look at it another way, the average year of arrival in Winnipeg among first generation UAPS participants was 1986. This length of residence is higher than in any other UAPS city (on average, first generation UAPS participants first arrived in their city in 1992).

* Subsample: Among those who were not born or raised in Winnipeg.

1.3 Reasons for moving to Winnipeg

Three main reasons fuel the move to Winnipeg: employment opportunities, family and education.

Why do Aboriginal peoples move to Winnipeg?

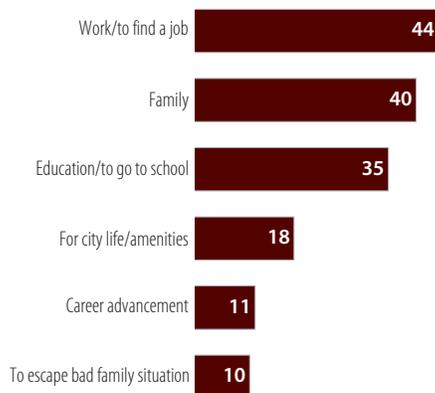
While first generation UAPS participants in Winnipeg cite a wide variety of reasons for why they first moved, employment, family and education are, by far, their most common reasons. These three main reasons are shared with first generation residents of other UAPS cities, although Aboriginal residents of Winnipeg are more likely than average to say they moved to find a job.

When asked (unprompted, without response options offered) why they first moved to Winnipeg, the most common reason is to pursue employment opportunities (44%) and/or to advance their career (11%), followed closely by the opportunity to be closer to family (40%) and to pursue an education (35%). Smaller proportions of first generation residents say they moved to the city because it offers better amenities (18%), a chance to escape a bad family situation (10%), better access to health care (9%) or housing (8%), the opportunity to be closer to friends (8%) or because they thought Winnipeg would be a better place in which to raise their children (7%). Five percent or fewer each mention a variety of other motivations for moving to Winnipeg.

The top reasons for moving are similar for Métis and First Nations peoples, but First Nations peoples are more likely to say they first moved to Winnipeg because of housing, health care or the opportunity for skills training.

Top reasons for moving to Winnipeg*

What is the most important reason why you first moved to your city?



*Subsample: Among those who were not born or raised in Winnipeg

1.4 Connection to Winnipeg

The large majority of Aboriginal peoples in the city consider Winnipeg to be “home,” including first and second generation residents, and Métis and First Nations peoples.

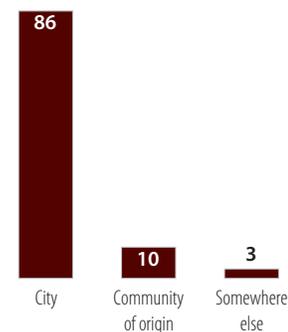
Most of those who have lived in Winnipeg all their lives, not surprisingly, consider the city to be their home (91% of second generation residents). Notably, more than eight in ten (83%) first generation residents (i.e., those not born or raised in the city) also consider Winnipeg their home, a view that is more widespread than in any other UAPS city (perhaps influenced by the longer time that first generation residents have lived in Winnipeg).

Overall, when asked “Where is home for you?” almost nine in ten (86%) UAPS participants say it is Winnipeg.³ Only a few equate “home” with their community of origin (10%) or another community (3%). First Nations peoples are as likely as Métis in the city to consider Winnipeg to be “home.”

Although UAPS participants report an important connection to the city in which they are living, their sense that Winnipeg is home does not preclude a relationship with their community of origin. The following section (1.5 Connection to community of origin) explores this relationship.

Where is home for you?*

Where is *home* for you? Is it your city of residence, your home community, or somewhere else?



* Subsample: Those who were not born or raised in Winnipeg; those who have lived in Winnipeg all their life and whose parents/grandparents are from another place.

³ The question “Where is home for you?” was not asked of third generation UAPS participants (15% of UAPS participants in Winnipeg).

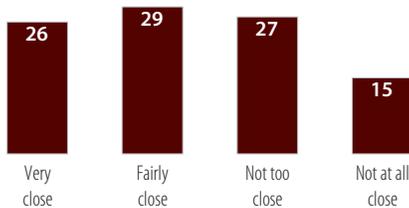
1.5 Connection to community of origin

A majority of Aboriginal peoples in Winnipeg retain links with their community of origin, whether it be their own or that of their parents/grandparents. At the same time, only a minority (and fewer than in other UAPS cities) are currently planning to return one day.

Previous research has found that many urban Aboriginal peoples have maintained links with their community of origin (i.e., one's home community or the home community of parents/grandparents) because of the proximity of First Nations and Métis communities to cities, the history of mobility of Aboriginal peoples, the fact that the land is such a fundamental source of traditional and contemporary culture, and the continuance of strong family and social ties to the communities.⁴

Connection to community of origin*

How close a connection do you feel to your home community?
How close a connection do you feel to the place where your parents and grandparents are from?



* Subsample: Those who were not born or raised in Winnipeg; those who have lived in Winnipeg all their life and whose parents/grandparents are from another place.

Such connections are evident among *UAPS* participants in Winnipeg. Overall, a majority of 55 percent say they feel a very (26%) or fairly (29%) close connection to their community of origin. Fewer say they feel not too close (27%) to these communities, while a small group feel not at all close (15%) to their community of origin.

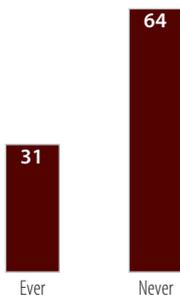
Notably, first and second generation residents express a similarly strong connection to their community of origin (55% and 54%, respectively, say they have at least a fairly close connection, and similar proportions of both groups express a *very* close connection). In fact, first generation residents of Winnipeg are among the least likely of any *UAPS* city to feel a close connection to their home community, again perhaps due to their longer tenure in the city.

In light of the links that first generation residents have to their communities of origin, how much mobility is there between these communities and Winnipeg? A minority of three in ten (31%) have moved back to their home community at least once since they first moved to Winnipeg (representing 19% of *UAPS* participants in Winnipeg overall). Most (64%) say they have never moved back to their home community since coming to Winnipeg. This pattern is similar to that of first generation *UAPS* participants in other cities.

Furthermore, few (first and second generation) Aboriginal peoples in Winnipeg currently intend to return to their communities of origin to live permanently at some point in the future.

Have you moved back to your home community?*

Since you first moved to Winnipeg, have you ever moved back to your home community?



Note: 5% said dk/na

* Subsample: Those who were not born or raised in Winnipeg.

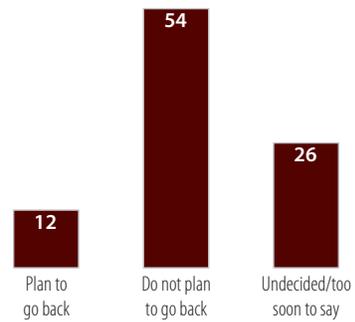
4 Urban Aboriginal Task Force Final Report, 2007, p.65.

When asked if they plan to go back and live in their communities of origin permanently one day (whether it be another community, town, city or reserve),⁵ one in ten (12%) say they plan to return. Over half (54%) say they do *not* plan to return, and one-quarter (26%) say they are undecided or that it is too soon to say; eight percent are unable or unwilling to offer information about their future plans.

Those planning to return are a small minority among both first and second generation residents. Notably, *UAPS* participants in Winnipeg are among the least likely to say they plan to return permanently to their communities of origin, and this is the case for both first and second generation residents.

Plans to go back to live in community of origin*

Do you plan to go back to live in your home community/place where your parents/grandparents are from permanently one day, or not?



* Subsample: Those who were not born or raised in Winnipeg; those who have lived in their city of residence all their life and whose parents/grandparents are from another place.

⁵ The question "Do you plan to go back to live in your home community (either your own or that of your parents/grandparents) permanently one day?" was not asked of third generation *UAPS* participants (15% of *UAPS* participants in Winnipeg).

2.0 Identity and Culture

One of the reasons cited in existing research for the increased tendency of people to identify as Aboriginal (a major factor in the substantial increases in urban Aboriginal populations between 1981 and 2006⁶) is that contemporary urban Aboriginal peoples, in particular, are more positive about their Aboriginal identity than at any time in the past.⁷

Key aspects of Aboriginal identity considered in this chapter include knowledge of family history, pride in Aboriginal and Canadian identities, community belonging, and the continuing intergenerational effects of “colonial projects” upon the identities of Aboriginal peoples in Canadian cities, namely Indian residential schools, mission and day schools, and other policies of assimilation. This chapter also examines other critical aspects of identity, such as participation in urban Aboriginal cultures.

In the midst of these challenges, Aboriginal peoples in Winnipeg express a strong sense of pride in their unique identity, and are among the most confident of *UAPS* participants in their ability to retain it.

Key findings

- **There is strong Indigenous pride among Aboriginal peoples in Winnipeg, and pride in one’s Aboriginal roots does not preclude pride in being a Canadian.** Most Aboriginal peoples in Winnipeg are proud of both their Métis/First Nations/Inuk identities and of being Canadian. First Nations peoples in Winnipeg are equally proud of their Aboriginal identity, but this is less the case for Métis.
- **Aboriginal peoples in Winnipeg are less familiar with their ancestry than those living in most other *UAPS* cities except Thunder Bay and Edmonton.** Half say they know their family tree well, and awareness is similar for Métis and First Nations peoples. Lack of opportunity, not lack of interest, is the main reason why Aboriginal peoples in Winnipeg say they do not know their family tree very well.
- **Half of Aboriginal peoples in Winnipeg say they have been affected by Indian residential schools, either personally or through a family member.** As in most *UAPS* cities, experience with Indian residential schools is more common among First Nations peoples than Métis; yet even compared to Métis in other cities, Métis in Winnipeg are among the least likely to have had first- or second-hand experience with the residential school system. Most Aboriginal peoples in Winnipeg (both Métis and First Nations) with such experience say it has had at least some impact in shaping their life and who they are today.
- **There is widespread awareness of and reported participation in Aboriginal cultural activities in Winnipeg.** Six in ten Aboriginal peoples in Winnipeg are aware of cultural activities, although Métis are more likely than First Nations people to see no such opportunities. On par with other *UAPS* cities, there is a moderate sense of cultural vitality in Winnipeg, with a slim majority believing that local Aboriginal culture has become stronger in the past five years.
- **There is an evident confidence in their ability to retain their cultural identity in the city.** Seven in ten Aboriginal peoples in Winnipeg are unconcerned about losing their cultural identity, the highest level of confidence of any *UAPS* city. Nonetheless, Métis in Winnipeg are more confident on this front than are First Nations peoples.

6 Statistics Canada.

7 Craig Proulx, “Aboriginal Identification in North America Cities,” the *Canadian Journal of Native Studies*, 2006:26:2, p.405.

- There is no consensus among Aboriginal peoples in Winnipeg about the type of community to which they belong, with descriptions ranging from mostly Aboriginal to mostly non-Aboriginal to somewhere in between. Not surprisingly, Métis are more oriented towards a non-Aboriginal community. Likely due to their larger relative population in Winnipeg, Métis also express a stronger connection to other Métis in the city than do First Nations peoples to their own identity group.

2.1 Pride in Aboriginal and Canadian identity

Most Aboriginal peoples in Winnipeg are very proud of their First Nations/Métis/Inuk and Canadian identities. Métis are noticeably less likely to express strong pride in being Aboriginal.

An important part of the UAPS was to understand how proud urban Aboriginal peoples are of their identity and, specifically, to what extent their pride is tied to three distinct aspects of identity: being *First Nations/Métis/Inuk*, *Aboriginal* and *Canadian*.

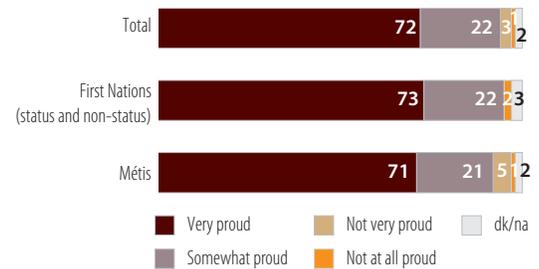
The results show that pride in their specific Aboriginal identity – that is, their *First Nations, Métis* or *Inuk* identity – and in their *Canadian* identity is generally high among Aboriginal peoples in Winnipeg. First Nations peoples are also equally proud of being part of a larger *Aboriginal* identity. For Métis, however, being *Aboriginal* has noticeably less resonance than being *Métis* or *Canadian*.

PRIDE IN BEING FIRST NATIONS/MÉTIS/INUK. A majority (72%) of Aboriginal peoples in Winnipeg say they are very proud of their specific Aboriginal identity (i.e., *First Nations, Métis* or *Inuk*), and this degree of pride is equally shared by Métis and First Nations peoples. Compared to other cities, however, Aboriginal peoples in Winnipeg are less likely to express strong pride in their specific Aboriginal identity (i.e., they are more likely to say they are “somewhat” proud).

PRIDE IN BEING ABORIGINAL. First Nations peoples are equally likely to take pride in being *Aboriginal* (76% very proud) as they are in being *First Nations*. However, this is noticeably less likely to be the case among Métis, with only half (50%) who express strong pride in their Aboriginal identity. Of the remainder, one in five (21%) Métis say they are somewhat proud and eight percent are not proud of being Aboriginal, while a substantial minority (21%) are unable or unwilling to say. The extent of strong pride in an Aboriginal identity is lower among both Métis and First Nations peoples in Winnipeg, compared to those in other UAPS cities.

Pride in being *First Nations/Métis/Inuk*

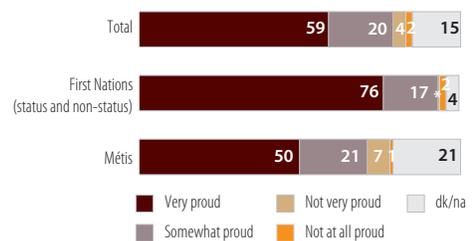
Would you say you are very, somewhat, not very, or not at all proud to be *First Nations/Métis/Inuk*?



Note: Total data include Inuit (n=3)

Pride in being *Aboriginal*

Would you say you are very, somewhat, not very, or not at all proud to be *Aboriginal*?

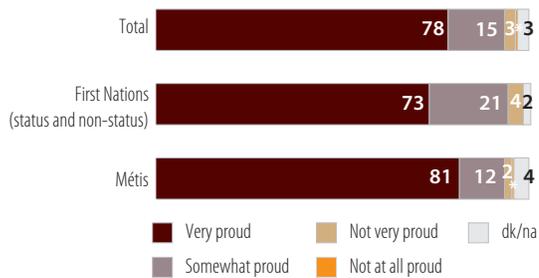


* Less than one percent

Note: Total data include Inuit (n=3)

Pride in being *Canadian*

Would you say you are very, somewhat, not very, or not at all proud to be *Canadian*?



* Less than one percent

Note: Total data include Inuit (n=3)

PRIDE IN BEING CANADIAN. Aboriginal peoples in Winnipeg take as much pride in being *Canadian* as they do in being *First Nations/Métis/Inuk*: eight in ten (78%) say they are very proud to be Canadian, and this degree of pride is similar for Métis and First Nations peoples. Notably, in Winnipeg, strong pride in being *Canadian* is higher than the average of the *UAPS* cities.

What else shapes urban Aboriginal peoples' pride in their *First Nations/Métis/Inuk*, *Aboriginal* and *Canadian* identities? The sample size for Winnipeg alone (252 survey participants) is too small to allow for a detailed analysis by socio-demographic factors. However, the national *UAPS* survey data (across all 11 cities) indicates that pride in these aspects of identity vary by age, sense of community and knowledge of their family tree. For instance, majorities in all socio-demographic groups are very proud of their *First Nations/Métis/Inuk* identity, but strong pride is most evident among older urban Aboriginal peoples (45 years of age and older), those who feel they belong to a mostly or exclusively Aboriginal community, and those who know their family tree very well.

2.2 Knowledge of Aboriginal ancestry

Knowledge of family tree

Half of Aboriginal peoples in Winnipeg know their Aboriginal ancestry at least fairly well, although this level of knowledge is lower than among their counterparts in most other UAPS cities.

The legacy of policies of assimilation in Canada and their outcomes have contributed to multiple, ongoing challenges experienced by Aboriginal peoples, not least of which is the disconnection from their heritage and culture that many have experienced, and the resulting struggle to reclaim and reconstruct their Aboriginal identity.

The UAPS results indicate that Aboriginal peoples in Winnipeg are generally familiar with their family trees (i.e., who their Aboriginal ancestors are). Half know their family tree very (26%) or fairly (25%) well, while the other half say they know their family tree not very (30%) or not at all (19%) well. However, they report less familiarity with their ancestry than in most other UAPS cities except Thunder Bay and Edmonton.

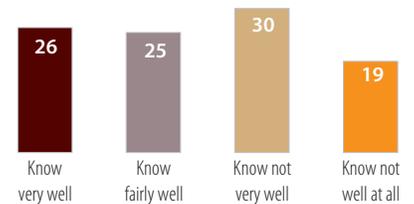
The degree of familiarity with their family tree is similar for Métis and First Nations peoples in Winnipeg (50% and 53% know it very or fairly well, respectively).

By far, parents are key sources of this information, similar to other UAPS cities. When asked from where or from whom they have learned what they know about their Aboriginal ancestry (asked unprompted, without offering response choices), more than half (56%) of Aboriginal peoples in Winnipeg identify their parents as their main source of learning. Smaller groups of Aboriginal peoples say they have learned what they know about their family tree from other family members such as grandparents (24%), extended family (17%), immediate family relatives such as aunts or uncles (11%), a genealogy course or centre (11%), and/or siblings (8%). The use of genealogy courses or centres is more widespread among Métis in Winnipeg (16%) than in any other UAPS city.

A range of other non-family sources is also mentioned, such as Elders, home communities and community members, and archives and historical records, but none by more than four percent of the population.

