Minutes - Executive Policy Committee - January 30, 2008

REPORTS

Minute No. 140 Urban Aboriginal Issues
File CR-4

EXECUTIVE POLICY COMMITTEE RECOMMENDATION:

The Executive Policy Committee received as information the recommendation of the City Centre Community Committee.

Minutes - Executive Policy Committee - January 30, 2008

DECISION MAKING HISTORY:

Moved by Councillor O'Shaughnessy,

That the recommendation of the City Centre Community Committee be received as information.

Carried

The Executive Policy Committee received submissions with respect to the recommendation of the City Centre Community Committee regarding Urban Aboriginal Issues from the following:

- Mike Owen, Executive Director, Boys & Girls Club of Winnipeg Inc., and on behalf of the Coalition of Community Based Youth Servicing Agreements
- Calvin Pompana, submitted a presentation from the Patal Vocational School and White Buffalo Spiritual Society entitled "Mending The Sacred Hoop: Preparing Aboriginal Youth for Employment And Personal Success"
- Cheryl Edwards, Aboriginal Youth Coordinator and Elissa Kixen, Youth Coordinator Assistant, Ka Ni Kanichihk, submitted a Child Find Missing Poster and a bulletin from the Prairieland Aboriginal Funeral Home in memory of Fonessa Bruyere
- Tom Simms, submitted a presentation entitled "We Are All In this Together: Development and Implementation of Aboriginal Youth Strategy" dated January 2008".

COMMUNITY COMMITTEE RECOMMENDATION:

On January 15, 2008, the City Centre Community Committee passed the following motion, namely:

WHEREAS on September 24, 2003, Council adopted the First Steps: Municipal Aboriginal Pathways;

AND WHEREAS on March 21, 2007, Council directed the Winnipeg Public Service to develop an Aboriginal Youth Strategy;

THEREFORE BE IT RESOLVED THAT:

1. That The City of Winnipeg should provide a report updating the status of an Aboriginal Youth Strategy that will guide the direction of City Council regarding this important issue;

2. That The City of Winnipeg should work in partnership with community groups to develop an Aboriginal Youth Strategy;

DECISION MAKING HISTORY (continued):

3. The City of Winnipeg should hold a formal consultation process with youth and youth serving organizations about what options and priorities should be included in an Aboriginal Youth Strategy;

4. The City of Winnipeg should set a concrete goal to adopt an Aboriginal Youth Strategy by June 30, 2008,

and forwarded to the Executive Policy Committee.

Submission by Mike Owen, Executive Director, Boys & Girls Club of Winnipeg Inc. and on behalf of the Coalition of Community Based Youth Servicing Agreements

The mission of **Coalition of Community Based Youth Servicing Agencies** is to work together to support and encourage each member agency to collectively address issues of marginalized children and youth in Winnipeg. The Coalition first came together in 1995 due to the high number of incidents of gang related activities in the inner city. The Coalition has evolved over the years and has succeeded in creating and implementing many joint projects that have benefited youth and their communities.

List

We are pleased that Ka Ni Kanichihk and Elizabeth Fry Society join us in this matter.

The Coalition of Community Based Youth Serving Agencies would like to take this opportunity to contribute to the development of an **Aboriginal Youth Strategy** . This is of particular interest to us as community-based youth servicing agencies. We have knowledge that gained from years of experience, many of our members having worked in the community, committed to the personal growth and development of urban Aboriginal youth. We would like to share our knowledge by working in close collaboration and partnership with the City of Winnipeg to ensure opportunities for our young people are preventative, developmental, and culturally appropriate and based on best practices.

Aboriginal youth are a dynamic component of the city of Winnipeg. They are the future leaders, educators, professionals of our community. They are the links to the history and tradition of the past and are key our future development.

These same young people will play a pivotal role in shaping Winnipeg's future for the new millennium. Aboriginal youth are the fastest growing segment of Winnipeg's population. These same youth are among those who face the highest levels of suicide, poverty, unemployment, and low education levels. Labour market conditions are currently unsupportive for Aboriginal youth, aggravating a situation that already presents Aboriginal youth with far more challenges than most young people.

We believe that strengthening the capacity of the Aboriginal youth, with effective programs and services, designed and delivered to develop the potential of youth by organizations experienced in serving Aboriginal youth should be encouraged.

The Strategy should provide Aboriginal youth with opportunities to pursue career and quality of life goals. This in turn would support social and economic aspirations of the Aboriginal community.

We would like an opportunity to discuss this in more detail at your convenience. We thank you in advance for your consideration of this matter and look forward for an opportunity to contribute our knowledge and experience in the development of an Aboriginal Youth Strategy.

Member Agencies

Ma Mawi Wi Chi Itata Centre

Indian & Métis Friendship Centre

Teen Stop Jeunesse

Broadway Neighborhood Centre

IRCOM

YMCA/YWCA

Kildonan Youth Activity Centre

Rossbrook House

West Broadway Youth Outreach

Graffiti Art Program

Maples Youth Activity Centre

Art City

International Centre

Ndinawemaganag Endaawaad

West Central Community Program

Spence Neighborhood Association

Resource Assistance for Youth

Boys & Girls Clubs of Winnipeg

Submission by Calvin Pompana



PATAL Vocational Preparation Schools Ltd.
. . . training for employment

PATAL VOCATIONAL SCHOOL

And

WHITE BUFFALO SPIRITUAL SOCIETY

MENDING THE SACRED HOOP: PREPARING ABORIGINAL YOUTH FOR EMPLOYMENT AND PERSONAL SUCCESS

Project Description

Patal Vocational School and White Buffalo Spiritual Society, Inc. (White Buffalo) and its partners propose to develop an initiative designed to provide Aboriginal youth with alternatives to gangs in order for them to develop pro-social competencies & attitudes through the necessary training, upgrading, skills development and support necessary to enter the workforce, maintain successful employment and personal life, and become contributing members of society. This initiative is tailored for intervention aimed at youth who are in gangs or in risk of joining gangs and wishing to make possible changes in their lives. Bringing together the best of both worlds, the proposed capacity building initiative is grounded in Aboriginal traditional teachings and utilizes non-Aboriginal educational and training institutions to provide job-readiness skills. Once equipped with the necessary skills, the youth will be given a job placement or will be returning to school. The business community has a significant stake in the successful outcome of this initiative and therefore we want to work closely with them. We propose that White Buffalo deliver cultural awareness workshops (modeled on an abridged "Red Road" program) to the businesses that the Aboriginal youth are placed in. The workshops will benefit Aboriginal and non-Aboriginal workers by breaking down the barriers through dialogue and creating understanding through education. These workshops have also proven to be effective team-building strategies.