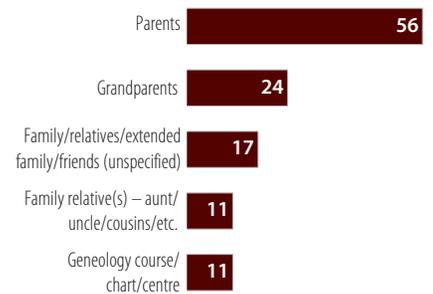
Extent of knowledge of family tree

How well do you know your family tree, that is, who your Aboriginal ancestors are?



Sources of learning about family tree/ Aboriginal ancestry

From where or from whom have you learned what you do know about your family tree?



The impact of knowing one's family tree on the personal lives of Aboriginal peoples in Winnipeg:

It provided a deeper and expanded picture of my people's history and historical events, and how these events impacted my life in different ways.

It has certainly enlightened my spiritual way of living. Each day is a gift from our creator: use it wisely.

Hasn't made much of an impact yet, but I would like to learn more.

I wish that I had maintained closer contact with my family members and had more involvement with my cultural background.

When I was younger, I felt ashamed of my family and actually made an effort to avoid them. I now accept everyone for who they are.

I personally feel unfortunate that my grandmother passed before I had a chance to connect and ask questions about her and her childhood experiences.

It gives me more knowledge of my family history, family roots and personal identity. It also helps my personal self esteem. It gives me more purpose knowing where I come from.

Helped me understand my roots and the role my family played in the development of Manitoba.

Knowing where I come from is important in deciding where I'm going.

Impact of knowing one's family tree

A sense of family heritage, survival and tradition, and a stronger sense of self are the top ways knowledge of their family tree has made a difference for Aboriginal peoples in Winnipeg. The view that this knowledge has had little personal impact and that they are uninterested in learning more is more common here than in other UAPS cities.

Beyond how well they know and learn about their family tree, what does this knowledge mean to urban Aboriginal peoples' sense of themselves?

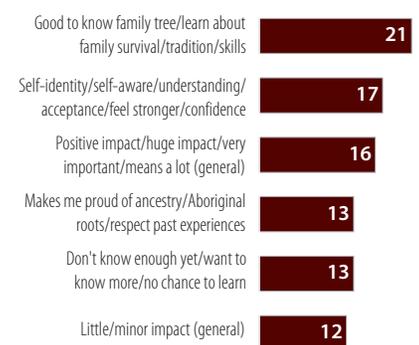
Aboriginal peoples in Winnipeg believe that knowledge of their family tree has a significant personal impact on their lives and how they see themselves, particularly a greater sense of self-awareness, pride, and family and cultural continuity. UAPS participants cite four main ways in which knowing their family tree has contributed to their lives:⁸

- **Understanding of family survival and cultural endurance.** One in five (21%) Aboriginal peoples in Winnipeg say that, through knowing their family tree, they have learned stories of family survival, endurance and long-held cultural traditions that have deeply affected them. This view is more common among Métis (26%) than First Nations peoples (12%).
- **Greater self-identity and self-awareness.** One in six (17%) Aboriginal peoples in Winnipeg mention that they have derived a greater sense of self-identity and self-awareness from knowing about their Aboriginal ancestry.
- **A positive impact.** Sixteen percent emphasize the positive impact that knowledge of their Aboriginal ancestry has had on their lives. Clearly, this has great personal meaning for them. First Nations peoples (26%) are more likely than Métis (11%) to express this view.
- **Instils pride.** Just over one in ten (13%) Aboriginal peoples in Winnipeg indicate that knowing their family tree makes them proud of their Aboriginal "roots" and instils a greater respect for their families' past.

Smaller proportions of UAPS participants (5% or fewer each) mention other ways in which knowing their family tree has had a meaningful impact on their lives, including a sense of community, awareness of family connections, a better understanding of Aboriginal history, generational continuity, and strength to move on from the past. Thirteen percent say they don't know enough yet, but want to learn more.

Impact of family tree

What has it meant for you personally, or what impact has it made on your life, to learn what you do know about your family tree?



⁸ UAPS participants were asked what is has meant to them personally, or what impact it has made on their lives, to learn what they know about their family tree.

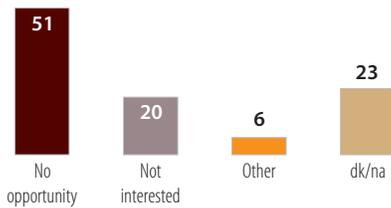
Nonetheless, Aboriginal peoples in Winnipeg are less likely than average to articulate the positive ways that this knowledge has impacted their lives. There is no sense of a negative impact, but one in four (25%) say that knowing their family tree has had little or no significant personal impact on their lives, higher than in most other UAPS cities. This view is particularly common among Métis (29% vs. 16% among First Nations peoples). Métis are also more likely to say they don't know enough yet but want to learn more (16% vs. 8%).

Why do some Aboriginal peoples in Winnipeg know their family tree and others do not? The full range of potential reasons is not possible to capture in this study. The UAPS simply asked those who do not feel they know their family tree very well to identify if this was due to lack of interest or opportunity. Lack of opportunity, not lack of interest, is the main reason why Aboriginal peoples in Winnipeg say they do not know their family tree very well. Although it is the minority view, they are nonetheless more likely than average to say they are uninterested in learning more.

Half (51%) of Aboriginal peoples in Winnipeg who do not know their family tree very well say this is because they have had no opportunity to learn more. In contrast, one in four say they are either not interested (20%) or cite other reasons (6%) why they do not know their family tree very well (such as a lack of time or information, or that they are simply still learning). Another quarter (23%) are unable or unwilling to say why they have not learned more about their family tree. These reasons are similar for both Métis and First Nations peoples in Winnipeg.

Reason for lack of knowledge of family tree*

Is the main reason you have not learned more about your family tree because you have not had the opportunity, or because you are not particularly interested?



* Subsample: Those who do not feel they know their family tree "very well."

The importance to urban Aboriginal peoples in Winnipeg of knowing one's family tree (continued):

It really means that you have a place, that I have a place for me. It's something I carry around, that I know who I am and I know who I come from.

Where my hard work ethic comes from. Our grandparents were hard workers.

Meant great deal to know who my family is. I have a huge family, so it helps to know who you are related to and how.

It's guided me to try to achieve an occupation that appeases my soul. I came here to help Aboriginal people.

Personal security, identification with those around me, ability to teach my children about family history.

Will be important later on in life.

I know who I am and where I came from, which gives me the strength to know where I'm going.

2.3 Indian residential schools

Personal involvement with residential schools

Five in ten Aboriginal peoples in Winnipeg report having personal or second-hand experience with Indian residential schools. As in most UAPS cities, both personal and second-hand experience is most common among First Nations peoples.

On June 11, 2008 the Government of Canada issued a formal apology to the former Aboriginal students of residential schools, affirming the disruptive impact of historical policies and legislation. The apology formally recognized that “this policy of assimilation was wrong, has caused great harm, and has no place in [this] country.”⁹

The Indian residential school system predates Confederation and grew out of the missionary experience in Canada’s early history. Indian residential schools existed, at one time or another, in all Canadian provinces and territories except Newfoundland, New Brunswick and Prince Edward Island.

The residential school system left in its wake a tragic legacy. It is estimated that as many as 150,000 Aboriginal children attended these institutions. Many former students have reported undergoing hardship, forcible confinement and physical and sexual abuse while attending the schools. In addition, these students were also not allowed to speak their language or practice their culture. While most residential schools were closed by the mid-1970s, the last school did not close until 1996.¹⁰

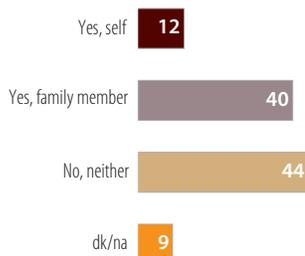
First Nations, Métis and Inuit children had varied residential school experiences, both in intensity and duration. Regardless, the residential school had a direct impact on Survivors and has spilled over to their descendants, creating challenges pertaining to identity, culture and parenting.¹¹

A slim majority of UAPS participants in Winnipeg say they have been affected by Indian residential schools, either personally or through a family member. Seven in ten (52%) say either they themselves (12%) or a family member (40%) were a student at a federal residential school or a provincial day school.

As is the case across most UAPS cities, First Nations peoples in Winnipeg report more widespread experience with residential schools than do Métis, both in terms of personal attendance (22%, compared to 6% of Métis) and family attendance (60%, compared to 29% of Métis). In fact, compared to Métis in other cities, Métis in Winnipeg are among the least likely to have had first- or second-hand experience with residential schools.

Indian residential schools

Were you, or any member of your family, ever a student at a federal residential school or a provincial day school?



9 Canada, Office of the Prime Minister, “Prime Minister Harper offers full apology on behalf of Canadians for the Indian Residential Schools system,” *Stephen Harper, Prime Minister of Canada* [website], www.pm.gc.ca/eng/media.asp?id=2149 (accessed December 2009).

10 Environics Research Group, report prepared for the Indian Residential Schools Resolution Canada and the Truth and Reconciliation Commission, *2008 National Benchmark Survey*, May 2008., p.9.

11 Although status Indians formed the majority of attendees at any given time, many Métis children were accepted, often to boost school enrolment figures. Meanwhile, the number of Inuit children grew quickly in the 1950s when a network of schools was built across the North. Roughly 10% of the Aboriginal population in Canada self-identify as Survivors of the residential school system. *Aboriginal People, Resilience and the Residential School Legacy*, Aboriginal Healing Foundation Series, 2003.

Impact of residential schools

Most Aboriginal peoples in Winnipeg with first- or second-hand experience of Indian residential schools say this has had at least some impact in shaping their life and who they are today.

The Indian residential schools experience continues to shape the lives of urban Aboriginal peoples today. Among those Aboriginal peoples in Winnipeg who say they or a family member were a student in one of these schools, seven in ten say this experience, or the experience of their family member, has had either a significant impact (39%) or some impact (29%) in shaping their life and who they are today. This represents one-third (37%) of all *UAPS* participants in Winnipeg.

Aboriginal peoples in Winnipeg are among those least likely to feel the Indian residential schools experience has had a *significant* impact on their lives, together with those living in Thunder Bay (39%) and Halifax (39%). Within Winnipeg, views on the impact of their residential school experience are largely similar for First Nations peoples and Métis.

2.4 Aboriginal cultural activity in the city

Perceived availability of Aboriginal activities

Six in ten Aboriginal peoples in Winnipeg say that Aboriginal cultural activities are widely available in the city. However, a substantial minority, particularly Métis, see no such opportunities.

Aboriginal cultural activities are perceived to be widely available in Winnipeg. Six in ten Aboriginal peoples in Winnipeg say there are either a lot (31%) or some (30%) Aboriginal cultural activities available in the city; 12 percent say there are only a few such activities and 24 percent believe there are no such activities available to them. The proportion who believe there are no such cultural activities is greater in Winnipeg than average, because of the higher proportion of Métis who perceive them to be lacking (29% vs. 13% of First Nations peoples).

Of all *UAPS* participants, Aboriginal peoples living in Toronto (50%) and Vancouver (49%) are by far the most likely to believe there are a lot of Aboriginal cultural activities where they live.

Impact of Indian residential schools*

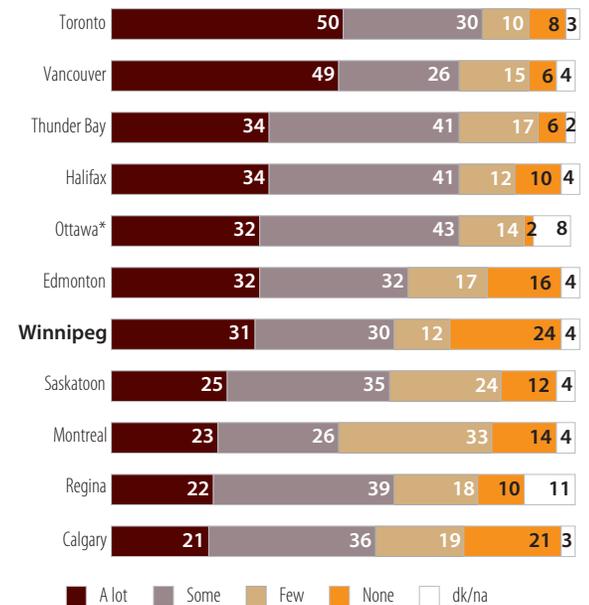
To what extent has [this experience/or the experience of your family member] shaped your life and who you are today?



* Subsample: Those who were, or whose family member was, a student at a federal residential school or a provincial day school.

Aboriginal cultural activities available in your community, by city

Are there any, a lot, some, a few or no Aboriginal cultural activities available in your community?

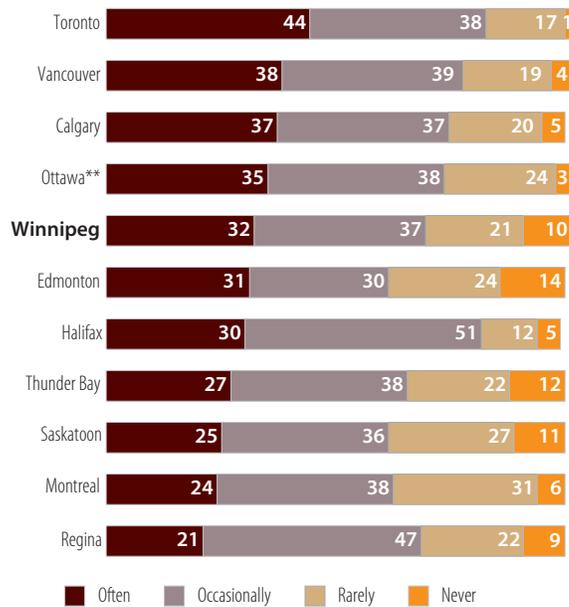


* Inuit only

Note: Percentages do not add to 100% due to those who said they don't know, or chose not to answer the question

Frequency of participation in cultural activities,* by city

How often do you personally participate in these Aboriginal cultural activities?



* Subsample: Those who have Aboriginal cultural activities available in their community.
** Inuit only

Frequency of participation in cultural activities

Seven in ten Aboriginal peoples in Winnipeg aware of cultural activities in their city participate at least occasionally, a rate of participation that is consistent with urban Aboriginal peoples generally.

Among those Aboriginal peoples who say Aboriginal cultural activities are available in Winnipeg, seven in ten say they often (32%) or occasionally (37%) participate in these activities; three in ten indicate they rarely (21%) or never (10%) do. First Nations peoples and Métis in Winnipeg who are aware of such activities participate in them with similar frequency.

The extent of participation in Aboriginal cultural activities in Winnipeg is similar to the average for all the UAPS cities.

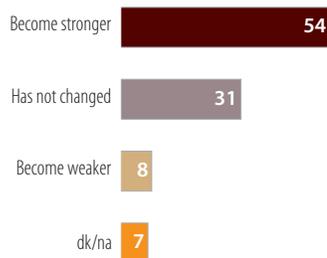
Strength of Aboriginal culture

A slight majority of Aboriginal peoples in Winnipeg believe their city's Aboriginal cultural is getting stronger, on par with views in other UAPS cities.

There is a sense of optimism about the direction of Aboriginal culture in Winnipeg in recent years. Overall, a majority (54%) of Aboriginal peoples in Winnipeg think that Aboriginal culture in the city has become stronger in the past five years, while only one in ten (8%) say it has become weaker. Another three in ten (31%) say it has not changed and seven percent offer no opinion on the direction of Aboriginal culture in Winnipeg. The views are shared by Métis and First Nations peoples in Winnipeg, and are consistent with the average of all 11 UAPS cities.

Strength of Aboriginal culture

In the last five years, do you think that Aboriginal culture in your community has become stronger, become weaker or has not changed?



2.5 Maintaining Aboriginal cultural identity

Most valued aspects of Aboriginal culture

Aboriginal peoples in Winnipeg believe that family values, Aboriginal customs and traditions, music, spirituality and language are the most important aspects of Aboriginal culture to be passed on to future generations.

When Aboriginal peoples in Winnipeg were asked what aspects of Aboriginal cultures are most important to be passed on to their children or grandchildren, or to the next generation (unprompted, without response options offered), they are most likely to identify family values (55%), followed by Aboriginal customs and traditions (50%), music (50%), spirituality (49%) and language (48%).

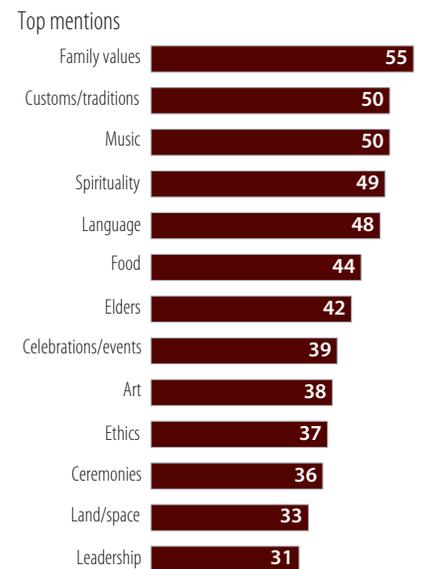
Close to four in ten each say it is important that the next generations know about Aboriginal food (44%), Elders (42%), celebrations and events (39%), art (38%), ethics (37%) and Aboriginal ceremonies (36%). Three in ten each mention the importance of preserving Aboriginal connection to the land (33%) and Aboriginal leadership (31%). Fewer than one in ten each mention a variety of other aspects of Aboriginal culture. This set of cultural priorities is similar to that found among urban Aboriginal peoples in general.

First Nations peoples and Métis in Winnipeg hold mostly similar views about what should be passed on to future generations, with a few exceptions. Most notably, First Nations peoples are more likely than Métis to say Aboriginal languages are an important aspect (57% versus 43%), a finding that reflects the fact that First Nations peoples are more likely than Métis to speak an Aboriginal language.¹² First Nations peoples are also more likely than Métis to place importance on Aboriginal ceremonies (50% versus 29%).

Compared to Aboriginal peoples living in other UAPS cities, those living in Winnipeg place less emphasis on language, customs and traditions, and ceremonies (ranking them lower on their list of important aspects for cultural preservation).

Most important aspects of Aboriginal culture to pass to next generation

In your opinion, what aspects of Aboriginal culture are most important to be passed on to your children or grandchildren, or to the next generation?



¹² Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census, Statistics Canada.

Concern over losing cultural identity

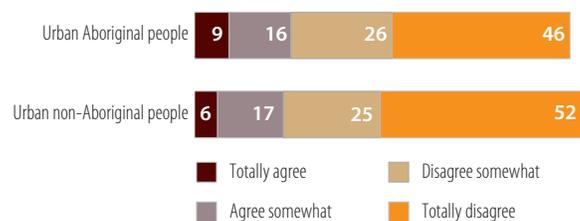
Aboriginal peoples in Winnipeg are not especially concerned about losing their cultural identity, and this confidence is more widespread than in any other UAPS city.

As the previous results demonstrate, most Aboriginal peoples in Winnipeg are aware of and involved in Aboriginal cultural activities, to a similar extent as in other cities, and have a modest sense of cultural growth. Moreover, they are also the most confident in their ability to protect against a loss of cultural identity, followed by those living in Edmonton.

When posed with the statement “I am concerned about losing my cultural identity,” Aboriginal peoples in Winnipeg are almost three times as likely to disagree as to agree. Seven in ten (72%) disagree at least somewhat that this is a possibility, while one in four (25%) agree at least somewhat (3% do not give an opinion). Moreover, strong confidence (46% totally disagree) outweighs strong concern about this issue (9% totally agree). Confidence in the ability to protect their cultural identity is more widespread among Métis than among First Nations peoples in Winnipeg.

Concern over losing cultural identity

Do you totally agree, agree somewhat, disagree somewhat or totally disagree with the following statement: “I am concerned about losing my cultural identity.”



ABORIGINAL VERSUS NON-ABORIGINAL PERCEPTIONS. As part of the UAPS, a separate survey was conducted with non-Aboriginal residents of the same 10 cities (excluding Ottawa). Some questions were asked in both the main and the non-Aboriginal surveys, to allow for direct comparisons between the two groups.

Majorities of both Aboriginal and non-Aboriginal peoples in Winnipeg are generally unconcerned about losing their cultural identity, with a similar level of strong confidence expressed by both groups (total disagreement with the statement “I am concerned about losing my cultural identity” is 46% and 52%, respectively). Among non-Aboriginal Canadians, only Montrealers express a significant degree of concern about the loss of cultural identity.

2.6 Community and connections

Aboriginal peoples in Winnipeg define their community in a variety of ways, but family and friends are top-of-mind, followed by people in their neighbourhood.

Communities play a pivotal role in shaping individual identities. Parents, family, friends, neighbours, members of one's own Aboriginal group, other Aboriginal persons and non-Aboriginal persons transmit social values and understandings that influence Aboriginal identity in cities.

In order to better understand what community ties are important, and determine what community means in the lives and identities of Aboriginal peoples living in Canadian cities, the *UAPS* survey explored how participants define their community, along with their sense of belonging and connection to various groups and entities.

Who or what do urban Aboriginal peoples in Winnipeg consider to be a part of their community? *UAPS* data show that attachment to family and friends is top-of-mind for urban First Nations, Métis and Inuk residents in Winnipeg, which is consistent with those living in other *UAPS* cities.

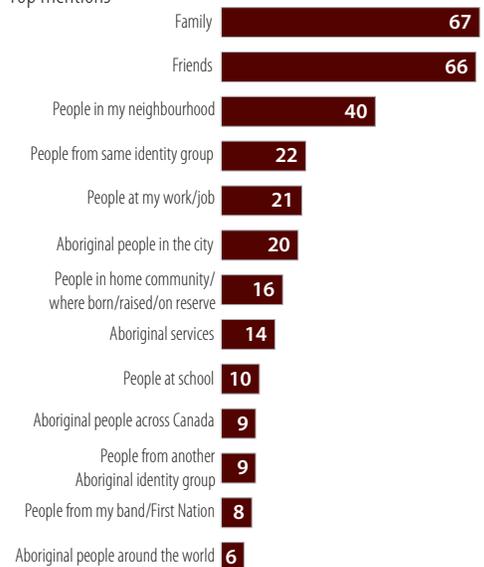
When asked (unprompted, without response options offered), Aboriginal people in Winnipeg most frequently identify family (67%) and/or friends (66%) as part of their community. Others mention the people in their neighbourhoods (40%), people from the same identity group (22%), people they work with (21%), Aboriginal people in general in the city (20%), people in their home community (i.e., where they were born and raised; 16%), and Aboriginal services (friendship centres, healing centres, counselling centres, etc.; 14%) as part of their community.

Ten percent or fewer each consider a variety of other people and organizations a part of their communities, including people from school, people from other Aboriginal identity groups, Aboriginal peoples across Canada, people from their band/First Nation and/or Aboriginal peoples from around the world.

Family and friends are top-of-mind for both Métis and First Nations peoples. Métis are more likely to mention neighbours as part of their community, while First Nations peoples are more likely to include Aboriginal people in general in the city, Aboriginal services, people from the same identity group (i.e., First Nations) and people from other identity groups (i.e., Métis and Inuit), Aboriginal people across Canada and people from their band/First Nation.

Who or what do you consider to be a part of your community?

Top mentions



Belonging to Aboriginal versus non-Aboriginal communities

Aboriginal peoples in Winnipeg feel a sense of belonging to communities, ranging from mostly Aboriginal to mostly non-Aboriginal to somewhere in between, although Métis are more oriented towards a non-Aboriginal community.

To what extent do Aboriginal peoples in Winnipeg feel they belong to an Aboriginal or non-Aboriginal community?

Belonging to Aboriginal versus non-Aboriginal community

Do you feel that the community you belong to is...?



In fact, there is no one type of community to which Aboriginal peoples feel they belong. The largest proportion (40%) of Aboriginal peoples in Winnipeg feel they belong to a community that is equally Aboriginal and non-Aboriginal. Smaller proportions say they belong to a mostly non-Aboriginal community (31%) or a mostly Aboriginal community (19%). Very few describe their community as exclusively non-Aboriginal (4%) or exclusively Aboriginal (2%).

It is not surprising that, in Winnipeg, Métis are more likely to see themselves as belonging to a non-Aboriginal community (42% mostly or exclusively vs. 21% for First Nations), while First Nations peoples express a greater sense of belonging to an Aboriginal community (39% mostly or exclusively vs. 12% for Métis). As a result of the larger relative population of Métis in Winnipeg, Aboriginal peoples in Winnipeg overall are moderately less oriented towards an Aboriginal community than their counterparts in other UAPS cities, and more oriented towards an equally Aboriginal or non-Aboriginal community, or a primarily non-Aboriginal community.

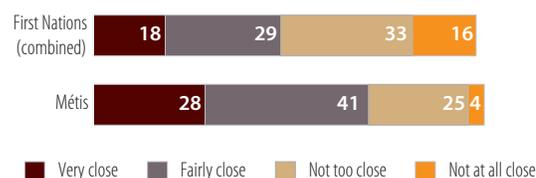
Connection to Aboriginal peoples in the city

Métis express a stronger sense of connection to their own Aboriginal group in Winnipeg than do First Nations peoples. The sense of connection that these two groups feel to other Aboriginal peoples in the city is mixed.

CONNECTION TO OWN ABORIGINAL GROUP. How close a connection do Aboriginal peoples in Winnipeg have to members of their own Aboriginal group? Overall, Métis feel a closer connection to other Métis in Winnipeg, than do First Nations peoples to other members of their First Nation in the city. Seven in ten (69%) Métis feel either a very or fairly close connection to other Métis in Winnipeg, and are among the *most* likely of Métis in any UAPS city to feel such a connection. By comparison, about half (47%) of First Nations peoples feel a close connection to other members of their First Nation in Winnipeg, and are among the *least* likely to feel such a connection.

Connection to Aboriginal group, by identity group

How close a connection do you feel [to members of your own Aboriginal group]?



Note: Percentages do not add up to 100% due to those who said they don't know, or chose not to answer this question.

First Nations peoples are slightly more likely to feel a close connection to members of *other* First Nations in Winnipeg (54% very or fairly close) than to members of their own First Nation (47%), which likely illustrates the great diversity of the First Nations population, and the challenges in finding and connecting with members of one's own specific First Nation. First Nations peoples living in the largest urban centres (Toronto, Vancouver and Montreal) are the most likely among all UAPS participants to report a close connection to members of *other* First Nations.

CONNECTION TO OTHER ABORIGINAL PEOPLE IN THE CITY. How strong a connection do First Nations peoples and Métis feel to members of *other* Aboriginal groups in Winnipeg? Métis (45%) and First Nations peoples (48%) are similarly likely to feel connected to other Aboriginal peoples in the city. First Nations peoples in Winnipeg are among the most likely of all *UAPS* participants (along with residents of Saskatoon) to feel a sense of connection to other Aboriginal peoples (i.e., Métis and Inuit), which is likely a reflection of being the minority Aboriginal group by comparison to Métis in the city.

Friendships in the city

Aboriginal peoples in Winnipeg are equally likely to have close Aboriginal and non-Aboriginal friends.

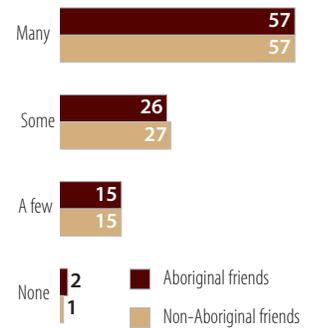
Beyond their sense of connection to members of their own or other Aboriginal groups, the *UAPS* survey asked First Nations peoples, Métis and Inuit living in Winnipeg about the extent of their Aboriginal and non-Aboriginal friendships.

FRIENDSHIPS WITH ABORIGINAL PEOPLE. Overall, eight in ten Aboriginal peoples in Winnipeg say they have many (57%) or some (26%) close friends in the city who are Aboriginal, and this is similar for First Nations and Métis. Aboriginal peoples in Winnipeg are among the most likely of all *UAPS* participants to say they have close Aboriginal friends (together with residents of Regina and Saskatoon).

FRIENDSHIPS WITH NON-ABORIGINAL PEOPLE. Just as *UAPS* participants in Winnipeg have close Aboriginal friends in the city, equal proportions have some or many close non-Aboriginal friends where they live. Over eight in ten say they have many (57%) or some (27%) close friends who are non-Aboriginal, although this is more common among Métis (89%) than among First Nations peoples (75%). Once again, Aboriginal peoples in Winnipeg are among the most likely of all *UAPS* participants to say they have close non-Aboriginal friends (together with residents of Vancouver).

Aboriginal and non-Aboriginal friends

Do you have many, some, a few, or no close friends in Winnipeg who are Aboriginal/non-Aboriginal?



3.0 Experiences with Non- Aboriginal People

The Royal Commission on Aboriginal Peoples 1996 report devoted a chapter, *Urban Perspectives*, to the experiences of Aboriginal peoples living in urban centres. The chapter begins with cultural identity and then proceeds to a section on racism. The segue is intentional, as the consequences of racism and discrimination on identity can be profound – generations of Aboriginal people have struggled to assert their identity amidst a pervasive sense that they are perceived negatively by the non-Aboriginal population at large.

Most *UAPS* participants (across all cities) feel discrimination of Aboriginal people is a pervasive problem, and that stereotypical attitudes are frequently expressed through negative behaviours, such as insults and unfair treatment, that the majority have personally experienced – and this is similarly true for Aboriginal peoples in Winnipeg.

This chapter also explores encounters and experiences with non-Aboriginal services in the city such as schools, banks, the health care system, and government programs such as social assistance programs and employment and training programs.

Key findings

- **In Winnipeg, non-Aboriginal people are widely believed to have generally negative impressions of Aboriginal peoples, which is consistent with the view in other *UAPS* cities.** There is a very strong perception among Aboriginal peoples in Winnipeg that non-Aboriginal people hold a wide range of negative and distorting stereotypes about them, the most common being about substance abuse. There is some sense that non-Aboriginal people's impressions of Aboriginal peoples may be changing for the better, although the minority in Winnipeg who see deteriorating attitudes is larger than in most other *UAPS* cities (except Regina and Saskatoon).
- **Almost all Aboriginal peoples in Winnipeg agree that others behave in an unfair or negative way towards Aboriginal people.** A majority say they have personally been teased or insulted because of their Aboriginal background, on par with the experiences of Aboriginal peoples in other *UAPS* cities. At the same time, Aboriginal peoples in Winnipeg are more likely than not to feel accepted by non-Aboriginal people, although this is more widespread among Métis.
- **Aboriginal peoples in Winnipeg report a substantial amount of contact with non-Aboriginal services, particularly banks and the health care system.** Experience with several services, including non-Aboriginal employment and training services, social assistance programs, social housing programs and the child welfare system, is higher among First Nations peoples than Métis. Users of the services are generally positive about their experiences, with the exception of social assistance programs (where experiences have been mixed) and the child welfare system (where, as in other cities, negative experiences outweigh positive ones).

3.1 How Aboriginal peoples feel they are perceived by non-Aboriginal people

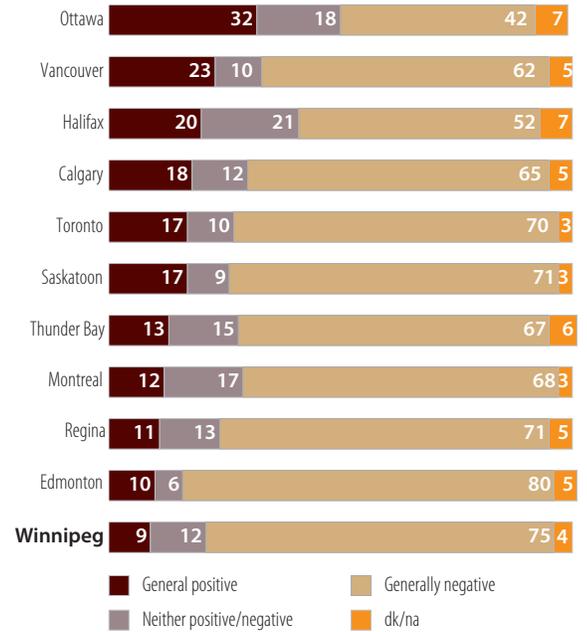
Aboriginal peoples in Winnipeg believe that they are seen in a negative light by non-Aboriginal people.

The large majority of Aboriginal peoples in Winnipeg believe that non-Aboriginal people view them negatively, consistent with perceptions held in other UAPS cities.

Three in four (75%) UAPS participants in Winnipeg believe non-Aboriginal people’s impression of Aboriginal people is generally negative. Just one in ten (9%) Aboriginal peoples in Winnipeg think non-Aboriginal people’s impressions are generally positive, while 12 percent think they are neither positive nor negative. Métis and First Nations peoples are equally likely to believe non-Aboriginal residents of the city take a negative view of Aboriginal peoples.

Perceptions of non-Aboriginal people’s impressions of Aboriginal people

Do you think non-Aboriginal people’s impression of Aboriginal people is generally positive or negative?



Common stereotypes of Aboriginal people, in the words of Aboriginal peoples in Winnipeg:

*That we are drunken Indians.
That we are lazy and the women are easy. That we are all on welfare and will amount to nothing
They think that our status card gives us everything for free.
They think that when we drink, that we instantly become violent.
That Aboriginals are heavy drinkers, lazy, don't want to work and don't want to look after their children.
Alcoholics. Bums. Unemployed. Uneducated. Drug addicts. Thieves. Welfare scammers. Lazy. They are all the same. Steal cars. Sniffers.
They do not work. Won't pay taxes. Have all kinds of benefits. Most are on welfare. Involved in gangs and crimes.
They see one Aboriginal person and judge everybody on that one person.
All Aboriginal people are dirty, unclean with poor hygiene, unwashed.
They think it's easy for Aboriginal people to get money from the government. They don't understand Aboriginal problems or history.
People think we [are] all the same as the people that live on the street.
Assume that Aboriginals [are] all impoverished, don't want to help themselves, drunk, take advantage of government services.*

Perceptions of non-Aboriginal stereotypes of Aboriginal people

Aboriginal peoples in Winnipeg believe that non-Aboriginal people hold a wide range of negative and distorting stereotypes of Aboriginal people, with addiction problems dominating the list.

Overwhelmingly, Inuit, Métis and First Nations peoples in Winnipeg believe non-Aboriginal people hold a wide range of stereotypes of Aboriginal people, and that these most commonly relate to addiction problems (alcohol and drug abuse). Perceptions among Aboriginal peoples in Winnipeg about these stereotypes is similar to that expressed by urban Aboriginal peoples in general. Some of the stereotypes they believe non-Aboriginal people hold are presented in participants' own words in the sidebar on this page.

Specifically, when asked (unprompted, without response options offered), what they believe are the most common stereotypes that non-Aboriginal peoples hold about Aboriginal people, four main stereotypes emerged:

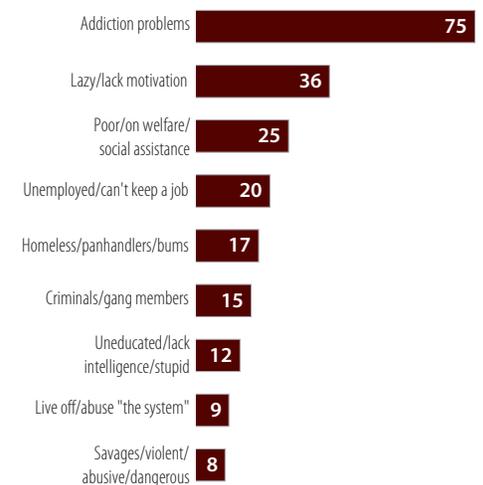
- **Addiction problems.** This is, by far, the stereotype most frequently mentioned by UAPS participants in Winnipeg: three in four (75%) believe non-Aboriginal people associate them with drug and alcohol abuse. This view is equally held by Métis and First Nations peoples in Winnipeg.
- **Lazy and lack motivation.** About a third of Aboriginal peoples in Winnipeg (36%) believe non-Aboriginal people assume they are lazy and unwilling to work hard to get what they want and need.
- **Poor and on welfare.** One-quarter (25%) of Aboriginal peoples in Winnipeg believe non-Aboriginal people think Aboriginal people are always poor and on welfare.
- **Unemployed.** One in five (20%) Aboriginal peoples in Winnipeg believe a common stereotype of Aboriginal people is that they are perennially unemployed and unable to keep a job, and as a result do not contribute to society.