The White Buffalo Spiritual Society and Patal knows that our Aboriginal people will have a better chance to succeed in their personal and professional life if they are grounded in their own cultural and spiritual traditions. Their capacity to learn and to succeed in their personal and professional life is increased significantly once they are strengthened spiritually, physically, mentally and emotionally. Previous short-term

initiatives by various other groups and organizations were unsuccessful precisely because they failed to address the healing needs of Aboriginal people and the root causes of gang involvement. Once individuals begin their healing journey, begin to walk the "red road" free from drugs, alcohol and violence, they are better able to manage their lines. The White Buffalo Spiritual Society provides a network of traditional Aboriginal counselors and healers who are gifted to be able to help individuals on their healing journey and who are local community members available for consultation on a continual and long-term basis.

The following quotations from "Aboriginal Gangs"—a Report to the Correctional Service of Canada on Aboriginal Gang Members in the Federal Corrections Systems; prepared by Ovide W. Mercredi, October, 2000 summarizes the gang related and social issues that are prevalent in our Aboriginal communities:

"The prevalence of social issues and problems that now plague the original Peoples should not come as a surprise to anyone, including the provincial governments, who have also played a significant role in the diminishment of Indigenous land rights and tribal economies of Aboriginal people. For more than a century now, the destruction of Indigenous customs, traditions, spirituality and social institutions (e.g. family unit) that were formerly successful in maintaining orderly and peaceful Indigenous societies—has resulted in weakening the inherent capacity of the Aboriginal Peoples to deal effectively with their social problems. needs and development." (Page 4)

"The over-representation of Aboriginal Peoples in the criminal justice system in Canada is but one indicator of how difficult it is today for Aboriginal Peoples to make a good life within Canada. The emergence of Aboriginal youth gangs and the fear and threat they represent to Canadian authorities of social control is a mere reflection of the enormous challenges Aboriginal people have in trying to survive "as Canadians"." (page 4)

"The issue of race relations, the oppression of Aboriginal peoples, the role of assimilation, the impact of poverty, the importance of Aboriginal self-determination, the Aboriginal relationship to the land and the associated social problems in Aboriginal communities are not afforded the same level of significance in providing answers or solutions to the problem of the over-incarceration of Aboriginal people.

The so-called professional approach rooted in the culture of non-Aboriginal people is both inadequate and inept not just in assessing individual profiles but in providing the help these same individuals may need to overcome some personal needs or problems towards their recovery or future development. In fact, the assessment models and the language of professionals do nothing to transform lives. In many cases they only contribute to demoralizing individual initiative for personal reformation and retrenching a system that tends to keep Aboriginal offenders serving out their time with no hope for rehabilitation, personal growth or development." (Page 9)

"Aboriginal experts in both education and healing areas understand the value of traditional knowledge. For them, the paramount principle for the personal development and advancement for Aboriginal people is the active engagement of their students in both holistic education and personal healing and recovery. Providing victims of foster placements, adoptions, physical or sexual abuse, alcoholism or drug addictions, with education or skills for employment will not be adequate to prepare them for a new life "outside". It will be necessary to help them heal "inside"." (page 9)

"Aboriginal history, self-knowledge through culture and history, anger management in traditional ways, knowing conflict resolution, dealing with addictions, addressing racism, personal self-determination, employment opportunities, and changing lifestyles are just a few examples of potential new programming that can be developed jointly with Aboriginal educators and healers." (page 10)

"Many of the active members of the "Aboriginal youth gangs" voice respect for their traditional roots. The work of the Elders can help them develop an alternative identity to their current "colours". In fact, those former members who have voluntarily left their "gang" affiliations have stated publicly that their desire and commitment to find an alternative life-style prompted their decision. They choose the traditional way of life." (page 12)

Program Length & Target Group:

This is a one-year pilot project which will be evaluated at the end of the one-year period. However, White Buffalo wishes to pursue a three-year commitment.

White Buffalo will choose 30 students to participate in this initiative. The participant's will be in need of upgrading, life skills, and skill development in order to pursue employment. Generally, they will have limited exposure to their culture, language, teachings, and history of Aboriginal people, education, training and employment and have been generational social assistance recipients.

The students will be "at risk" in that they will have been involved with the justice system, are gang members or ex-gang members, unemployed with no opportunities to become employed, an education history that has been less than favorable, and barriers to employment and/or further training.

This Project, Mending the Sacred Hoop, will be extended to "street people" and our target will be the "strip" between Hudson Bay Company and Portage and Main, Winnipeg, Manitoba.

The participants will be at a point in their life where they realize that they have to make changes and are highly motivated to take advantage of the opportunity offered to them through this initiative.

A key cultural component will be the Red Road Program. The Red Road Program will provide the Aboriginal participants with the opportunity to learn about their cultural heritage from a combined historical and traditional perspective and through their participation in traditional ceremonies. It is absolutely critical that our people learn who they are as urban Aboriginals. They need to know their place in the cosmos, their relationship to the human and other than human beings in the universe. They need to learn the cultural values of our peoples; their obligations and responsibilities as men and women, as mothers and fathers; their obligation and responsibilities to their family, to their clan, to society, to the natural world. The ceremonies and teachings help facilitate this process. This cultural component is an integral part of the intervention for Aboriginal youth to keep them out of gangs, resist returning to gangs or leave a gang. The culture, traditions and ceremonies help our youth to identify who they are and give them a purpose in life with hope for the future.

Through this program, Mending the Sacred Hoop, Aboriginal participants will develop a positive self-image; overcome identity crisis; increase self-esteem; develop the necessary life, survival and coping skills; physical, mental, emotional and spiritual strengths to live a good life (mino bimaadazawin); to become positive role models and mentors to younger (and older) family and community members. Mending the Sacred Hoop will help reverse the negative effects of colonization, including the damage done by the residential schools and the "sixties scoop." This initiative addresses the root causes of gang involvement and is intended to encourage educational and employment/career pursuits; to reduce suicide and despair; to break the cycle of violence and abuse, to offer a sense of belonging, to instill a sense of the importance and value that Aboriginal people have to the past, present and future of Canadian society.

The philosophy and objectives of our Project, "Mending the Sacred Hoop", is supported by the following study on youth resiliency:

Study Examines Youth Resiliency

In recent years the role of resiliency-an individual's ability to overcome or "bounce back" from adversity-is emerging as a valuable framework to enhance understanding of effective prevention. The resiliency model shifts attention away from just analyzing risk factors and moves it towards social and environmental conditions as well as personal traits that increase protection.