Smaller proportions of UAPS participants in Winnipeg (17% or fewer) believe non-Aboriginal people hold several other common stereotypes of Aboriginal people, including that Aboriginal people are homeless or panhandlers, engage in criminal activity, lack intelligence and/or education, or take advantage of government assistance.

Common stereotypes of Aboriginal people

What do you believe are the most common stereotypes that non-Aboriginal people hold about Aboriginal people, if any?

Top mentions



Do Aboriginal peoples believe non-Aboriginal impressions are changing?

There is some sense in Winnipeg that non-Aboriginal people's impressions of Aboriginal people may be changing for the better, although the minority who see deteriorating attitudes is larger than in most other UAPS cities.

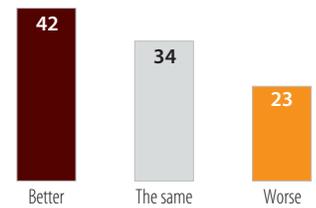
Aboriginal peoples in Winnipeg are divided as to whether non-Aboriginal people's impression of Aboriginal people has improved or stayed the same in recent years. Nonetheless, Aboriginal peoples in Winnipeg are among the most pessimistic that impressions have gotten worse, compared to those in other UAPS cities.

When asked about the change in non-Aboriginal people's impression of Aboriginal people over the past few years, four in ten (42%) Aboriginal peoples in Winnipeg think impressions have gotten better, and one-third (34%) think they have stayed the same. The view that non-Aboriginal impressions of Aboriginal people have gotten worse, although held by a minority in Winnipeg (23%), is among the most widespread of any city (similar to Regina and Saskatoon); by comparison, optimism that attitudes are improving is strongest in Vancouver (53%) and Toronto (48%).

In Winnipeg, First Nations people are more likely than Métis to believe that perceptions have not changed, and less likely to feel they have either improved or worsened.

Change in impressions

Over the past few years, do you think that non-Aboriginal people's impression of Aboriginal people has gotten better, or worse or stayed the same?



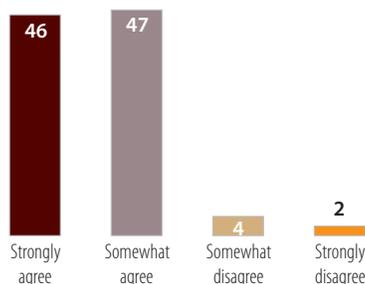
3.2 Experiences of discrimination

Group and personal experiences

Nine in ten Aboriginal peoples in Winnipeg agree that others behave in an unfair or negative way toward Aboriginal people as whole. Two-thirds report that they personally have been teased or insulted because of their Aboriginal background.

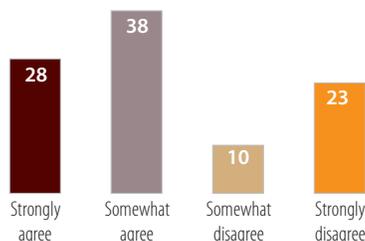
Negative behaviour

"I think others behave in an unfair/negative way toward Aboriginal people."



Unfair treatment

"I have been teased or insulted because of my Aboriginal background."



Not only do Aboriginal peoples in Winnipeg feel that they are viewed negatively by their non-Aboriginal neighbours, but they also report widespread experience (personally and as a group) with negative or unfair treatment because of who they are. Still, despite these experiences, they are more likely than not to feel accepted by non-Aboriginal people.

NEGATIVE AND UNFAIR BEHAVIOUR TOWARD ABORIGINAL PEOPLES IN GENERAL. Almost all Aboriginal peoples in Winnipeg agree with the statement "I think others behave in an unfair/negative way toward Aboriginal people." Nine in ten either strongly (46%) or somewhat (47%) agree with this statement, while only six percent disagree. This perception is shared by both Métis and First Nations peoples in Winnipeg, and is equally strong in Winnipeg as in most other *UAPS* cities.

PERSONAL EXPERIENCE WITH INSULTS AND TEASING BY NON-ABORIGINAL PEOPLES. Most Aboriginal peoples in Winnipeg also say they have personally experienced insulting treatment because of who they are. When posed with the statement "I have been teased or insulted because of my Aboriginal background," two in three strongly (28%) or somewhat (38%) agree, compared to one in three who somewhat (10%) or strongly (23%) disagree.

The reported experiences of Aboriginal peoples in Winnipeg generally mirror those of Aboriginal peoples in the other *UAPS* cities. Moreover, Métis and First Nations peoples in Winnipeg are equally likely to report having been insulted because of who they are.

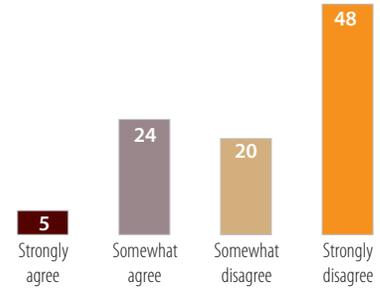
Sense of acceptance

A majority of Aboriginal peoples in Winnipeg feel accepted by non-Aboriginal people, although this is more true for Métis than First Nations people in the city.

Despite widespread personal experience with prejudice, Aboriginal peoples in Winnipeg are more likely than not to feel accepted by non-Aboriginal people.

Seven in ten (68%) *UAPS* participants in Winnipeg strongly (48%) or somewhat (20%) *disagree* with the statement “I don’t feel accepted by non-Aboriginal people.” By comparison, a minority of three in ten strongly (5%) or somewhat (24%) agree that they do not feel accepted. The sense of acceptance by non-Aboriginal peoples is more widespread among Métis than First Nations people; in turn (due to the larger relative population of Métis in Winnipeg), the sense of acceptance felt by Aboriginal peoples in Winnipeg overall is higher than in most other *UAPS* cities except Vancouver.

Sense of acceptance by non-Aboriginal people
“I don’t feel accepted by non-Aboriginal people.”



Impact of experiences with non-Aboriginal people

For the most part, Aboriginal peoples in Winnipeg feel their experiences with non-Aboriginal people have shaped their lives and identities in positive ways. Métis are more likely than others to say such experiences had no impact on them.

For the most part, Aboriginal peoples in Winnipeg indicate that their experiences with non-Aboriginal people have, ultimately, compelled them to become stronger, better individuals.

When asked in what ways, if any, their experience with non-Aboriginal people has shaped their life and who they are today (unprompted, without response options offered), Aboriginal peoples in Winnipeg are most likely to frame the impact in a positive light. Summarized, their responses fall into the following four main categories:

- **Greater motivation.** A greater sense of motivation and desire to achieve (26% of mentions) is the top way in which Aboriginal peoples in Winnipeg feel their experiences with non-Aboriginal people have had an impact. They express this greater sense of motivation in multiple ways, including the belief that their experiences with non-Aboriginal people made them put more emphasis on their education, drove them to work harder, made them more ambitious, gave them needed encouragement and support, and made them want to disprove Aboriginal stereotypes.
- **Mentoring and a sense of direction.** Two in ten (19%) Aboriginal people in Winnipeg report that a non-Aboriginal teacher, professor or other individual gave them guidance about “how to stay out of trouble,” pursue a career, and mentored them at a critical point in their life.
- **More tolerant and accepting.** A smaller group (14%) of Aboriginal peoples in Winnipeg believe they developed more tolerance and acceptance of other people through their experiences with non-Aboriginal people. Specifically, they feel these experiences gave them a perspective on other cultures, made them more tolerant and understanding, and less prejudiced and judgmental.
- **Greater sense of Aboriginal self.** One in ten (10%) Aboriginal peoples in Winnipeg feel they have gained a greater sense of themselves as an Aboriginal person through their experiences with non-Aboriginal people. These experiences either gave them a perspective on their own Aboriginal culture, reinforced their pride in being Aboriginal, or made them appreciate and want to learn more about Aboriginal peoples generally.

One in ten (11%) Aboriginal peoples in Winnipeg also cite ways in which their experiences with non-Aboriginal peoples have had a *negative* impact on their lives, and this is more common among First Nations peoples than Métis. These individuals cite such negative experiences as exposure to/becoming more aware of racism and discrimination, feeling distrustful or angry, and losing their connection to their Aboriginal identity and language.

A total of three in ten Aboriginal peoples in Winnipeg either say their experiences with non-Aboriginal people have had no impact at all on them (19%), or are unable or unwilling to answer the question (9%). The view that such experiences had no impact is more widespread among Métis than among First Nations peoples, and as a result, is more common in Winnipeg than in the other UAPS cities.

3.3 Experiences with non-Aboriginal services and organizations

Extent of contact with specific services

Aboriginal peoples in Winnipeg report a substantial amount of contact with non-Aboriginal banks and with the health care system, but much less contact with other services offered. They are among the least likely of UAPS participants to report recent use of social assistance programs.

As a final dimension to better understanding urban Aboriginal peoples' perceptions of and experiences with non-Aboriginal people, the UAPS asked participants about their experiences with non-Aboriginal services and organizations. Specifically, the survey explored how much contact they have with these services and organizations, and the nature of their experience.

To what extent do Aboriginal peoples in Winnipeg have contact with non-Aboriginal services or organizations? Of the seven non-Aboriginal service types included in the survey, the **health care system** (87%), and **banks or credit unions** (85%) have been the most widely used within the past year.

There is a substantial gap between these two non-Aboriginal services and others in degree of contact reported. Minorities report using **elementary and secondary schools** as a parent (30%), non-Aboriginal **employment and training services** (26%), and non-Aboriginal **social assistance programs** (18%) within the past year.

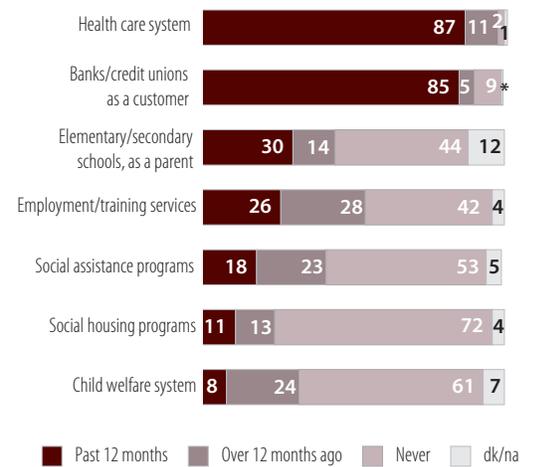
Aboriginal peoples in Winnipeg are least likely to report recent experience with the **child welfare system** and **social housing programs**. Very small proportions report using social housing programs (11%) or the child welfare system (8%) within the past year; in both cases, majorities have never used them (72% and 61%, respectively).

Reported contact with banks or credit unions is higher among Métis in Winnipeg, while contact with non-Aboriginal employment and training services, social assistance programs, social housing programs and the child welfare system is more widespread among First Nations peoples.

The UAPS found some variation in contact with these non-Aboriginal services across the 11 cities, perhaps due to the specific needs of the community and/or the varying availability of *Aboriginal* services in these areas. Compared to those in other cities, urban Aboriginal peoples in Winnipeg are among the least likely to have recently used social assistance programs.

Contact with non-Aboriginal services and organizations

Have you made use of or been in contact with the following non-Aboriginal services in Winnipeg in the past 12 months, over 12 months ago or never?



* Less than one percent

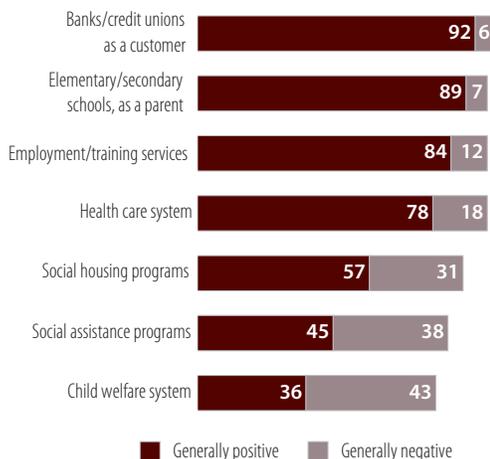
Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

Assessing experiences with non-Aboriginal services

Positive experiences far outweigh negative ones among those who have been in contact with non-Aboriginal banking, education, employment, health care and social housing services in Winnipeg. Opinion is more divided in the case of social assistance programs and the child welfare system.

Experience with non-Aboriginal services*

Was your experience with this service generally positive or generally negative?



*Subsample: Those who have used the services

Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

Positive experiences with non-Aboriginal services in Winnipeg generally outweigh negative ones, with the exception of experiences with government-funded social assistance programs and the child welfare system.

Aboriginal peoples in Winnipeg who have ever used or made contact with these non-Aboriginal services¹³ were asked if the experience was generally positive or generally negative. They are most likely to report positive experiences with banks and credit unions (92%), elementary or secondary schools, as a parent (89%), employment and training services (84%), and the health care system (78%). In each of these cases, relatively few (ranging between 6% and 18%) say they have had a negative experience. Positive experiences are also the case for slightly fewer, but still a majority, of those who have accessed social housing programs (57%).

Experiences with social assistance programs and the child welfare system have been more mixed. Among Aboriginal peoples in Winnipeg who have had experience with social assistance programs, almost half (45%) report positive experiences, yet a substantial minority (38%) report negative experiences, more so than in any city except Vancouver and Calgary. Consistent with other UAPS cities, negative experiences with the child welfare system (43%) outweigh positive experiences (36%).

13 In most cases, the sample size of those who have used or accessed the service is too small to compare perceptions for First Nations peoples and Métis in Winnipeg.

NEGATIVE EXPERIENCES. Aboriginal peoples who have had negative experiences with non-Aboriginal services were asked to describe the experience (unprompted, in their own words). Concerns stem primarily from problems with the process involved in getting the service and the way they feel they were treated, as opposed to the availability of resources. Some of these experiences are presented in the sidebar on this page.

One-third (37%) had problems with process, particularly long waiting lists or wait periods, but also expensive fees, complicated paperwork, or missing documents. This is a more common concern in Winnipeg than in other UAPS cities.

Another common concern is being treated poorly. One-third (33%) of Aboriginal people in Winnipeg say their experience was negative because of racism or discrimination; they were treated unfairly or disrespectfully; or they encountered staff that were judgmental, mean or rude, or lacked empathy, or didn't understand their needs or culture. Notably, residents of Winnipeg and Saskatchewan are least likely to express this type of concern.

About one in four (26%) question the effectiveness of the service, saying it was not supportive, unhelpful and didn't actually achieve its goal. Ten percent have concerns that the services lack resources, such as qualified staff or funding, and therefore provide poor or disorganized service.

What Aboriginal peoples in Winnipeg say about their negative experiences with non-Aboriginal services:

Social assistance workers treat the Aboriginal applicants as if we were stupid, lazy and ignorant. They are so disrespectful and condescending toward us.

I've been on housing to help me find housing and they're not helping. I've been on a waiting list since 2004.

Too many questions, too many hoops to jump through.

They label children, and that is how they interact with them. They have labelled my child.

They change workers too often. They don't follow through with their cases.

First bank account... they closed the account because I hadn't used it in a month. Asked if status or non-status to even open an account.

Social services lost my papers. They are not willing to accept new receipts.

It always felt like I had no privacy with them; too many check-ups and questions.

4.0 Experiences with Aboriginal Services and Organizations

As part of understanding urban Aboriginal peoples' experiences in Canadian cities today, the *UAPS* explored study participants' perceptions of and interactions with Aboriginal services and organizations. Growing out of the friendship centre movement, a large network of institutions has emerged within urban Aboriginal communities that provide a range of services such as, but not limited to, education, training, employment, economic development, child care, health, housing, cultural support and corrections. Of note, over the last two decades in particular, urban Aboriginal organizations are assuming key roles in the delivery of health services. Many aspects of urban Aboriginal life are mediated through a vast array of Aboriginal cultural, artistic, heritage, educational, economic, community development and political institutions.

There is widespread reliance on Aboriginal services and organizations, although more so among First Nations peoples than Métis, which can be attributed at least in part to the socio-economic conditions of the two groups (described previously in this report). *UAPS* participants in this city are also clearly convinced of the importance of these services to the well-being of their community.

Key findings

- **Half of Aboriginal peoples in Winnipeg use and rely at least occasionally on Aboriginal services and organizations in the city, similar to the proportion in other *UAPS* cities.** Reported use is much higher among First Nations peoples in Winnipeg; a substantial minority of four in ten Métis say they *never* use these organizations, primarily because they don't feel they need them. Those who have used Aboriginal services and organizations in Winnipeg consider employment centres and friendship centres of greatest value.
- **Regardless of how much interaction they have with non-Aboriginal services, there is broad agreement among Aboriginal peoples in Winnipeg that it is very important to also have *Aboriginal services*.** Nonetheless, they are less convinced than other urban Aboriginal peoples of the importance of Aboriginal primary/secondary schools and child care services. Métis are also less convinced of the value of Aboriginal universities and colleges.

4.1 Use of Aboriginal services and organizations

Frequency of use of Aboriginal services and organizations

Five in ten Aboriginal peoples in Winnipeg use Aboriginal services and organizations in the city at least occasionally, although this is more common among First Nations peoples.