Led by researchers at Canada's Dalhousie University, the International Resilience Project (IRP) is a collaborative, global project examining the aspects of young people's lives that help them cope with the many challenges they face. The pilot phase of a comprehensive study by IRP was conducted in 11 countries on 5 continents, with participation from youth and adults who were interviewed and asked a series of common questions. The study identified the following resiliency factors:

Individual factors:

- Assertiveness
- Ability to solve problems

- Self-awareness
- Empathy for others
- Having goals and aspirations
- Sense of humor

Relationship factors:

- Presence of positive mentors and role models
- Perceived social support
- Appropriate emotional expression and parental monitoring within the family
- Peer group acceptance

Community contexts that provide:

- Avoidance of exposure to violence among family, community, and peers
- Government provision for children's safety, recreation, housing, and jobs when older
- Access to school and education, information, and learning resources
- Safety and security

Cultural factors:

- Tolerance of differing ideologies, beliefs
- Having a life philosophy
- Cultural and/or spiritual identification

Being culturally grounded

"You keep plugging away-that's the way social change takes place. That's the way every social change in history has taken place: by a lot of people, who nobody ever heard of, doing work." Noam Chomsky

The findings from the IRP show resiliency is enhanced by different layers of our experience: the individual, relationship, community and cultural. Each layer interacts and collectively enhances or decreases resiliency depending on systems and supports. The findings from the study can be summarized as:

Resilience has both global and culturally/contextually specific aspects. Aspects of resilience exert differing amounts of influence on a child's life depending on the specific culture and context in which resilience is realized. Aspects of children's lives that contribute to resilience are related to one another in patterns that reflect a child's culture and context.

How tensions between individuals and their cultures and contexts are resolved will affect the way aspects of resilience group together.

"The numbers are true, and they are a terrible reflection of the problems there are in the Native community," said Curtis Fontaine, executive director of the Native Clan Organization, Manitoba's correctional agency dealing with the penal system and community corrections. "The situation is especially bad on the prairies."

Fontaine also explained that the prairies had more residential schools, which deprived children of healthy parental role models and further fractured the community and family structure upon which Native life was built.

"The problems are handed down, generation to generation," he said. "Children grew up with no proper parental role models, then they become poor parents, then their children will pass on the illness. Dysfunctional parents rear dysfunctional children. It is a cycle, and it will take two or three generations to break the chain."

"Winnipeg has the 'honor' of being the Aboriginal street gang capital of Canada," he continued. "It's like a food chain here, with the Aboriginal gangs feeding the top-dwelling bike gangs, such as Los Bravos, who are trying to hook up with the Hell's Angels. Members of Aboriginal gangs like the Warriors graduate to the Bravos after a while. The Warriors are bad news, though—they're into crime, booze cans (after-hours illegal drinking clubs), prostitution, drugs, they're getting into weapons. The problems are becoming institutionalized in our Aboriginal community."

Gang membership, culture shock, drugs, alcohol, dysfunctional families, broken-down communities, loss of spirituality—all of these thing are cited as contributing factors to the high number of Aboriginal people in the jails. Workers are trying to get at each of these factors, but taken together, there is a huge problem in the Native Communities, especially on the prairies. As they said, it will take generations.

THE ABORIGINAL JUSTICE INQUIRY: BACKGROUND AND KEY ISSUES: ABORIGINAL JUSTICE IMPLEMENTATION COMMISSION FINAL REPORT:

The Aboriginal Justice Inquiry report concluded that Aboriginal people face "greater socio-economic problems than does any other segment of Canadian society." (AJI Volume I, page 9) Compared to the Manitoba population as a whole, Aboriginal people lived shorter lives, received less education, made less money, lived in more crowded and inadequate housing conditions, and experienced more health problems. In addition to, and in large measure as a result of these conditions, Aboriginal people were also over represented in the justice system.

ABORIGINAL PEOPLE IN PROVINCIAL CUSTODY ON SEPTEMBER 6, 2000 (SENTENCED AND UNSENTENCED):

Adult:	Male:	63.4%
	Female:	73.2%
Youth:	Male:	77.3%
	Female:	89.2%

ABORIGINAL PEOPLE ON PROBATION ON SEPTEMBER 6, 2000:

Adult:	Male:	41.5%
	Female:	53.5%
Youth:	Male:	47.2%
	Female:	60.9%

As these statistics make clear, Aboriginal people form a far larger percentage of the inmate and probation population than they do of the general population of Manitoba.

CHALLENGES FACING ABORIGINAL ADULTS:

In his report titled "Aboriginal People in Manitoba 2000", Bruce Hallett notes that the Aboriginal Justice Inquiry "found that Aboriginal people in 1990 comprised over half of all inmates in Manitoba's provincial and federal correctional institutions, and conservatively estimated that Aboriginal adults in Manitoba were six times as likely to be incarcerated as non-Aboriginal adults." Between 1950 and 2000, the Aboriginal proportion of Manitoba's prison population increased from 10% to 70% in 2000.

In its final report, the Aboriginal Justice Implementation Commission included the results of a one-day snapshot of Manitoba's prison population taken on September 6, 2000, which found that 63.4% of incarcerated adult males were Aboriginal (731 of 1,153 inmates) and 73.2% of incarcerated adult females were Aboriginal (41 of 56 inmates).

Addressing Recidivism:

The reason that the percentage of Aboriginal inmates in Manitoba's prison population increased from 10% in 1950 to 70% in 2000 are:

- The Federal Government allowed Aboriginal people to drink alcohol by law in 1956. This change in legislation resulted in many Aboriginal communities to be 100% alcoholism.
- Closure of the residential schools in the mid 1960's and 1970's. This turned many Aboriginal people back to the reserves where they were allowed to participate in the alcoholism without any means of support.

As of March 31, 2004, the Manitoba Justice Department reports 70 to 75% of adult offenders are of Aboriginal descent. The recidivism rate for 2 years post release for any new charges is 50.65% for the adult population. This project will address the recidivism rate which is costly to the justice system and ultimately the social services system.

The following are contributing factors to criminal involvement:

1. feeling of helplessness because of poor self image, lack of confidence, etc.

2. Cycle of violence of alcohol and drugs affects the self, family, community and the nation which contributes to lack of self respect, lack of respect for public property.

3. 90% of inmates come from single parents—mostly reared by mothers. As a result there is a lack of male involvement in the upbringing which leads to lack of discipline and positive male role modeling.

4. 90% of our people have been exposed to the welfare system which stops our people from becoming contributing members of society. There is no encouragement to become self-sufficient in the work force and the economy.

5. Limited or no knowledge of culture, language, teachings and history of Aboriginal peoples.

6. The inmates are not in touch with their feelings and as a result they have no conscience, high level of anger, hate, and fear.