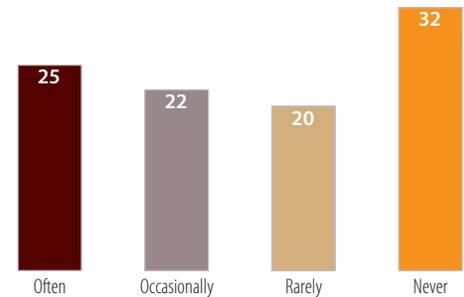
Many Aboriginal services and organizations promote culture and identity for urban Aboriginal peoples through the types of services, the events they sponsor and simply through their existence as Aboriginal organizations in Winnipeg. The UAPS asked participants how often, and why, they use these services and organizations, and which they find most useful.

Half of Aboriginal peoples often (25%) or occasionally (22%) use or rely on Aboriginal services or organizations in Winnipeg, while the other half do so either rarely (20%) or never (32%). Frequent use is much more common among First Nations peoples in Winnipeg (33% often) than among Métis (21%); Métis, in turn, are more likely to say they never use Aboriginal services (42% vs. 13% among First Nations peoples).

Across cities, use (often or occasional) is most common among Aboriginal peoples in Toronto (69%) and Vancouver (68%); Aboriginal peoples in Winnipeg are the most likely of all UAPS participants to say they never use such services.

What else explains the use of Aboriginal services and organizations in cities? The sample size for Winnipeg alone (252 survey participants) is too small to allow for a detailed analysis by socio-demographic factors. However, the national UAPS data (across all 11 cities) indicate that use varies by age and income, but not by length of time in the city. Frequent use of Aboriginal services and organizations is more common among Aboriginal peoples 45 years and older, and the less affluent (use of these services and organizations steadily declines as household income increases). However, use of Aboriginal services is similar among those new to their city (i.e., those who arrived in their city within the last 2 years) and long-time residents (i.e., those who arrived in their city 20 or more years ago).

Use of Aboriginal services or organizations
How often do you use or rely on Aboriginal services or organizations in Toronto?



Why urban Aboriginal peoples in Winnipeg use and rely on Aboriginal services and organizations

Aboriginal services have different connections to help Aboriginals.

[At] most Aboriginal organizations, the staff and the atmosphere are warm, open and welcoming, and accepting of myself and others.

I utilize the services when in need. I know that they are always there with an open door policy.

[I use them] to rediscover my culture, character as a native man.

[I use them] because they have really good resources for me and my son.

I use medical specialists' services, which are not available in reserve's surrounding towns.

[I use them] because I feel prouder to use Aboriginal services than non-Aboriginal services.

I get information that I could not get otherwise.

I feel more comfortable using Aboriginal services.

[I use them] for the following reasons: access to programs, sponsorships, summer jobs.

[I use them for] my business needs: for example, selling Aboriginal crafts and jewellery.

Reasons for use

Aboriginal services and organizations in Winnipeg are used primarily for specific services and, to a lesser extent, for their sense of community and belonging.

Beyond asking Aboriginal peoples in Winnipeg how often they use and rely on Aboriginal services and organizations, the *UAPS* also explored why some use these services more regularly than others (unprompted, without response options offered).

WHY THEY USE. Aboriginal peoples in Winnipeg who are regular users¹⁴ of the city's Aboriginal services and organizations say they are motivated by the specific services offered and/or by the positive environments they find. These findings are largely consistent with the main reasons for use mentioned in other *UAPS* cities. Some of these reasons are illustrated in verbatim comments in the sidebar on this page.

- **Specific resources.** Four in ten (42%) regular users of Aboriginal services and organizations are motivated by a desire/need for specific resources. Programs and social services, education and employment services, and health supports are the most typical resources they describe using.
- **Positive environment.** One in four (26%) users of Aboriginal services and organizations say they are drawn by the presence of positive environments, whether it be the supportive community personal relationships, and/or the connection to Aboriginal culture, sharing circles and Elders that they offer. Compared to those in other *UAPS* cities, those living in Winnipeg are less likely (along with those in Thunder Bay) to cite the positive environment as a reason for using Aboriginal services and organizations.
- **Employee/volunteer.** One in four (23%) *UAPS* participants in Winnipeg are connected to Aboriginal services and organizations because they are either employed by them, or volunteer their time and services. This is more common among Métis than First Nations peoples in Winnipeg.

¹⁴ Those who report using services often or occasionally (47% of *UAPS* participants in Winnipeg overall).

WHY THEY DON'T USE. Those who rarely or never use Aboriginal services and organizations (52% of UAPS participants in Winnipeg overall) are much more likely to indicate they have no need for these services (39%) than to say that they are unaware of what services and organizations are available in their city (15%), the services aren't helpful (9%), or that they can't access or don't qualify for these services (2%). One-quarter (27%) are unable or unwilling to answer the question, more than in any other UAPS city except Calgary, which may also reflect a lack of a perceived need to consider such services. Some of the reasons why Aboriginal services are not used more often are illustrated in verbatim comments in the sidebar on this page.

Most useful Aboriginal services and organizations

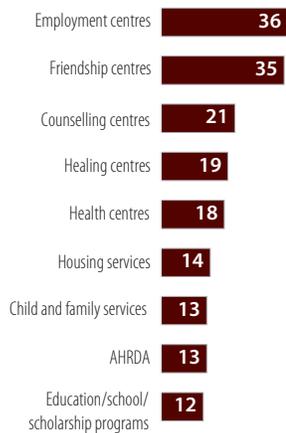
Aboriginal peoples in Winnipeg identify Aboriginal employment centres and friendship centres as most useful to them.

Aboriginal peoples who have used Aboriginal services and organizations in Winnipeg have found a wide range of these to be useful, but first and foremost value employment centres (36%) and friendship centres (35%). Close to two in ten each have received useful services from counselling centres (21%), healing centres (19%) and/or health centres (18%).

Most useful Aboriginal services and organizations*

What kinds of Aboriginal services or organizations have you found to be particularly useful?

Top mentions



*Subsample: Those who have used Aboriginal services in their city.

Several other Aboriginal services and organizations are mentioned as particularly useful by close to one in ten UAPS participants, including housing services, child and family services, AHRDAs (Aboriginal Human Resource Development Agreement holders), education-related associations, youth centres and legal services.

In Winnipeg, Métis are more likely than First Nations peoples to say they value friendship centres. Health centres are more frequently identified as valuable by First Nations peoples.

Why urban Aboriginal peoples in Winnipeg do not use or rely on Aboriginal services and organizations

I've been in business for a while and don't need help now.

I feel they don't apply to me.

I have not required any of their services.

I still don't have too much information on what is available and where these services are located in Winnipeg.

I feel that there are many people who need them more than I do.

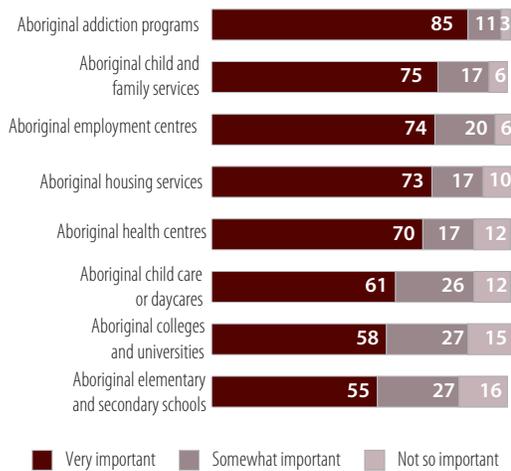
4.2 Importance of Aboriginal services in addition to non-Aboriginal services

Majorities of Aboriginal peoples in Winnipeg believe it is very important to also have Aboriginal services, although compared to those living in other UAPS cities, they are less convinced of the need for Aboriginal schools and child care.

There is a strong consensus among Aboriginal peoples in Winnipeg that it is important for Aboriginal services to exist in addition to non-Aboriginal ones.

Importance of Aboriginal services

How important do you think it is that the following Aboriginal services exist in addition to non-Aboriginal ones?



Note: Percentages don't add up to 100% due to those who said they don't know, or chose not to answer this question.

More than eight in ten each say it is very important to have Aboriginal addiction programs (85%) and child and family services (85%), and between seven and eight in ten say the same of Aboriginal child and family services (75%), Aboriginal employment centres (74%), Aboriginal housing services (73%) and Aboriginal health centres (70%). Six in ten or fewer each say it is very important to have Aboriginal child care or daycares (61%), Aboriginal colleges and universities (58%), and Aboriginal elementary and secondary schools (55%). In all cases, most of the remaining participants say having Aboriginal services is somewhat important, and 16 percent or fewer say these services are not so important.

Métis are more likely than First Nations peoples to place importance on having Aboriginal addiction programs, and child and family services. The perceived importance of Aboriginal colleges and universities is higher among First Nations peoples.

Aboriginal peoples in Winnipeg are less convinced than urban Aboriginal peoples in general of the importance of Aboriginal-specific schools (both primary/secondary and post-secondary) and child care services.

In general, how do Aboriginal peoples feel about the city they live in? Beyond the themes discussed so far in this report, the *UAPS* also explored how much participants like living in Winnipeg, their reasons for choosing their neighbourhood (and the extent to which they feel they have a choice), and how much they believe they can make Winnipeg a better place to live, along with their openness to other languages and cultures.

Most urban Aboriginal peoples (across all cities) like living in their cities, and while this is also true for Aboriginal peoples living in Winnipeg, they are among the least enthusiastic about life in the city. This appears to be, in part, a product of concerns about the threat from crime, which are more widespread here than in any other *UAPS* city.

Key findings

- **Métis, First Nations and Inuit like living in Winnipeg for the quality of life and the presence of family and friends.** A large majority say they like living in Winnipeg, but fewer say they like it *a lot* than in other cities. Almost half express concern about crime in Winnipeg, which ranks by far the highest on their list of “dislikes.”
- **At the same time, Aboriginal peoples in Winnipeg are confident – indeed, as confident as are their non-Aboriginal neighbours – that they can make a positive difference in their city.** However, the small minority who feel powerless is larger here than in other *UAPS* cities.
- **Proximity to family and friends, including those with whom they can share housing, is the most common reason for choosing a neighbourhood.** Aboriginal peoples in Winnipeg are as likely as those in other cities to feel they have a lot of choice as to where they live in the city.
- **Like Aboriginal peoples in other cities, Aboriginal peoples in Winnipeg are strongly accepting of other languages and cultures, and much more so than their non-Aboriginal neighbours.**

5.1 Satisfaction with city life

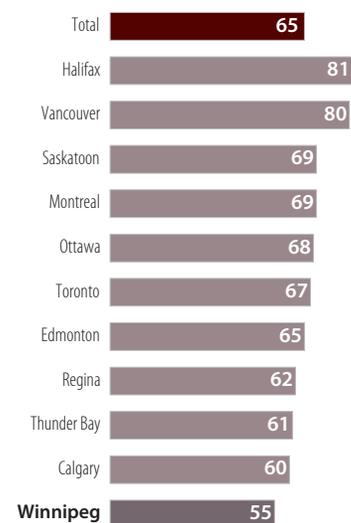
Most Aboriginal peoples in Winnipeg like living here because of the general quality of life, and the presence of family and friends. However, satisfaction is lower than in many other UAPS cities, and one factor appears to be concern about crime.

Like living in Winnipeg

How much do you like living in your city?

Would you say you like it or dislike it?

Like it a lot



Urban living can be difficult for many Aboriginal people. They typically face urban violence, poverty and health challenges on a greater scale than the population-at-large. However, there is another side to these urban communities, a side not often featured in popular discourse and media. Thousands of First Nations people, Métis and Inuit are establishing themselves, or continuing long histories of multi-generational residence, in Canadian cities, including Winnipeg.

The large majority of Aboriginal peoples like living in Winnipeg. When asked, more than half (55%) say they like living in their city a lot, while another one in three (33%) indicate they like it a little. Only one in ten dislike living in their city a little (8%) or a lot (4%). Satisfaction with living in Winnipeg is similar for Métis and First Nations peoples.

However, compared to those living in other UAPS cities, Aboriginal peoples in Winnipeg are among the least likely to like living in their city a lot; strong satisfaction is highest in Halifax (81% like it a lot) and Vancouver (80%).

What do UAPS participants like most and least about living in Winnipeg? General quality of life, and the presence of family and friends are among Winnipeg's most appreciated features, while crime is clearly what they like least about their city.

LIKE MOST. When asked what they like most about living in Winnipeg (unprompted, without response options offered), Aboriginal peoples are most likely to cite two main features:

- **Quality of life.** The most common reason Aboriginal peoples like living in Winnipeg is the quality of life it offers. A total of four in ten (40%) indicate this is what they most like about living in the city. This is primarily related to the variety and convenience of amenities that are available (30%), but also the quality of life associated with a good, family-oriented neighbourhood (7%).
- **Presence of family and friends.** The second most common feature Aboriginal peoples like about living in Winnipeg is the presence of family and friends (31%). This perspective is similar to those living in the other Prairie cities and Thunder Bay, and is much lower in the other UAPS cities by comparison. In Winnipeg, Métis place greater emphasis on the presence of family and friends than do First Nations peoples.

Smaller proportions of Aboriginal peoples in Winnipeg say they like the city life available to them (16%), the career and employment opportunities (13%), the education and training available to them (9%), and living in a friendly community (9%). Health care (6%), low cost of living (6%) and affordable housing (5%) are features that, while mentioned by minorities in Winnipeg, are in fact more common than average. Education and health care are more widely mentioned as likeable aspects of Winnipeg by First Nations peoples than by Métis.

Aboriginal peoples in Winnipeg are among the least likely to say they like living in their city for the social acceptance (4%), similar to other smaller urban centres, and in sharp contrast to the large urban centres of Montreal (34%), Toronto (33%) and Vancouver (19%). They are also much less likely than others to say they enjoy the city life in Winnipeg, in terms of entertainment, cultural and artistic events, and the faster pace of life.

LIKE LEAST. What do urban Aboriginal peoples like least about living in Winnipeg? Although they mention a broad range of concerns or issues, crime is by far the most common.

- **Crime.** Almost half (45%) of *UAPS* participants in Winnipeg mention issues related to crime, more so than in any other *UAPS* city. Most refer to violent crime and vandalism (41%), while relatively few mention gang violence (11%), particularly in comparison to some other cities such as Saskatoon (26%) and Regina (22%). A further one in ten (9%) mention a personal lack of safety and security.
- **Weather/climate.** The weather is the second most commonly disliked aspect of urban life in Winnipeg (mentioned by 21%), and this concern is more widespread here than in any city except among Inuit in Ottawa (22%). Métis are slightly more likely than First Nations peoples to emphasize the weather as a negative feature.
- **Urban pressures.** One in five (18%) dislike certain urban pressures, such as traffic and parking conditions, pollution, the higher cost of living, a sense of overcrowding and the noise. However, this is less of a concern for Aboriginal peoples in Winnipeg than those living in most other cities, particularly Toronto (55%), Calgary (48%), Vancouver (45%) and Montreal (45%), where it is by far the primary issue.

Smaller proportions of *UAPS* participants (6% or fewer each) mention other features they dislike about living in Winnipeg, including the presence of racism/discrimination, drugs and alcohol, poor influences on youth, poverty/homelessness, and poor housing conditions. Although mentioned by minorities in both cases, First Nations peoples in Winnipeg are more likely than Métis to express concerns about racism and discrimination.

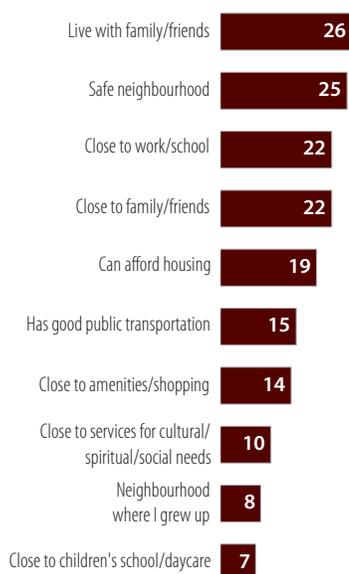
5.2 Choice of neighbourhood

Reasons for choice of neighbourhood

Living with, or close to, family and friends is the most common reason for Aboriginal peoples' choice of neighbourhoods in Winnipeg, although safety, and proximity to work or school are also important considerations. Moreover, they generally feel they have a choice in where they live.

Why do you live in your neighbourhood?

Why do you live in the neighbourhood you do?



UAPS participants in Winnipeg choose their neighbourhoods for a range of reasons, most typically for the opportunity to live close to family or friends, in a safe neighbourhood, and close to work and/or school.

When asked why they live in their neighbourhood (unprompted, without response options offered), Aboriginal peoples in Winnipeg are most likely to say it is because they live *with* (26%) or *close to* (22%) family and friends. Other important considerations include living in a safe environment for themselves and their families (25%), and proximity to work and/or school (22%). Slightly fewer say their choice of neighbourhood was influenced by the affordability of housing (19%), and proximity to good public transit (15%) and amenities (14%). While Aboriginal residents of Winnipeg are less likely than those in other UAPS cities to say they based their choice of neighbourhood on the affordability of housing, this is likely the reason for the higher than average proportion who say they have chosen to live with family or friends.

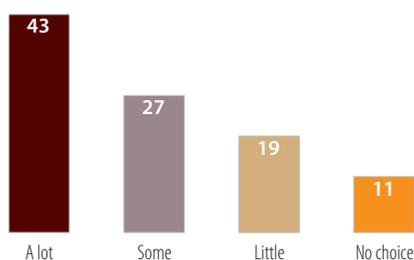
Ten percent or fewer each say they live where they do to be close to cultural and spiritual services, their child's school or daycare, and other Aboriginal peoples, and/or because it is the neighbourhood in which they grew up.

In Winnipeg, First Nations peoples are more likely than Métis to indicate their choice of neighbourhood is influenced by the affordability of housing, to be close to their child's school or daycare, or to be close to other Aboriginal peoples.

EXTENT OF CHOICE. To what extent do Aboriginal peoples in Winnipeg feel they have a choice about the neighbourhood they live in? When asked directly, seven in ten feel they have either a lot (43%) or some (27%) choice about where they live in their city, compared to three in ten who feel they have either a little (19%) or no choice at all (11%). These sentiments are similar to those expressed by urban Aboriginal peoples in general.

How much choice do you feel you have in where you live?

To what extent do you feel you have a choice about the neighbourhood you live in? Do you feel you have...?



5.3 Personal impact on city

Just under six in ten Aboriginal peoples in Winnipeg believe they can make the city a better place to live.

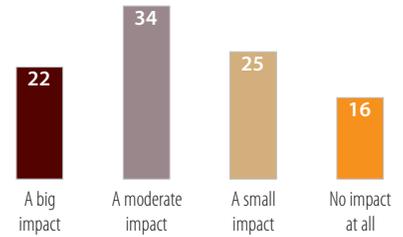
In addition to enjoying living in their city, many Aboriginal peoples in Winnipeg are confident that they can make the city a better place to live.

A majority of Aboriginal peoples in Winnipeg think people like themselves can have either a big (22%) or moderate (34%) impact in making the city a better place to live; four in ten believe that they can have only a small impact (25%) or no impact at all (16%) on their city.

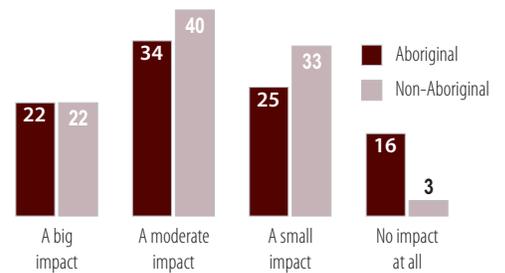
Aboriginal peoples in Winnipeg are as likely as urban Aboriginal participants in general to feel a strong sense of empowerment, although this proportion is not as high as in Vancouver and Toronto (35% and 37%, respectively, say they can have a big impact). However, while only a minority express the view that they can make no impact at all, it is higher than in any other UAPS city.

Aboriginal participants' belief in their ability to be positive agents of change in Winnipeg largely mirrors the belief non-Aboriginal people have in their own ability to affect change, including similar proportions who think they can have a big impact on Winnipeg (22% among both groups). Once again, however, the proportion who feel powerless to make a difference is considerably larger among Aboriginal peoples in the city (16% vs. 3% among non-Aboriginal people).

Making Winnipeg a better place to live
Overall, how much impact do you think people like you can have in making your city a better place to live?



Making Winnipeg a better place to live
Overall, how much impact do you think people like you can have in making your city a better place to live?



5.4 Attitudes toward multiculturalism

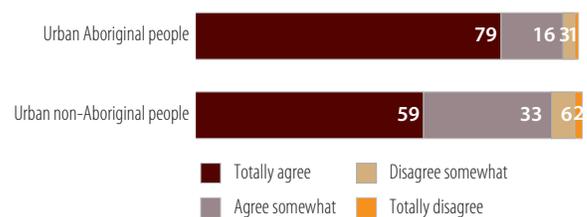
Like Aboriginal peoples in other cities, Aboriginal peoples in Winnipeg are strongly accepting of other languages and cultures, and much more so than non-Aboriginal people in Winnipeg.

Over nine in ten Aboriginal peoples in Winnipeg totally (79%) or somewhat (16%) agree that Canada is a country where there is room for a variety of languages and cultures. This view is largely shared by Aboriginal peoples living in other UAPS cities.

ABORIGINAL AND NON-ABORIGINAL PERSPECTIVES. Notably, Aboriginal peoples in Winnipeg express a greater tolerance for other languages and cultures in comparison with non-Aboriginal people. Using data from the UAPS survey of non-Aboriginal people, Aboriginal peoples in Winnipeg (79%) are much more likely than non-Aboriginal people in the city (59%) to totally agree that there is room for a variety of languages and cultures in Canada, a pattern that is consistent across cities.

There is room for a variety of languages and cultures in this country

Do you totally agree, agree somewhat, disagree somewhat or totally disagree with the following statement: "There is room for a variety of languages and cultures in this country."



6.0 Urban Aspirations

An important goal from the outset of the *UAPS* was to learn about urban Aboriginal peoples' aspirations. The *UAPS* Advisory Circle and research team sought to include questions in the *UAPS* that would consider urban Aboriginal peoples, so often described in terms of "need" or "lack," from a more positive vantage point, in order to learn what they most wanted for their life and those of future generations, and how they defined success.

Pursuing higher education proved to be the leading life aspiration of urban Aboriginal peoples. Not only did they see higher education as a path to a good job or career for their own generation, many said that they hope higher levels of education will be key to how future generations of Aboriginal people distinguish themselves from their ancestors. This is also true for Aboriginal peoples in Winnipeg, whose top life aspirations are largely consistent with those held by Aboriginal peoples living in other cities. However, Aboriginal peoples living in smaller urban centres (rather than Toronto, Vancouver and Montreal) also emphasize the importance of a good job and financial independence to their current and future well-being and success, and this is true for those living in Winnipeg as well.

Key findings

- **The top life aspiration for Aboriginal peoples in Winnipeg is a good job or career.** This is more important to them than to urban Aboriginal peoples in general. They also aspire to be well-educated, to successfully raise their families and to own their own homes.
- **For Aboriginal peoples in Winnipeg, the definition of success revolves around family and friends.** Compared to *UAPS* participants in larger cities, they place greater importance on financial independence and home ownership, and less value on having a strong connection to their Aboriginal identity and living in traditional ways.
- **Winnipeg's Aboriginal peoples are most likely to hope for a better education for their descendants.** They also hope to see their children and grandchildren financially secure, and living in world without racism and discrimination.

6.1 Life aspirations

The top life aspiration for Aboriginal peoples in Winnipeg is to have a good job or career; this is a more common goal than for urban Aboriginal peoples in general.

What do Aboriginal peoples in Winnipeg consider to be a good life? To explore what urban Aboriginal peoples aspire to for their futures, *UAPS* participants were asked (unprompted, without response options offered) what three things they most want to achieve in their lifetime.

The most commonly mentioned life aspiration among Aboriginal peoples in Winnipeg is to have a good job or career (32%), and this is more widespread than among urban Aboriginal peoples in general. Other important goals include completing their education (25%), raising or providing for a family (22%), and home ownership (22%). Slightly fewer mention living a long healthy life (18%), becoming financially independent or wealthy (14%), seeing their children/grandchildren going to school and succeeding in life (14%), being happy (13%), travelling (10%), and staying close to family and community (9%).

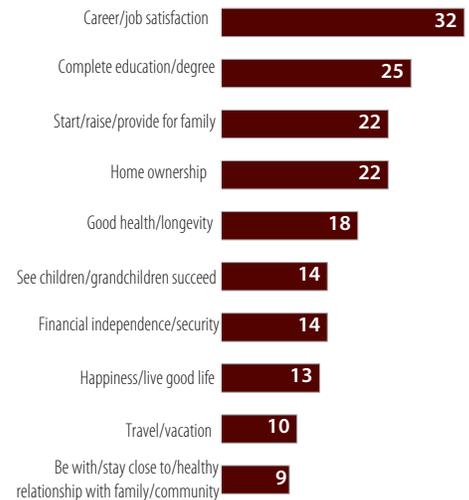
A wide range of other aspirations are mentioned by fewer than one in ten each, including owning a business, owning a vehicle, finding a life partner and retiring comfortably.

A successful career is the top life aspiration for both First Nations peoples and Métis in Winnipeg, although it is more likely to be mentioned by First Nations peoples, as is financial independence. Aspirations for a happy life and finding a life partner are more commonly expressed by Métis.

Life aspirations

What are three things that you most want to achieve in your lifetime?

Top mentions



6.2 Definitions of “success”

Aboriginal peoples in Winnipeg most associate success with family and friends. Compared to UAPS participants in larger cities, they place greater importance on financial independence and home ownership, and less on having a strong connection to their Aboriginal identity and living in traditional ways.

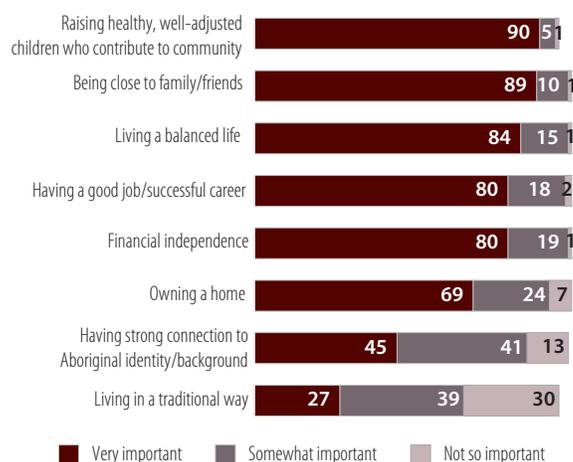
The UAPS asked urban Aboriginal peoples to rate the importance of eight factors to their idea of a successful life: financial independence; having a strong connection to their Aboriginal identity or background; owning a home; having a good job or a successful career; being close to family and friends; living a balanced life; living in a traditional way; and raising healthy, well-adjusted children who contribute to their community.

Aboriginal peoples in Winnipeg are most likely to consider family central to a successful life. Nine in ten each say it is *very important* to raise healthy, well-adjusted children who contribute to their community (90%), and to be close to family and friends (89%),

and to be close to family and friends (89%). Eight in ten each place the same degree of importance on having a balanced life (84%), a good job or a successful career (80%), and financial independence (80%). A majority also think it is very important to own a home (69%). For each of these elements, most of the remainder say they are somewhat important in defining a successful life, while no more than seven percent say they are not so important.

Definition of a successful life

People define a successful life in a many different ways. Please tell me if the following are very important, somewhat important or not so important to your idea of a successful life.



By comparison, Aboriginal peoples in Winnipeg have mixed opinions about the importance of having a strong connection to one’s Aboriginal identity or background and living in a traditional way. More than four in ten (45%) say a strong Aboriginal identity is very important to a successful life, while a similar proportion (41%) say it is somewhat important and 13 percent believe it is not so important. Similarly, opinions are divided as to whether it is very (27%), somewhat (39%) or not so (30%) important to live in a traditional way.

First Nations peoples and Métis in Winnipeg possess similar ‘universal’ notions of a successful life (i.e., family, a balanced lifestyle), but diverge significantly on the importance of a strong connection to their Aboriginal identity and living in a traditional way. First Nations peoples are much more likely than Métis to believe both of these are critical features of a successful life.

Aboriginal peoples in smaller urban centres, including Winnipeg, place greater relative importance on financial independence and owning a home than do those living in the largest urban centres (Vancouver, Toronto, Montreal). The importance of a strong connection to their Aboriginal identity and a traditional life is lower in Winnipeg than average, due primarily to their lower importance to Métis in the city.

6.3 Hopes for the future

Aboriginal peoples in Winnipeg are most likely to hope that future generations will be better educated, financially secure and live in a world free from discrimination.

When asked to think about the future and in what ways they hope their children's and grandchildren's lives (or the lives of the next generation) will be different from their own (unprompted, without providing response options), the most prominent hope is for education.

Aboriginal peoples in Winnipeg are most likely to hope that future generations learn the importance of education and finishing school (19%). They are also hopeful that their children and grandchildren will live in a society without racism and discrimination (14%), and will be financially secure (13%).

A wide range of other hopes for future generations are expressed, including that they be more aware of, involved in and connected to their Aboriginal cultural community (10%); make better decisions than they themselves have done (10%); enjoy a safe environment without crime, violence, or physical or emotional abuse (10%); and have better access to resources or opportunities (9%). Some of these hopes are presented in participants' own words in the sidebar on this page.

These aspirations are largely similar to those expressed by urban Aboriginal peoples in general. In Winnipeg, hopes that future generations experience a greater cultural connection and a stable, strong family life are more commonly expressed by First Nations peoples than by Métis.

The hopes of Aboriginal peoples in Winnipeg for future generations:

Hope they find the right way in life, continue their education and be good role models for their younger generation.

That they get better guidance, a better education, better knowledge and life skills. That they have a chance, from birth, to reach their full potential.

That our children be accepted and be a part of society, that they live in a society that looks beyond race.

I hope my daughter will be more aware and proud of her Aboriginal cultural background at an earlier age.

I hope they don't go through the same struggles I went through, that youth will have more family support, community support, that they are not alone, like I was.

I'm proud of what I achieved and my wish is that my son and grandsons achieve the goals they set for themselves. I want them to dream big and know they can achieve anything they dream of, with hard work.

I wish that future generations, including my grandchildren, will have strong cultural connections and ties to the land and the spirits of their ancestors, to reclaim and restore our people to their roots and to the land, and most of all to their ancient values and beliefs.

7.0 Special Theme: Métis

No picture of the Aboriginal population of Winnipeg would be complete without an understanding of the Métis population. Winnipeg is unique among the *UAPS* cities as the birthplace of the Métis Nation and home to the largest Métis community in Canada. There are more than 40,000 Métis in Winnipeg, according to the 2006 Census, accounting for the majority of the Aboriginal population in the city.

A total of 122 interviews were conducted with Métis in Winnipeg, with approximately equal numbers drawn from membership lists maintained by the Métis Nation and from self-identified Métis (not included on the lists). The final sample was weighted to accurately reflect the distribution of the Métis population in Winnipeg according to the 2006 Census by age, gender and education level. Therefore, while this is a modest sample size, it is sufficiently large and representative to explore the values, experiences, identities and aspirations of Métis in Winnipeg. Where relevant, comparisons have been made to Métis in other Prairie cities (Edmonton, Calgary, Regina and Saskatoon) that, with Winnipeg, are located within the Métis Nation homeland.

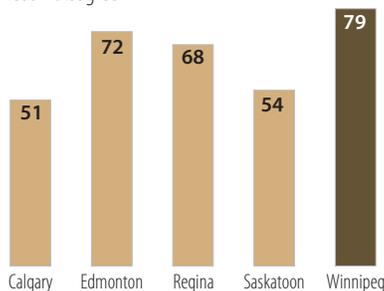
Overall, the results of the *UAPS* confirm that there is a well-established urban Métis community in Winnipeg, with many individuals who are comfortable in both Aboriginal and non-Aboriginal environments. The most interesting finding is that Métis in this city are less concerned about expressing and protecting their cultural identity than are those in other Prairie cities. This is perhaps due to a combination of related factors, including the size of the population, the longevity of their presence in the city and their sense of being accepted by the broader population.

THE URBAN CONTEXT. Métis have long-established roots in Winnipeg. A majority (56%) have lived there all of their lives; of the Prairie cities, only Regina has as large a proportion of Métis who were born and raised in the city (57%). Even among first generation Métis in Winnipeg (i.e., the 43% who were born and raised somewhere other than Winnipeg), most (66%) have lived in the city for 20 or more years, which is longer than those in the other Prairie cities.

Not surprisingly then, Winnipeg is “home” for the vast majority of first and second generation¹⁵ Métis in Winnipeg. At the same time, this group retains a moderately strong connection to their communities of origin (57% say they have a very or fairly close connection).

IDENTITY AND CULTURE. The research findings suggest that, for many Métis in Winnipeg, being Métis is inseparable from their identity, and overt expressions are not necessary to sustain and protect it.

Concern about cultural identity
“I am concerned about losing my cultural identity.”
Métis Disagree



Métis in Winnipeg take great pride in their Métis identity (71% are very proud), but it is interesting that strong pride is more commonly expressed by Métis in Regina (91%) and Calgary (88%). Métis in Winnipeg feel a greater sense of belonging to a non-Aboriginal community than to an Aboriginal community, an orientation that is more common than in any of the other Prairie cities. And while they know their Aboriginal ancestry moderately well (50% say they know it very or somewhat well), this is lower than the level of knowledge reported by Métis in the other Prairie cities (particularly Regina). Yet, their confidence in their ability to protect against the loss of their cultural identity is second to none (79% disagree that they are concerned about losing their cultural identity).

In part, this confidence may be due to a relatively strong sense of cultural vitality, with just over half (53%) of Métis who think that Aboriginal culture in Winnipeg has become stronger in recent years, higher than in any other Prairie city. It may also be due to the close connection that Métis have with other Métis in Winnipeg (69% report a very or somewhat close connection, higher than is reported by Métis in Edmonton, Calgary and Saskatoon).

¹⁵ Second generation residents are those born and raised in Winnipeg whose parents and/or grandparents are from somewhere else. Third generation residents (born and raised in Winnipeg whose parents/grandparents are also from Winnipeg) were not asked the question “Where is home for you?”

ABORIGINAL SERVICES AND ORGANIZATIONS. Among Métis in Winnipeg, there is a moderate degree of reliance on Aboriginal services and organizations. Four in ten (40%) say they use such services at least occasionally, the most useful being friendship centres and employment centres. However, an equal proportion say they never use these services (42%), and this group is larger than among Métis in other Prairie cities.

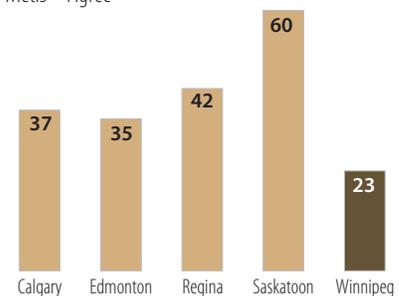
Nevertheless, there is a clear consensus that there should be Aboriginal services and organizations in addition to non-Aboriginal ones. Métis in Winnipeg consider it most important to have Aboriginal addiction programs (89% say these are *very important*), child and family services (81%), employment centres (74%), housing services (71%) and health centres (67%). The perceived need for Aboriginal daycares (59%), universities (52%), and elementary and secondary schools (51%) is less pronounced, but fewer than two in ten each would say it's not important to provide Aboriginal-centred versions of these services.

EXPERIENCES WITH NON-ABORIGINAL PEOPLE. Métis in Winnipeg recognize the negative perceptions and behaviours that Aboriginal peoples have experienced because of their identities, but are among the least likely of Métis in the Prairie cities to feel personally affected.