7. Lack of exposure to the workforce as well as lack training, experience and education, and no employment history.

<u>Knowledge matters: Skills and Learning for Canadians</u>. Government of Canada February, 2002:

The knowledge-based economy means an ever increasing demand for a well-educated and skilled workforce in all part of the economy. Products, firms and industries that were unheard of a decade ago are now significant sources of wealth. The skills required for many conventional occupations are changing rapidly, and many skills are quickly becoming dated as new jobs, new technologies and new industries emerge. The use of computers is transforming the way Canadians work and do business, in all sectors and in every region of the country.
Aboriginal people are the most disadvantaged segment of the Canadian School population. Aboriginal youth face a range of issues that may limit their labor market participation. These include insufficient education, lack of information on career choices, difficulty obtaining 'first jobs', transitions from on-reserve to off-reserve life, involvement in violence and gang related lifestyles and differences between Aboriginal and non-Aboriginal cultures. There is a need to improve high school completion rates and access to post-secondary education for Aboriginal students. There is also a need to improve information on the learning and labor market outcomes of Aboriginal people and gain a better understanding of how to support successful transitions from anti-social lifestyles or school to work.

The rapid growth of the Aboriginal population, especially in western Canada, underscores the importance of addressing access and outcome issues for Aboriginal people. The proportion of Aboriginal people with a post-secondary education credential

is significantly smaller than the number of non-Aboriginal people with a post-secondary credential.

In less than 10 years Canada will be faced with a sizeable labor supply shortage especially in the trades sectors, as well as facing a projected shortage of 950,000 workers in Canada's labor force. At the same time as the projected labor shortage, a large cohort of Aboriginal youth will enter the workforce. This provides an opportunity to improve the employment outcomes of Aboriginal people, while addressing this future labor market shortage. It makes good economic sense to engage the Aboriginal population and to ensure that every opportunity exists for Aboriginal people to acquire the necessary skills, education and training to fully and successfully participate in the labor market.

Strategies need to be developed to address this critical issue of the impending labor shortage, two of which are:

- Increase the level of labor productivity of the existing workforce through capital and education investments
- Develop the skills and knowledge base of the under-utilized segments of the workforce

Solutions to the problems of a future labor market shortage can be found by applying the above strategies to the under-utilized but rapidly growing segment of the workforce--the Aboriginal population. By maximizing Aboriginal employment, this will address future labor shortages and increase revenues to ensure the sustainability of pension and employment insurance programs.

ECONOMIC DEVELOPMENT AND CRIME PREVENTION:

While Manitoba currently enjoys a very low unemployment rate, that rate remains unconscionably high for Aboriginal People. Secondly, changes in the job market have created a situation where employment no longer offers a guaranteed exit from a life of poverty.

Economic policy can play an important role, at both the macro and the micro levels, in reducing crime. Communities are supported by policies that:

- Place a priority on job creation
- Provide incomes at a level that allows families a decent standard of living
- Encourage full-time over part-time jobs in the labor market
- Provide childcare to allow women and men to participate in the labor market
- Emphasize investment policies that address human need, not market demand

EAGLE'S EYE VIEW: An Environmental Scan of the Aboriginal Community in Winnipeg: United Way of Winnipeg, June 2004:

PROFILE OF STREET PEOPLE, THOSE INVOLVED IN GANGS OR AT RISK OF JOINING GANGS:

The following is a profile from an Aboriginal Perspective:

- Cycle of violence, emotionally, mentally, physically and spiritually involving self, family, community, and no respect for self or public property,
- Single Parent: mostly reared by their mothers, as a result there is limited male involvement, which leads into lack of respect and discipline.
- Limited exposure to the work force: lacks training, experience, education, and work skills. As a result these individuals have been on social assistance all of their lives.
- Exposure to the welfare system: most have been in care at one time or another or all their lives until they reach adulthood. This leads to no respect for authority figures.
- Poor self image, lack of confidence which leads to a feeling of hopelessness.
- Not in touch with their feelings: they never have been shown love or attention, or to be cared for which eventually leads into an element of no conscience when committing crimes.
- Limited knowledge of our culture, language, and teachings of traditional and contemporary Aboriginal peoples.
- Formative years spent in foster care.

BACKGROUND INFORMATION:

According to WINDSPEAKER, June 21, 2004 issue:

One of the most widely reported statistics in recent years is the one that says that a 20-year old Aboriginal Canadian is more likely to have spent time in a prison than to have graduated from high school. On the prairies, 40 per cent of federal inmates are Aboriginal, drawn from less than five per cent of the population. In Provincial prisons, the numbers are even higher—approaching 60% in some Manitoba prisons.

DEMOGRAPHICS OF ABORIGINAL PEOPLES:

The Aboriginal population is the fastest growing segment of Canadian society. The Aboriginal population comprises 3.3% of Canada's total population or almost one million individuals. This population is relatively younger than the non-Aboriginal population as more than one in three Aboriginal people are younger than 15 years of age compared to fewer than one in five non-Aboriginal people. In Manitoba one out of every four identifies as an Aboriginal person under 15 years of age and in Saskatchewan one out of every five identifies as Aboriginal under the age of 15 years. This burgeoning Aboriginal population presents a unique opportunity to alleviate the future labor market pressures. Aboriginal peoples represent the largest untapped labor force in Canada and it makes good economic sense to engage this population.

An analysis of the labor market begins with a look at the differences in the participation rates between the Aboriginal and general populations. Participation rate in the workforce is calculated as the number of individuals in the labor force (both employed and unemployed) divided by the population 15 years and older. Participation rates in general provide an indication of a group's affinity to participate in the labor force.

In the West, the participation rate for Aboriginal people in the labor force is 93% that of the general population. This result suggests similar affinities of Aboriginals and the general population to participate in the labor force. Yet the unemployment rate of the Aboriginal population is 3.2 times greater than the general population. These data suggest that the labor market challenges facing Aboriginal people do not stem from an unwillingness to participate in the labor market, but rather from a lack of success in securing employment. Research from The Conference Board of Canada "Aboriginal Digital Opportunities: Addressing Aboriginal Learning Needs Through the use of Learning Technologies" also indicates that Aboriginal people are more likely to be employed at the lower skill end of the labor market or be unemployed.

A large part of the unemployment gap between the Aboriginal and general populations may be explained by the differences in the educational attainments of these two populations:

- Over 70% of Aboriginal people in the West aged 15 – 24 have less than a high school graduation certificate compared to 30% of the general population and 55% of off-reserve Aboriginals. Aboriginal individuals are most likely to withdraw from school between grades 9 and 10

- 75% of Aboriginal people aged 17 – 19 have less than a high school certificate

This raises an alarming issue: large percentages of young Aboriginals are leaving school at a very early stage and some of these students are leaving school well before labor force age.

- Manitoba and Saskatchewan are slightly closer than Alberta and B.C. to having equal representation between the Aboriginal and general population groups for

education attainment. However, even though Manitoba and Saskatchewan have the most positive Aboriginal educational outcomes, they still have the highest unemployment rates. Factors other than education also come into play, such as discrimination, and the need for positive incentives to be created for individuals to get off social assistance.

- Manitoba and Saskatchewan have the highest incidence of Aboriginal individuals withdrawing from school before grade 10. According to the 2001 Census, 22% of Aboriginal people in Manitoba and 20% in Saskatchewan withdrew from high school before grade 10. This is compared with 14% in Alberta and 13% in British Columbia. As well, statistics from the 2001 Census indicate that 58% of the Aboriginal population in Manitoba and 52% of the Aboriginal population in Saskatchewan had less than a high school diploma. This is compared to 38% of the general population in both provinces.

Given the above information, it is extremely important to emphasize the extent of labor market disparities and bleak statistics of literacy levels between Aboriginals and the general population. Awareness of these disparities will draw attention to the fact that policymakers, the corporate community and Aboriginal communities must work together to create equal opportunities to positively address these disparities and address the root causes of poverty, anti-social behavior and gang involvement.

Residency data has significant implications for the educational attainment variations as cited above. Manitoba and Saskatchewan, the two provinces with the highest proportion of individuals residing on-reserve (37.0% and 38.8% respectively), display the highest incidence of Aboriginal individuals withdrawing before grade 10—a phenomenon that is consistent with the educational attainment patterns for on-reserve residents.

INFLUENCE OF EDUCATIONAL ATTAINMENTS ON LABOR MARKET OUTCOMES:

Education is an essential building block to achieving positive labor market results: it is closely linked to labor force outcomes, employment incomes and also serves as a general quality of life indicator. The education benefits extend beyond the individual to the Canadian economy as a whole through reductions in social service expenditures and increased economic prosperity. Individuals with less than a high school diploma are the least likely to participate in the labor force, and those who do participate are the most likely to be unemployed. This is significant given that in Western Canada, the proportion of Aboriginal people with less than a high school diploma is 1.6 times greater than the general population and the proportion of Aboriginal people with a university degree is 30% that of the general population.

There are educational attainment differences between urban and rural Aboriginal residents. According to Statistics Canada, Aboriginal Peoples Survey 2001, rural Aboriginals generally have lower education than urban and the on-reserve population is consistently under-represented in all of the post-secondary attainment categories. One of the reasons has to do with access to education services. Urban Aboriginal residents are more likely to have attended post-secondary institutions, and rural Aboriginal residents

are more likely to have withdrawn from school prior to grade ten. Over 60% of on-reserve residents have withdrawn from school prior to earning a high school graduation certificate—a strong contrast to the 45% of off-reserve residents.

Of the Aboriginal population who do not possess a high school graduation certificate, 41% earn less than $10,000 for on-reserve and this drops to 35% with a high school certificate and to 10% with a university degree. Forty-eight percent of Aboriginal individuals holding a university degree are earning $40,000 per year or more.

Seventy-five percent of on-reserve residents in Western Canada earn under $20,000. Off-reserve with a high school certificate and non-designated trade certificate or diploma earnings are $20,000 to $29,000. On-reserve with a high school certificate and non-designated trade certificate or diploma earnings are $10,000 to $19,000.

Aboriginal university graduates in Canada earned on average 6% more than other university graduates and Aboriginal college graduates earned on average the same wages as other college graduates.

On-reserve residents are likely to have left school sooner than off-reserve residents. On-reserve population is consistently under-represented in all post-secondary categories (Trade certificate; some college or university; college diploma or university degree).

The above statistics clearly indicate the positive correlation between higher education and employment and income earnings. More than 30% of Aboriginal people with a university degree earn more than $50,000 per year, but also the unemployment rate for those holding a university degree is 5% which is the lowest level for any educational attainment for Aboriginal people. The unemployment rate for the general population for those holding a university degree is 2%.

CANADA'S LABOR SHORTAGE:

In less than 10 years Canada will be faced with a sizeable labor supply shortage especially in the trades sectors, as well as facing a projected shortage of 950,000 workers in Canada's labor force. At the same time as the projected labor shortage, a large cohort of Aboriginal youth will enter the workforce. This provides an opportunity to improve the employment outcomes of Aboriginal people, while addressing this future labor market shortage. It makes good economic sense to engage the Aboriginal population and to ensure that every opportunity exists for Aboriginal people to acquire the necessary skills, education and training to fully and successfully participate in the labor market.

Strategies need to be developed to address this critical issue of the impending labor shortage, two of which are:

- Increase the level of labor productivity of the existing workforce through capital and education investments
- Develop the skills and knowledge base of the under-utilized segments of the workforce

Solutions to the problems of a future labor market shortage can be found by applying the above strategies to the under-utilized but rapidly growing segment of the workforce--the Aboriginal population. By maximizing Aboriginal employment, this will address future labor shortages and increase revenues to ensure the sustainability of pension and employment insurance programs.

The Aboriginal population is the fastest growing segment of Canadian society. The Aboriginal population comprises 3.3% of Canada's total population or almost one million individuals. This population is relatively younger than the non-Aboriginal population as more than one in three Aboriginal people are younger than 15 years of age compared to fewer than one in five non-Aboriginal people. In Manitoba one out of every four identifies as an Aboriginal person under 15 years of age and in Saskatchewan one out of every five identifies as Aboriginal under the age of 15 years. This burgeoning Aboriginal population presents a unique opportunity to alleviate the future labor market pressures. Aboriginal peoples represent the largest untapped labor force in Canada and it makes good economic sense to engage this population.

PARTICIPATION OF ABORIGINAL PEOPLES IN THE LABOR MARKET AND ECONOMY:

Aboriginal individuals with less than a Grade 9 have a 30% participation rate in the labor force, individuals with some high school have a 60% participation rate and those with high school have a participation rate of 79%. The participation rate for the general population with a high school education is 75%. This has positive implications for Canada's future labor supply as there is a willingness among Aboriginal individuals to participate in the labor force regardless of education levels. Labor outcomes for Aboriginal individuals who choose to earn a university degree improve substantially as the participation rate of 90% exceeds that of the general population.

Research by The Conference Board of Canada indicates that there is a gap between the current levels of education and skills of Aboriginal people and the education and skills requirements of the economy. As Canada's economy becomes knowledge-intense, there is significant danger that under skilled Aboriginal people will be excluded from new economic opportunities and will be pushed to the margins of society. Demographic pressures underscore the need of Aboriginal communities to develop skilled workers in order to meet Canada's labor market needs and to improve their employment prospects. There is significant danger that Aboriginal peoples will be left behind and disenfranchised as the pace of technology adoption and integration in the economy increases.