As is the case for urban Aboriginal peoples across the board, most Métis in Winnipeg believe that non-Aboriginal people have generally negative perceptions of Aboriginal people (77% vs. 7% who say non-Aboriginal perceptions are generally positive). And almost all Métis in Winnipeg (94%) agree that others behave in an unfair or negative way towards Aboriginal people, although the proportion who are most convinced of such negative behaviour (i.e., strongly agree) is higher in Saskatoon and Regina.

A majority (65%) of Métis in Winnipeg say they have been teased or insulted because of their Aboriginal background, and yet fewer strongly agree that they have experienced such unfair treatment (25%) than in the other Prairie cities (ranging from 36% to 43%). Moreover, relatively few Métis in Winnipeg say they don't feel accepted by non-Aboriginal people (23%), particularly by comparison to Métis in Saskatoon (60%).

Sense of acceptance by non-Aboriginal people
 "I don't feel accepted by non-Aboriginal people."
 Métis Agree



URBAN EXPERIENCES. Métis in Winnipeg are generally positive about the city, with a few reservations. The large majority (87%) say they like living in Winnipeg, although slightly fewer say they like it a lot (57%) than in the other Prairie cities. Quality of life, and the presence of family and friends are the most common reasons for liking Winnipeg; however, Métis in Winnipeg are less likely than those in other cities to mention features of city life such as recreation and entertainment, and cultural and artistic events. Crime is what Métis in Winnipeg like least about the city, with almost half (46%) who say this is a concern, higher than in any other Prairie city except Saskatoon. Finally, while a majority (54%) feel empowered to improve their city, the minority who say they cannot make an impact (19%) is higher than in the other Prairie cities.

URBAN ASPIRATIONS. The aspirations of Métis in Winnipeg centre around family, career, education and a home, with comparatively little emphasis on connecting to their Aboriginal identity and background, even in comparison to Métis in other cities.

A good job or career is the leading life aspiration for Métis in Winnipeg (cited by 28%), followed by raising a family, owning a home and higher education. The leading hallmarks of success are being close to family and friends (91% say it is *very important*), raising healthy children who become productive citizens (88%) and living a balanced life (84%). Only a minority consider it important to have a close connection to their Aboriginal identity (35%), a view that is less widespread than among Métis in any other Prairie city.

8.0 Non-Aboriginal Perspectives

For several years, Environics Research Group has been tracking the attitudes of non-Aboriginal Canadians toward the concerns of Aboriginal peoples through two ongoing syndicated Environics studies: *FOCUS CANADA*, a survey of 2,000 adult Canadians conducted continuously each quarter since 1976, and the *North of 60° and Remote Community Monitor*, a survey of residents in the three territories, Nunavik and Labrador, conducted annually since 1999. Over time, one evident trend in Canadians' attitudes is the growing awareness of an Aboriginal urban presence and a prioritizing of issues related to Aboriginal people in cities over others, such as the settling of native land claims.

As part of the *UAPS*, Environics surveyed a representative sample of non-Aboriginal Canadians to learn how they view Aboriginal people and what informs these views. The results of the non-Aboriginal survey are based on telephone interviews conducted from April 28 to May 15, 2009 with 250 non-Aboriginal people in each of the same 10 urban centres in which the main survey was conducted: Vancouver, Calgary, Edmonton, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal and Halifax (excluding Ottawa). In all, 2,501 non-Aboriginal urban Canadians ("NA urban Canadians") participated, providing a rich picture of how NA urban Canadians see Aboriginal people in cities today.

Topics explored in the survey include non-Aboriginal perceptions of Aboriginal people in Canada, their awareness of Aboriginal peoples and communities in their cities, their contact and interaction with Aboriginal people, their perspectives on how well institutions respond to the needs of Aboriginal people, their knowledge of salient Aboriginal issues (i.e., Indian residential schools, acceptance of differential systems of justice), and the importance of Aboriginal history and culture in the minds of NA urban Canadians.

8.1 Perceptions of Aboriginal peoples

Top-of-mind impression

Non-Aboriginal people in Winnipeg most commonly associate Aboriginal peoples with their history as the original inhabitants of Canada, but are also more likely than average to think of welfare and government assistance.

What are the top-of-mind impressions of Aboriginal peoples among non-Aboriginal people in Winnipeg? When asked (unprompted, without response options offered), non-Aboriginal people in Winnipeg express a variety of impressions of Aboriginal peoples, but are most likely to cite the following impressions:

- **First inhabitants.** "The first people" – individuals native to Canada who possess special status by virtue of their original inhabitancy of the country – is the most common impression of Aboriginal peoples among non-Aboriginal people in Winnipeg (18%).
- **Social assistance.** One in ten (11%) non-Aboriginal people in Winnipeg associate Aboriginal peoples with a reliance on social assistance, welfare or "handouts." This negative stereotype is more common in the Prairie cities than elsewhere.
- **First Nations/Métis/Inuit.** For another one in ten (8%) non-Aboriginal people in Winnipeg, what comes to mind is simply First Nations, Métis or Inuit, or other terms that are sometimes used to describe Aboriginal peoples, such as Indians or natives. (There is no indication whether these are positive, neutral or negative impressions.)
- **Culture and art.** Another small group (8%) of non-Aboriginal residents of Winnipeg associate Aboriginal peoples with cultural and artistic traditions.

- **Poverty.** The most top-of-mind impression for another one in ten (8%) non-Aboriginal Winnipeg residents is of poverty and poor living conditions among Aboriginal peoples.

Smaller proportions of non-Aboriginal people in Winnipeg associate Aboriginal peoples with abuse or mistreatment at the hands of Canadian citizens and governments (6%); family and friends (5%); lack of opportunities for success (5%); tax breaks, rights and special privileges (4%); alcoholism and substance abuse (4%); reserves (4%); some good, some bad (4%); and perceptions that they are lazy and make minimal contributions to society (4%). Seven percent say Aboriginal peoples are no different from other Canadians. A wide variety of other impressions are cited, but none by more than three percent of non-Aboriginal residents of Winnipeg. One in ten (11%) cannot say what first comes to mind when they think of Aboriginal peoples.

Are non-Aboriginal impressions changing in Winnipeg?

A majority of non-Aboriginal residents of Winnipeg say their impressions of Aboriginal people have not changed in the past few years. Worsening impressions, although they are held by a small minority, are more common in Winnipeg than average.

Non-Aboriginal Winnipeg residents are more likely to say their impressions of Aboriginal peoples are unchanged in recent years than to report their views have changed for better or worse.

Six in ten (59%) non-Aboriginal people in Winnipeg say their impressions of Aboriginal peoples have stayed the same over the past few years. Of the minority who report shifting impressions of Aboriginal peoples, similar proportions say their impressions have improved (23%) or worsened (18%). Although only a small minority, Winnipeg residents are among those more likely to report their impressions of Aboriginal peoples has recently worsened, similar to Thunder Bay and most other western cities; in contrast, worsening impressions are least common in Vancouver, Toronto, Montreal and Halifax.

REASONS FOR IMPROVING IMPRESSIONS. Non-Aboriginal Winnipeggers who say their impressions of Aboriginal people have improved over time cite three main reasons for this:

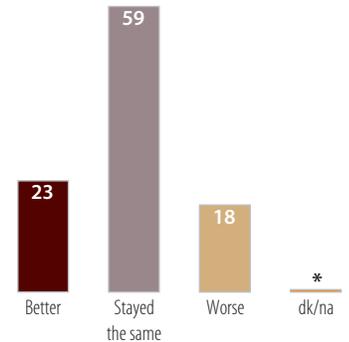
- **Personal relationships.** One in three (35%) cite a personal relationship with an Aboriginal person as the main reason their impression of Aboriginal peoples has improved.
- **Perception of progress.** Two in ten (21%) attribute their improved impressions to improvements in the economic, social or educational circumstances of Aboriginal peoples.
- **Educational or awareness courses.** Specific knowledge gained through educational or awareness courses has also contributed to better impressions for two in ten (18%) of this group.

Other less common reasons for improved impressions include a more visible and positive presence in the local community and media (14%), and a better general understanding of Aboriginal culture or issues (13%).

REASONS FOR WORSENING IMPRESSIONS. The minority of non-Aboriginal Winnipeggers who report their impressions of Aboriginal peoples have worsened attribute this change to two main factors: the perception that Aboriginal peoples rely on “handouts” and make minimal societal contributions (23%, representing 4% of all non-Aboriginal Winnipeg residents), or the perception that they are involved in crime (22%).

Stable impressions

Over the past few years, has your impression of Aboriginal people gotten better or worse, or stayed the same?



* Less than one percent

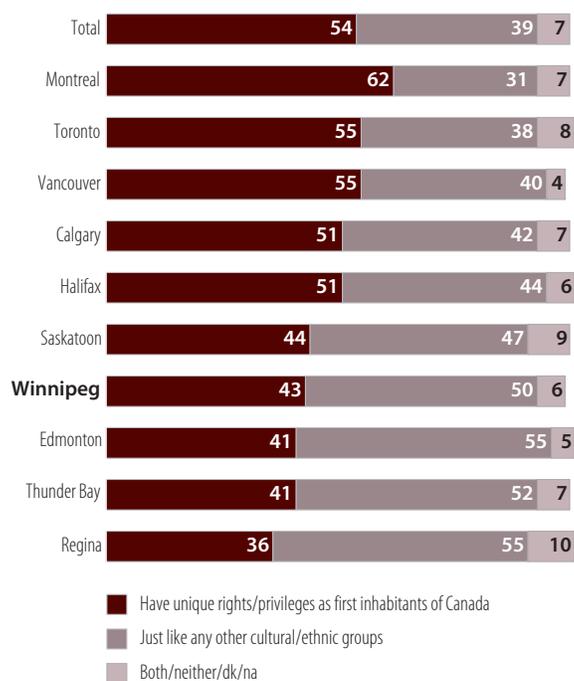
8.2 Unique rights and privileges

There is no consensus among Winnipeg residents whether Aboriginal peoples have unique rights and privileges as the first inhabitants of Canada or are just like other cultural or ethnic groups in Canadian society, but the latter view is more widespread in Winnipeg than average.

Non-Aboriginal residents of Winnipeg are divided in their perceptions of whether Aboriginal people hold a distinct status, or whether they are just the same as other cultural or ethnic groups in Canada.

Unique rights and privileges, or just like other groups?

Which of the following two statements best represents how you think about Aboriginal people?



Half (50%) of non-Aboriginal people in Winnipeg believe Aboriginal people are just like other cultural or ethnic groups in Canada's multicultural society, whereas four in ten (43%) say Aboriginal people have unique rights and privileges as the first inhabitants of Canada (6% do not have an opinion).

Compared to non-Aboriginal people in other UAPS cities, Winnipeg residents are among the most likely to say Aboriginal peoples are no different from other cultural or ethnic groups, consistent with the views held in Edmonton, Regina, Saskatoon and Thunder Bay.

8.3 The big picture: explaining non-Aboriginal Winnipeggers' views of Aboriginal people

There is no consensus view of Aboriginal peoples among Winnipeggers, although they are among the most likely of all non-Aboriginal participants to be “Connected Advocates:” individuals with the most contact with Aboriginal peoples who believe they are marginalized and subject to discrimination.

The overall picture of what is going on among Winnipeg residents in terms of their attitudes toward Aboriginal people can be somewhat elusive when there are so many individual questions and answers to consider. In order to achieve this overall picture, our examination of the survey results included another level of analysis that involved an in-depth look at the survey items to uncover broad viewpoints or segments among non-Aboriginal people living in the *UAPS* cities.

Specifically, this in-depth look involved determining if there are patterns of views among non-Aboriginal urban Canadians that run deeper than their answers to specific questions. To determine this, a segmentation of the data was performed. The goal of the segmentation was to find natural clusters among non-Aboriginal urban Canadians based on their overall attitudes toward Aboriginal culture, responsibility and contribution to Canadian society in order to encapsulate non-Aboriginal urban Canadians' broader viewpoints of Aboriginal people.

An analysis of a large number of questions posed in the *UAPS* survey reveals four distinct world views of Aboriginal people among non-Aboriginal urban Canadians:

- **Dismissive Naysayers.** They tend to view Aboriginal peoples and communities negatively (i.e., unfairly entitled and isolated from Canadian society).
- **Inattentive Skeptics.** Uninformed and unaware, they typically believe Aboriginal peoples are just the same as other Canadians.
- **Cultural Romantics.** Idealistic and optimistic, they have a strong belief in Aboriginal peoples' artistic and cultural contributions.
- **Connected Advocates.** They have a high level of contact with Aboriginal peoples, and a strong belief that Aboriginal peoples often experience discrimination.

Winnipeg residents are evenly divided between Cultural Romantics (34%), Dismissive Naysayers (32%) and Connected Advocates (30%). However, the segment of Connected Advocates is larger in Winnipeg and Regina than in any other city. Inattentive Skeptics (4%) represent a very small proportion of non-Aboriginal people in Winnipeg, similar to the other Prairie cities.

Cultural Romantics (34%)



Dismissive Naysayers (32%)



Connected Advocates (30%)



Inattentive Skeptics (4%)



8.4 Awareness and perceptions of an Aboriginal community in Winnipeg

Awareness of an Aboriginal community in Winnipeg

Virtually all non-Aboriginal residents of Winnipeg are aware that there are Aboriginal peoples living in the city, and most are also aware of an Aboriginal community in the city, although to a lesser extent than in some other cities with large relative Aboriginal populations

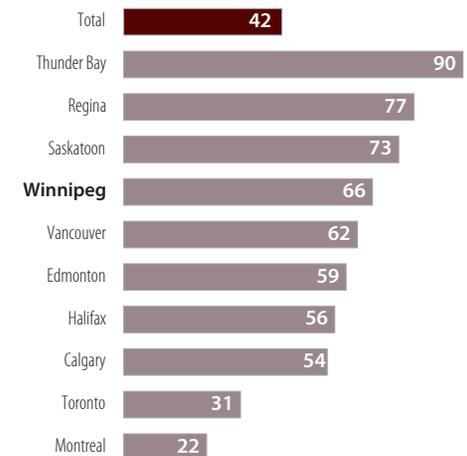
The UAPS non-Aboriginal survey asked non-Aboriginal residents of Winnipeg how aware they are of Aboriginal people and communities in the city. Awareness of Aboriginal peoples in the city is universal, and a majority are also aware of an Aboriginal *community* (i.e., a physical area or neighbourhood, or a social community) in their midst.

Virtually all (98%) Winnipeg residents say they know there are Aboriginal peoples living in their city, a level of awareness consistent with other western cities and Thunder Bay.

A majority (66%) of Winnipeg residents are also aware of an Aboriginal community in their city. However, this level of awareness is lower than in Thunder Bay (90%), Regina (77%) and Saskatoon (73%).

What explains the variation among non-Aboriginal urban Canadians in their awareness of Aboriginal people and communities in their city? The most obvious explanation is that the relative size of Aboriginal populations is higher in western cities and Thunder Bay than in Toronto and Montreal, making a distinct Aboriginal group and/or community more apparent to NA urban Canadians in the first group of cities. However, this does not entirely explain the variation in levels of awareness among cities with larger relative Aboriginal populations. Other factors that may explain this variation include how Aboriginal people are dispersed across city neighbourhoods, the existence of urban reserves in some cities, and the nature and physical location of Aboriginal organizations in these cities.¹⁶ For instance, among those aware of an Aboriginal community or Aboriginal people living in their city, awareness of any Aboriginal organizations which are run by and provide services for Aboriginal people ranges from a high of 75 percent in Thunder Bay to a low of only 11 percent in Montreal.

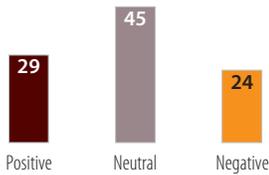
Aware of Aboriginal community in my city
Are you aware of an Aboriginal community in your city?
By community, I mean either a physical area or neighbourhood, or a social community.



¹⁶ Katherine A.H. Graham and Evelyn Peters, *Aboriginal Communities and Urban Sustainability*, Canadian Policy Research Networks, Discussion Paper F27, December 2002.

Presence of Aboriginal people and communities*

Do you think that this Aboriginal community/ presence of Aboriginal people is positive, neutral or negative for your city?



* Subsample: Those who are aware of either an Aboriginal community or Aboriginal people in Winnipeg.

Positive or negative presence

Most non-Aboriginal people in Winnipeg believe the presence of Aboriginal peoples has a positive or neutral impact on the city. However, the proportion who describe the impact as negative is higher than average, and second only to Regina.

How do Winnipeggers perceive Aboriginal peoples and communities in their city? When asked, Winnipeg residents who are aware of Aboriginal people and communities in the city offer mixed views about whether this presence is positive, negative or neutral, although the negative view is more widespread than average.

Almost half (45%) of non-Aboriginal residents aware of Aboriginal people or communities in Winnipeg believe this is a neutral presence in their city. Three in ten (29%) think this presence is positive, while one in four (24%) describe the impact as negative. The proportion who express a negative view is higher in Winnipeg than in any other UAPS city except Regina (34%).

Contributions and challenges

Winnipeg residents who regard Aboriginal people and communities in their city positively typically believe they contribute to Winnipeg's artistic and cultural diversity.

REASONS FOR POSITIVE VIEWS. Among Winnipeg residents who think the presence of Aboriginal people and communities is positive for their city, in what ways do they think Aboriginal people contribute? When asked (unprompted, without response options offered), they are most likely to think Aboriginal peoples and communities contribute to Winnipeg in the following main ways:

- **Enrich urban art and culture.** Four in ten (40%) believe Aboriginal people and communities make great contributions to Winnipeg's artistic and cultural life.
- **Add cultural diversity.** Three in ten (32%) believe Aboriginal people and communities add to the general cultural mosaic of Winnipeg.
- **Stimulate city economy.** Winnipeg residents also note the economic contributions Aboriginal people and communities make to Winnipeg as employees and employers of local businesses (26%), and by paying taxes (7%).
- **Building Aboriginal community.** Some Winnipeg residents (17%) have observed how Aboriginal people in the city are working to build a strong community by running or participating in outreach or community programs, or by acting as role models. Winnipeg residents are more likely to mention this type of contribution than are residents of any other city except Thunder Bay (23%).
- **Make equal contributions.** The fifth main way Winnipeggers think Aboriginal people and communities contribute to the city is that they, like anyone else regardless of ethnic or cultural group, are citizens who make an equal contribution to life in their city (13%).