There is increased competition for skilled people among countries and across Canada's regions. Aboriginal people need skills to compete not just with other Canadians but increasingly with other people around the world. Remote communities with strong infrastructures and technical skills and competencies can now compete for information-based work in a global network. Aboriginal entrepreneurs can tap into global markets and compete directly with domestic and foreign businesses. Knowledge generation is increasingly tied to wealth creation and therefore communities with unskilled labor and

insufficient technological infrastructure will be challenged to match the rate of economic development.

Aboriginal communities are embracing the potential of technologies for learning. In cases like the Meadow Lake Tribal Council in Saskatchewan and the Sahtu Divisional Education Council in the Northwest Territories, substantial gains in student learning are already being realized through the use of technology in combination with traditional teaching methods. Tobique First Nations, in New Brunswick is participating in a successful program aimed at providing relevant experience to Aboriginal peoples in Advanced Training and Services Technology Certification. This 40-week course will enable students to become Microsoft certified technicians. This will enable them to secure employment in the information technology area, while at the same time helping their communities with the use of information and communication technologies for learning, networking and internet access. The Kativik School Board in Quebec is participating in an experimental project to test a new satellite internet communication system for remote schools and pedagogical applications.

The benefits of improving labor market outcomes among Aboriginal people are not limited to the economy: Aboriginal people will experience tremendous benefits as well. These include increased economic independence, decreased poverty levels, improved housing situations, improved health outcomes and positive youth role models decrease in violence, crime and gang related activities. There are external benefits associated with education such as increased levels of innovation and dependency levels on government transfers diminish significantly for Aboriginal individuals in Canada who earn at least a high school diploma. The stresses on employment and social services programs will be reduced, the social fabric and cultural diversity of Canadian society will become further enriched, and labor resources within the economy will be allocated more efficiently, leading to increased productivity and hence an improved quality of life for all Canadians.

ABORIGINAL GANGS IN THE PRAIRIE PROVINCES:

Prairie-based Aboriginal gangs have reached crisis proportions in major urban centers and are spreading out into smaller cities and moving on and off impoverished reserves recruiting new members. In the annual report by the Criminal Intelligence Canada, Aboriginal-Based Organized Crime has become one of the national agency's intelligence priorities. Gang activity will increase along with the growing Aboriginal population if social and economic problems faced by native youth are not addressed.

Aboriginal youth gang members are characterized by feelings of disenfranchisement from the community and family with no attachment to school. Based on known risk factors such as poverty, lack of opportunity for employment, institutional racism and discrimination and a sense of hopelessness and despair, many Aboriginal youth are at risk of being recruited into gangs.

> "We realized early in our work that many Aboriginal gang members truly want to change, but they don't really have the tools or skills to stabilize themselves. They're being pulled in so many directions and very often their belief systems are totally at

odds with committing to a crime-free lifestyle."— Aboriginal Gang Initiative, Winnipeg, Manitoba

In order to make significant human changes to the Aboriginal gang dilemma, government, private sector, and the business and Aboriginal communities must take ownership for this problem. Concrete plans must be initiated and implemented to educate, train, and employ our growing, young Aboriginal population.

TECHNOLOGY AND ABORIGINAL PEOPLE:

Technology is used to address several objectives:

- create employment and economic development
- promote acquisition of knowledge and development of essential skills and attitudes in order for individuals to become self-sufficient, valued and contributing members of their knowledge community
- to preserve language and culture and to exchange with other cultures
- to enable Aboriginal people to participate in the knowledge and information technology economy and puts Aboriginal people on equal footing to compete for jobs
- learning opportunities offered by technology helps to address the different ways in which students learn
- technology provides communities with access to information and helps to overcome the challenge of spatial dispersion
- Distance-based learning technologies allow students to receive quality instruction in their communities and to complete high school. This broadens their learning experience. School libraries often do not have access to quality library resources. The internet allows students to expand their range of source material.
- technologically skilled Aboriginal workers will be required to meet the needs of land claim settlements and self-government arrangements
- Technology attracts and retains students. Technology builds interest in attending school. Most homes do not own a computer so students look forward to the opportunity to do work on the computer
- technology-based education and skills training can help contribute to a positive sense of potential, and developing the skills and capabilities necessary to complete in the workforce

High dropout rates from high school and lower than average participation rates in post-secondary education and training, clearly indicate that Aboriginal people are not participating in opportunities to develop the types of skills and attributes that employers are increasingly seeking. Furthermore, the scarcity of employment and business opportunities in most Aboriginal communities makes it imperative that Aboriginal people create their own opportunities and competencies that allow them to compete in the

broader economy. Canada's economy is becoming more and more knowledge-intense and there is significant danger that underskilled Aboriginal people will be excluded from participating in this knowledge-based economy. If Aboriginal people continue to be excluded from the technological skill base, they will also continue to be pushed to the margins of society. The research demonstrates that there is a gap between current levels of education and skills of Aboriginal people and the education and skills requirements of the economy. Technology needs to be a foundation skill and a fundamental component of their education and training.

"We as a society cannot afford further divisions between the information haves and have-nots. A gap in the availability of Internet access will have a multiplier effect and create an even more significant divide in critical areas such as education, job training, literacy, public health and economic prosperity." (Tim Koogle, Chairman and CEO of Yahoo! G-8 Kyushu-Okinawa Summit 2000).

The perception of the Aboriginal labor market is often viewed with negative connotations and this perception needs to be turned around. The Aboriginal labor market needs to be viewed positively and as an opportunity for a solution to alleviate future labor market pressures. To this end, Aboriginal people must become increasingly involved with furthering education and ICT training skill development. Aboriginal people need to have the skills and abilities necessary to participate in the modern knowledge-based economy. However, a holistic approach must be taken when technology skills are introduced. A balance must be achieved between Aboriginal culture, heritage, values and traditions and the realities of the modern economy and lifestyle.

An ICT skills initiative needs to be developed to address the technological skill shortage of Aboriginal people. This initiative needs to promote sustainable benefits by including transferable skills for the individuals involved to increase employment and positive economic development so that the benefits of the initiative extend beyond the boundaries of the project. Learning ICT skills will put Aboriginal people on an equal footing to compete for jobs. The emphasis needs to be on the development of basic competencies that build community capacity and open up opportunities for economic development through skills transfer.