REASONS FOR NEGATIVE VIEWS. Among Winnipeg residents who think the presence of Aboriginal people and communities is negative for their city, the findings suggest that negative assessments are associated with perceptions of increased crime and gang violence, and poverty and homelessness as a result (which is broadly consistent with views in other UAPS cities).

Contact with Aboriginal people

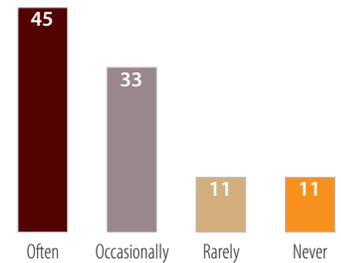
Most non-Aboriginal residents of Winnipeg have at least occasional contact with Aboriginal people. This degree of contact is among the highest of the UAPS cities, together with Regina, Saskatoon and Thunder Bay.

Most non-Aboriginal people in Winnipeg are in contact with Aboriginal people in their daily lives. Almost half (45%) of Winnipeg residents say they often encounter Aboriginal people and other third (33%) do so occasionally. Just two in ten are rarely (11%) or never (11%) in contact with Aboriginal people.

Not surprisingly, NA urban Canadians in cities with larger relative Aboriginal populations (i.e., Winnipeg, Regina, Saskatoon and Thunder Bay) are the most likely to regularly encounter Aboriginal people, while this is least common in Toronto and Montreal.

Contact with Aboriginal people

Do you personally have contact with Aboriginal people often, occasionally, rarely or never?



Aboriginal friends, neighbours and co-workers

Winnipeg residents are among the most likely to know Aboriginal people as close friends, neighbours and co-workers, similar to residents of Regina, Saskatoon and Thunder Bay.

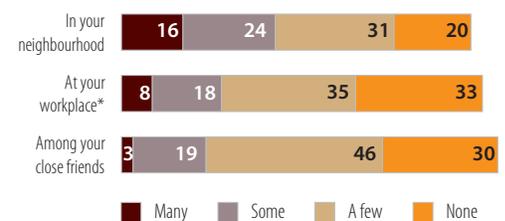
Aside from casual contact, how many Winnipeg residents know Aboriginal people, either as close friends, neighbours or co-workers? Among Winnipeggers who are aware of Aboriginal people and communities in the city, a large minority know some or many Aboriginal people as neighbours (40%), but fewer know them as close friends (22%) or co-workers (26% of those who are currently employed). In each case, the remainder say they know only a few or no Aboriginal people in those ways.

As could be expected, the proportions of NA urban Canadians who have at least some Aboriginal people as neighbours, close friends and co-workers are higher in cities with larger relative Aboriginal populations, which includes Winnipeg, as well as Regina, Saskatoon and Thunder Bay.

When asked if they have any interest in having more Aboriginal friends, about half (47%) of Winnipeg residents who are aware of Aboriginal people and communities in the city say they are. Relatively few (14%) say they are not interested, while four in ten say “it depends” (31%) or are uncertain (7%). The level of interest in having more Aboriginal friends in Winnipeg is similar to that in other Prairie cities and Thunder Bay, but lower than in Vancouver and in the cities east of Thunder Bay.

Numbers of Aboriginal people

How many of your neighbours/co-workers/friends are Aboriginal? Many/some/a few, or none?



* Excludes those who do not work

8.5 Perceived barriers facing Aboriginal people

Most important issues facing Aboriginal people in Canada and in cities

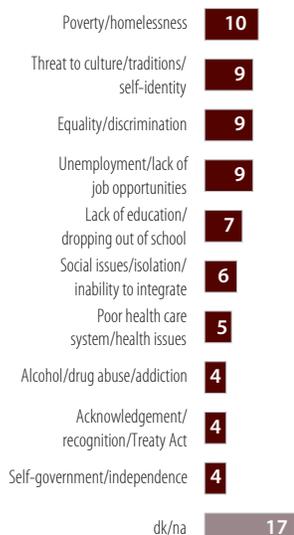
Poverty, discrimination and unemployment are perceived to be the most important issues facing the Aboriginal population today, both generally and in cities.

MOST IMPORTANT ISSUE. When non-Aboriginal people in Winnipeg are asked to identify the one issue they consider to be the most important facing Aboriginal people in Canada today (asked unprompted, without offering response choices), there is no consensus in their views. The problems most frequently identified as facing Aboriginal peoples are poverty and homelessness (10%), threats to culture and identity (9%), unemployment (9%) and discrimination (9%). Slightly fewer mention lack of education (7%), issues related to isolation and difficulty integrating into broader society (6%), and poor health care (5%). A wide range of other potential problems are mentioned, but none by more than four percent of Winnipeg residents. Seventeen percent are unable to identify any issues facing Aboriginal people in Canada today.

MOST IMPORTANT ISSUE IN CITIES. Non-Aboriginal people in Winnipeg do not have any better sense of the important issues facing Aboriginal people living in Canadian cities (asked unprompted, without offering response choices). They are most likely to identify poverty and homelessness (13%) as the leading concern for the urban Aboriginal population, followed by discrimination (10%) and unemployment (9%). Winnipeggers also perceive urban Aboriginal people to be dealing with threats to culture and identity (6%), housing issues (6%), social issues (6%), alcohol and drug addiction (6%), and lack of education (5%). A number of other issues are mentioned, but none by more than four percent, and one-quarter (24%) cannot identify any issues facing Aboriginal people in Canadian cities today.

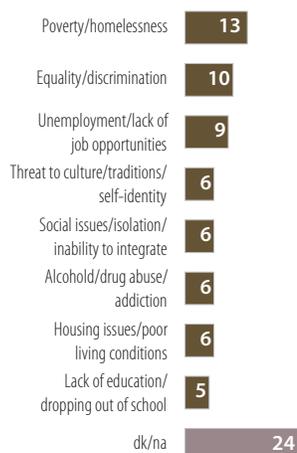
Most important issue in Canada (top mentions)

In your opinion, what is the most important issue facing Aboriginal people in Canada today?



Most important issue in cities (top mentions)

And in your opinion, what is the most important issue facing Aboriginal people living in cities across Canada today?



Indian residential schools

Winnipeg residents are more aware of Indian residential schools than those in most other UAPS cities except Regina, Saskatoon and Thunder Bay. As in other cities, a majority believe the challenges faced by Aboriginal communities are, at least to some extent, the result of this experience.

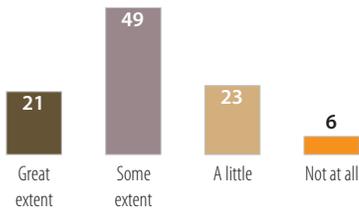
The survey examined awareness of Indian residential schools among non-Aboriginal people in Winnipeg, and their views about the consequences this experience has had for Aboriginal people.

AWARENESS. Three-quarters (75%) of non-Aboriginal residents of Winnipeg report they have read or heard something about Indian residential schools. This level of awareness is among the highest of the UAPS cities, similar to Regina, Saskatoon and Thunder Bay. Interestingly, despite the relatively high level of awareness, no one in Winnipeg identifies residential schools as the most important issue facing Aboriginal people generally, or facing Aboriginal people living in cities.

IMPACT. Not only are Winnipeg residents widely aware of residential schools, but they also recognize that these institutions have had a significant impact on Aboriginal peoples. Among Winnipeg residents who report being aware of residential schools, seven in ten feel that the current challenges faced by Aboriginal communities are, to a great extent (21%) or to some extent (49%), the result of Aboriginal peoples' experiences in residential schools. Three in ten see little (23%) or no (6%) relationship between the two. These findings are similar to the average for non-Aboriginal UAPS participants in general.

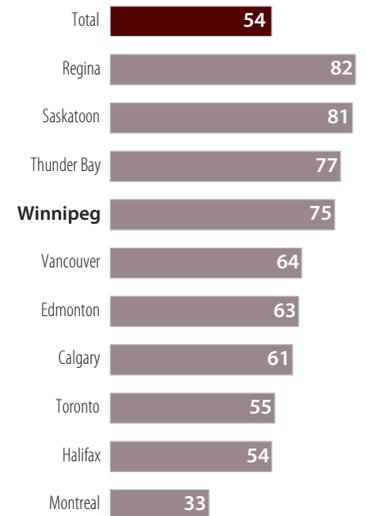
Impact of Indian residential schools*

To what extent do you think that the challenges facing Aboriginal people communities today are a result of Aboriginal peoples' experiences in residential schools?



* Subsample: Among those aware of Indian residential schools

Aware of Indian residential schools
Have you read or heard anything about Indian residential schools?

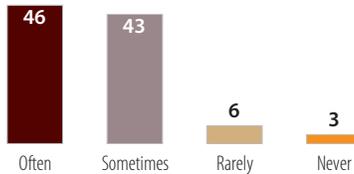


Perceptions of discrimination

Almost all non-Aboriginal residents of Winnipeg think Aboriginal people experience discrimination at least some of the time. Moreover, the proportion who believe they face more discrimination than other minority groups is higher in Winnipeg than average.

Discrimination

Do you think that Aboriginal people are often, sometimes, rarely or never the subject of discrimination in Canadian society today?

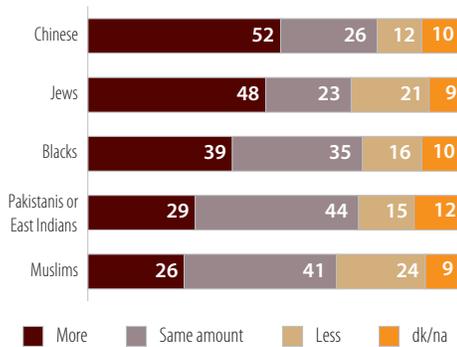


There is widespread recognition among non-Aboriginal residents of Winnipeg that Aboriginal peoples are the subject of discrimination in Canadian society today, consistent with non-Aboriginal Canadians in other *UAPS* cities. Nine in ten Winnipeg residents believe Aboriginal peoples often (46%) or sometimes (43%) face discrimination. Only one in ten (9%) believe they rarely or never experience discrimination.

Furthermore, majorities of non-Aboriginal people in Winnipeg think Aboriginal people are subject to the same, if not more, discrimination relative to other minority groups in Canadian society, such as Jews, Chinese, Blacks, Pakistanis or East Indians, and Muslims. In fact, half of Winnipeg residents think Aboriginal people endure *more* discrimination than Chinese (52%) and Jews (48%), while four in ten think they endure more discrimination than Blacks (39%). Slightly fewer believe Aboriginal people endure more discrimination than Pakistanis or East Indians (29%), and Muslims (26%). Between about one and two in ten think Aboriginal peoples suffer *less* discrimination than do these other minority groups.

Discrimination against Aboriginals relative to other minorities

In Canada, do you think Aboriginal people are subject to more, less or about the same amount of discrimination as each of the following groups?



Perceptions that Aboriginal peoples face more discrimination relative to Jews or Blacks are more common in western cities (including Winnipeg). However, Winnipeg residents are also among the most likely to believe Aboriginal peoples experience greater discrimination than do Chinese, Pakistanis or East Indians, and Muslims.

Responsibility for problems facing Aboriginal peoples

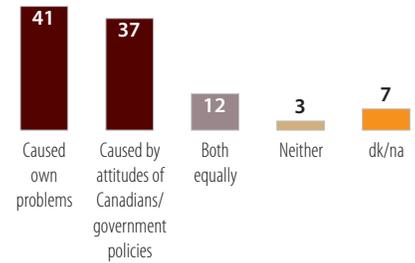
Winnipeg residents are divided on whether the attitudes of Canadians and policies of government or whether Aboriginal peoples themselves are responsible for the problems facing Aboriginal peoples, similar to most other Prairie cities.

Opinion in Winnipeg is divided as to the main cause of the problems facing Aboriginal peoples. Almost four in ten (37%) attribute the problems to the attitudes of Canadians and the policies of governments, while an equal proportion (41%) say these are problems that Aboriginal people have brought upon themselves. Another 12 percent say both are equally responsible.

The divided views of Winnipeg's non-Aboriginal residents are similar to those living in other Prairie cities (Regina, Saskatoon and Edmonton), although Winnipeggers are the most likely to attribute the problems to Aboriginal peoples themselves. By comparison, the balance of opinion in Vancouver, Calgary and the cities east of Winnipeg is that the problems are primarily due to the attitudes of Canadians and their governments.

Responsibility for problems

In your opinion, have Aboriginal people in Canada largely caused their own problems or have the problems been caused primarily by the attitudes of Canadians and the policies of governments?

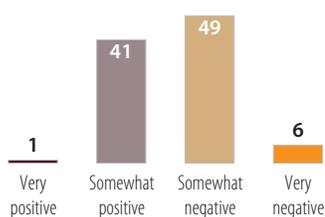


8.6 Relations with Aboriginal people and the future

Perceptions of current relations

Current relations between Aboriginal and non-Aboriginal people

Would you describe the current relations between Aboriginal people and non-Aboriginal people in Canada today as very positive, somewhat positive, somewhat negative or very negative?



Non-Aboriginal residents of Winnipeg are ultimately divided about the current state of relations between Aboriginal and non-Aboriginal people, but are among the most pessimistic, together with residents of other western cities.

There is no consensus among Winnipeg residents about the state of current relations between Aboriginal and non-Aboriginal people, but they are more likely to be pessimistic than optimistic. A slim majority (55%) believe current relations are negative, while four in ten (42%) describe them as positive; few have extreme perceptions of current relations (i.e., say they are very positive or negative).

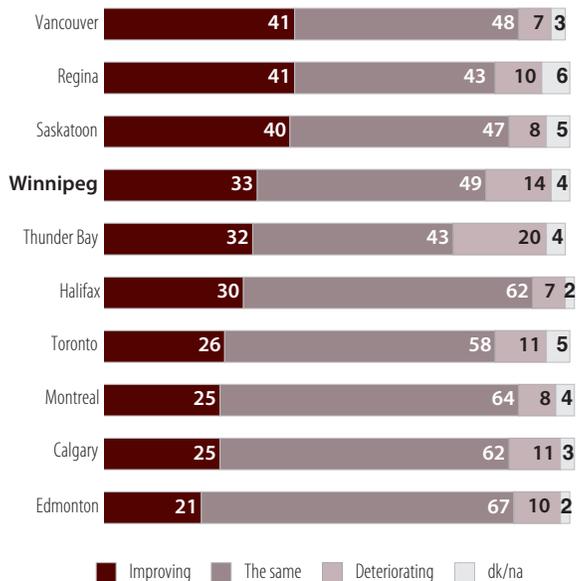
The view that current relations are negative is most pronounced in Edmonton (62%), but is also held by majorities in Calgary (55%), Thunder Bay (55%) and Regina (53%). In contrast, non-Aboriginal residents of Vancouver, Halifax and Toronto are more optimistic than pessimistic about their relationship with Aboriginal people. Montrealers and residents of Saskatoon are most evenly divided between the two viewpoints.

Perceptions of change

A plurality of five in ten of Winnipeg's non-Aboriginal residents believe relations between Aboriginal and non-Aboriginal peoples are remaining the same; the proportion who say relations are improving is more than twice that who say relations are deteriorating.

Changing relations

Do you think relations between Aboriginal people and non-Aboriginal people in Canada are improving, deteriorating or staying about the same?



In addition to being divided on the current state of Aboriginal-non-Aboriginal relations in Canada, residents of Winnipeg have mixed views about how the relationship is evolving over time. The largest proportion (49%) say relations between the two groups are staying the same, while one-third (33%) say they are improving and a small minority (14%) believe they are deteriorating. These perceptions are within the average for all of the UAPS cities.

Future quality of life for Aboriginal peoples

Just over six in ten non-Aboriginal residents of Winnipeg are optimistic that Aboriginal peoples' quality of life will approach that of the rest of the population's in the next generation, similar to views in other cities.

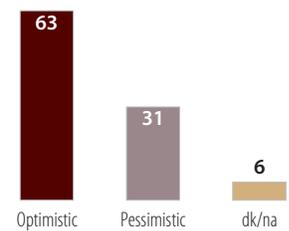
Looking to the future, what do Winnipeg residents foresee for the quality of life of Aboriginal peoples in their city? Winnipeggers are largely optimistic that Aboriginal peoples' quality of life in the city will improve to the same level as non-Aboriginal people in the next generation. Just over six in ten (63%) Winnipeg residents are optimistic about such progress, compared to three in ten (31%) who are pessimistic. Notably, the degree of optimism about Aboriginal peoples' future quality of life is remarkably similar in all UAPS cities, including Winnipeg.

How do Winnipeg residents think their city can help ensure a better quality of life for Aboriginal peoples? When asked (unprompted, without response options offered), non-Aboriginal people in Winnipeg suggest a range of approaches, but most commonly the creation greater educational opportunities (20%). Winnipeg residents also suggest fair and/or equal treatment or opportunity for Aboriginal peoples (14%), encouraging self-sufficiency and independence (11%), providing employment and job training opportunities (8%), providing funding for community and social outreach (7%), and providing affordable and good quality housing (7%).

A wide range of other approaches are mentioned, but none by more than four percent (each) of the population. One-quarter of Winnipeg's non-Aboriginal residents have no suggestions for ways in which their city can help ensure a better quality of life for Aboriginal peoples (2%) or offer no response (23%).

Views of future quality of life

Looking to the future, are you optimistic or pessimistic that the quality of life for Aboriginal people in your city will improve to the same level as non-Aboriginal people in the next generation?



How to ensure a better quality of life (top 6 mentions)

What do you think is the most important way Winnipeg can help ensure a better quality of life for Aboriginal people?