"The empowerment of women and men to utilize new technologies and to apply their creative potential, knowledge and ability to their development challenges appears increasingly to be one of the keys to enhancing the abilities of developing countries and poor communities to leapfrog stages of development and thereby close the income and human development gap." (United Nations, Development and International Co-operation in the Twenty-first Century: The Role of Information Technology in the Context of a Knowledge-Based Global Economy)

MENDING THE SACRED HOOP:
PREPARING ABORIGINAL YOUTH FOR EMPLOYMENT AND PERSONAL SUCCESS

Objectives of course components:

1. increase their self-esteem and feelings of self-worth
2. increase knowledge of Aboriginal history and culture
3. develop a sense of pride in their cultural heritage
4. instill traditional cultural values
5. have the opportunity to participate in traditional ceremonies; including sweat lodges, healing circles, talking circles, and sharing circles
6. develop communication and other life-skills
7. To provide literacy skills necessary for personal growth and employment.
8. To provide academic instruction which will enable students to achieve a G.E.D. Grade 12 from Manitoba Education, Training & Youth, or Academic Grade 12 from an Adult Learning Centre.
9. To provide computer and employability/transferable skills which will enable students to enter the workforce or further training.
10. To assist students with career planning.
11. To assist students who wish to enter the work force with an internship.
12. To assist students in finding employment or return to school or post-secondary training.
13. Provide role models and mentors to support and encourage Aboriginal youth to leave or resist gangs.
14. Provide information and support for community interventions that targets violence and gang related issues.

Project Outcomes

There are numerous potential benefits of this program for participants and the community.

Benefits to the participants are an increased ability to:

- manage their lives in a positive and personally satisfying way
- meet educational and employment goals
- make a positive contribution to society

Benefits to the community include:

- a skilled and well-adjusted work force that will address labor shortages in the coming years
- reduce the violence and gang activity that exists in downtown Winnipeg
- reduce panhandling in downtown Winnipeg
- reduce homelessness

- reduce criminal offences
- decreased utilization of social and medical services
- assistance to participants to make positive and pro-social choices in their lives

Academic Assessment and Placement Procedure:

Patal Vocational Preparation Schools Ltd. has qualified and registered personnel to administer the Test of Adult Basic Education. Patal has used the Test of Adult Basic Education (T.A.B.E.) Forms 7 and 8 to pre-test for accurate placement and the remedial education which will be required to bring a student's skill level to a Grade 12.

The T.A.B.E. tests have provided Patal with excellent tools to place students in G.E.D. programs and also to measure the progress students are making in the program. It helps the instructors and students set academic goals, and assist the student to understand the quantity of academic skills required to achieve their Grade 12. The T.A.B.E. tests have been very accurate in determining a student's success in achieving a Grade 12 in the G.E.D. exams. If a student is testing at the Grade 12 level on the T.A.B.E. they are well prepared to challenge the G.E.D. and achieve passing scores.

The T.A.B.E. tests are multiple choice and results can be given to the students very quickly which allows for immediate feedback to both instructor and student. Patal has trained personnel to administer the test and prescribe the remedial academics. This is only one part of the acceptance process as other needs of the student must be included in the procedure.

We find the T.A.B.E. test boosts confidence as the student's progress throughout the course and also provides motivation to succeed in reaching the next level of competency.

Component I

Recruitment and academic assessment:

- T.A.B.E. Testing
- Academic Prescription
- General Readiness Assessment

The academic assessment will identify the academics required to achieve a G.E.D. or a level of academic required for future employment. Each student will be given a prescription identifying the academics required and a time frame they will require to achieve success.

Each prospective student will attend an orientation and complete the Test of Adult Basic Education. The level of the test given will vary according to previous level of academics achieved.

Component II: 7 weeks:

Cultural Activities/Teachings and Life Skills

Cultural Activities/Teaching:

- A Council of Elders will manage, coordinate, implement and facilitate short workshops that are relevant to the socio-economic needs of our youth. This Council of Elders will be representative of our Aboriginal people. The Assembly of Manitoba Chiefs and the Southern Chiefs Organization have already passed a resolution supporting our pilot project entitled "Mending the Sacred Hoop" to deal with inmates recently released from Federal and Provincial institutions. Our Project will encourage and seek help from our recently released students by way of information of the dire situation of Down Town Winnipeg as it pertains to street people, many of whom we are related to and know. We are hoping that they could provide a level of support to help our street people to make constructive changes in their lives.

"Starting from within, working in a circle, in a sacred manner, we heal ourselves, our relationships and our world"

STARTING FROM WITHIN

(1) *Starting From Within* – development comes from within……the process of healing and development unfolds from within each person, relationship, family, community or nation
(2) *Vision* – a vision of who we can be become is like a magnet drawing us to our potential……where there is no vision, there can be no development
(3) *Culturally Based* – healing and development must be rooted in the wisdom, knowledge and living processes of our cultures
(4) *Interconnectedness* – because everything is connected to everything else, any respect of our healing and development is related to all others (personal, social, cultural, political, economic etc.)……when we work on any part, the whole circle is affected.

WORKING IN A CIRCLE

(1) Personal growth are healing and the healing and development of our families and communities must go hand and hand
(2) Working at one level of development without attending to the other is not enough……personal and social development as well as top-down and bottom-up approaches must be balanced

(3) *Unity* – we need the love, support and caring of others to heal and develop ourselves.....unity is the starting point for development and as development unfolds, unity deepens
(4) *Participation* – people have to be actually engaged in the process of their own healing and development without participation, there can be no development
(5) *Justice* – every person must be treated with respect as a human being and a child of the creator, regardless of gender, race, culture, religion or any other reason.....every one should be accorded the opportunity to fully participate in the processes of healing and development and to receive a share of the benefits

IN A SACRED MANNER

(1) *Spirituality* – spirituality is at the heart of healing and development.....connection with the creator brings life, unity, love and purpose to the process, and is expressed through a heart-centered approach all we do
(2) *Harmonize with Natural Law* – growth is a process of uncovering, who we truly are as human beings in harmony with the natural laws of the universe
(3) *Walking in Balance* – codes of morality, ethics and protocol teach us how to walk the road of life in a good way.....violating moral and ethical boundaries can destroy the process of healing and development
(4) *Working from Principle* – our plans and actions are founded on our deepest understanding of the principles that describe how the universe is ordered and how healing and development unfolds

WE HEAL AND DEVELOP OURSELVES, OUR RELATIONSHIPS AND OUR WORLD

(1) *Learning* – learning to live in ways that promote life and health is the essence of our development.....our primary strategy is therefore the promotion of this type of learning
(2) *Sustainability* – when we take actions to improve our lives or the lives of others, it is critical to avoid undermining the natural systems upon which all life depends and to work in ways that enhance the capacity of people to continue in the path of their own healing and development
(3) *Move to the Positive* – solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative that we wish to create, as well as building on the strength we already have rather than giving away our energy fighting the negative
(4) *Be the Change You Want to See* – in all our actions we seek to be living, examples of the changes we wish to see in the world.....by walking the path we make the path visible

With the courage and dedication to utilize the wisdom and guiding spiritual principles of our elders.....we will find that we have the power and ability to carefully remove any

barriers that have limited the development of our full potential as human beings and communities……the greater the difficulty in our path, the even greater opportunity of our growth and ultimate victory……we can always become more than we have ever been.

HEALING PHILOSOPHY AND METHODOLOGY

Realizing that there are many sacred ceremonies and teachings, White Buffalo has opted to help in the healing process by orientating and familiarizing the youth to values and teachings such as; sweat-lodge ceremony, healing/teaching circles, naming ceremony, fire-keeping teachings/preparations, medicine picking teachings, stories/legends, fasting and vision questing teachings, dreams, pipe teachings, singing/drumming, traditional counseling, elder mentors, women roles and teachings and other teachings deemed necessary in the healing of an individual.

Other important factors that will be factored in are: mentorship of elders, teachings lodges, council of elders (men/women), other traditional and spiritual teachers (men/women).

Men and women teachers will be accessed and utilized as needed and the allowance of having flexibility and maneuverability within the healing methodology gives healing a multi-dimensional perspective. Sometimes illnesses or sicknesses are multi-dimensional and multi-generational and it calls for the usage of other healers to be present and quite often they have different methods of healing but is a necessary process to ones healing.

SWEAT –LODGE CEREMONY

A sweat-lodge ceremony is a spiritual ceremony that allows people to get in touch with their inner sanctity and cleanse their negative energy. The ceremony has many definitions and many meanings but the core value to appreciate is the energy it emits and the spiritual feeling one feels while praying. Cleansing is taking place internally and externally.

Purpose(s)

(1) Spiritual connectedness
(2) Cleansing and healing
(3) Praying for others/self
(4) Naming ceremony
(5) Sharing and helping others
(6) Doctoring

Value/Impact

It cleanses the negative energies, feeling of connectedness to spirit, healing, rejuvenated and feeling of being reborn

HEALING/TEACHING CIRCLES

Healing circles, sharing circles, teachings circles have been with aboriginal people for many generations and are seen as being very effective tools of healing. Many community issues and concerns are often addressed in this forum and it was also used as a process to addressing disciplinary actions. Elders and leadership often used this process to deal with issues/disputes/concerns. Not only were they instrumental in dealing with issues, they were also seen as a way to teach and guide the community.

Purpose

(1) Chance to heal old wounds
(2) Share experiences with others
(3) Listen to others stories
(4) Right to be heard
(5) Receive teachings about healing
(6) Receive direction and guidance
(7) Face your fears

Value/Impact

The value and impact this process leaves cannot be summed up in words but can be equated to feeling a sense of serenity and peace. Balance is a key component to this form of healing and it also brings awareness to self and how their behaviors impact those around them. Circles of this magnitude also bring the offender and the victim together so that a closure can be orchestrated and finalized. Truth and honesty become the catalyst for this process to be effective.

NAMING CEREMONY

Naming ceremonies give purpose and a sense of identity to self. You have a spiritual connection to all of creation.

Value/Impact

The impact and the value of having a spiritual name are in immeasurable. The feeling cannot be adequately expressed in words because the name is for the person and it usually reflects the personality of that person.

FIRE KEEPING PREPARATION

Many people that begin their healing journeys are usually given the task of fire keeping. Fire keeping allows you to personally reflect on their own being while working for the sweat-lodge. It works on your anger, patience, listening, observing, humility and truth. Tests all your faculties.

Value/Impact

The value of such a process is the ability for one to work out their own unresolved issues e.g. chopping wood gets people mad, getting grandfather/grandmother rocks gets people talking (gossip), sometimes it's raining out and you are asked to get a sweat-lodge ready – it wears on your patience, humbleness and truth.

MEDICINE PICKING

Medicine picking is a valuable teaching for it does many things to help the people. You get to learn the teachings of picking medicines, hear the stories, hear old songs, bond with your mother, grandmother and other elder women, conservation, knowledge of the woods/plants. Medicine picking is a natural process for without medicines people don't heal.

Purpose

(1) To help heal and cure the people
(2) Pass on the teachings
(3) Respect and listening
(4) Picking the right medicines
(5) Knowing the medicines
(6) Purposes of medicines
(7) Conservation and preservation skills

Value/Impact

The value of knowing this knowledge is insurmountable and immeasurable because of the healing aspect of such a process. Many teachings are passed on to the avid learner: respect for big/small plants, patience, listening and observation skills, knowing the stories/legends, appreciating natural environment and many other teachings.

STORIES/LEGENDS

Stories and legends serve the people in a disciplinary capacity and a wealth of teachings. Stories reflect the beauty of passing on disciplinary actions without resorting to actual physical actions (un-intrusive). Contained within the stories and legends are teachings on respect, humbleness, truth, courage, wisdom, kindness and love.

Purpose

(1) To teach

Value/Impact

Stories and legends are told to teach us about values and teachings. They also impact us by learning people skills (listening and observing). Disciplinary teachings were also to be found in the stories/legends and this gave elders and leaders a process to discipline without resorting to physical action.

FASTING AND VISION QUESTING

Fasting calls for abstention of food and water and the complementary process to this is the actual vision questing. It is an ancient calling to our ancestors to come help us deal with our physical dysfunctions. It is a calling for self-exploration and learning ways to deal with them but it also entails receiving teachings/gifts.

Purpose

(1) To learn about self
(2) To receive teachings/gifts if its in the vision
(3) Facing fears
(4) Dream interpretation
(5) To help others

Value/Impact

Facing uncertainties in time of fasting and vision questing allows for the intuition to develop further and explore the limitations of self. It tests your inner core sanctuaries and beliefs.

DREAMS

Dreams are roadmaps for you to follow and the interpretation of your dream is what gives it meaning.

Purpose

(1) Dreams are teachings
(2) Teach about self

Value/Impact

As understood by the elders, dreams were interpreted as teachings being given to us by the spiritual world. They were like roadmaps of advice for self.

SINGING AND DRUMMING

To teach one to sing gives and frees the voice of self to express out the feeling one carries. To teach one to drum frees the vibration of the beat of the drum to once again be heard throughout the land. Songs are song at all ceremonies and drumming is heard at all ceremonies. Singing and drumming are the calling of all of creation to come together once again.

Purpose

(1) Send vibrations and voices to all the quadrants of the universe and letting them know ceremony is about to begin
(2) Appeases the soul
(3) Gives a sense of direction and guidance
(4) Voices need to be heard
(5) Drum needs to be heard

Value/Impact

Singing and drumming go hand and hand and it is when these two get together that the true voice and beat are heard. This process teaches us many things: overcoming fear, feeling pride in self, connectedness to identity, voices being heard and respecting the sacred drum.

WOMENS TEACHINGS/ROLES

Full moon ceremonies and the roles of women in the community are some of the teachings given. As explored earlier all of the teachings already mentioned have included our women as teachers and elders.

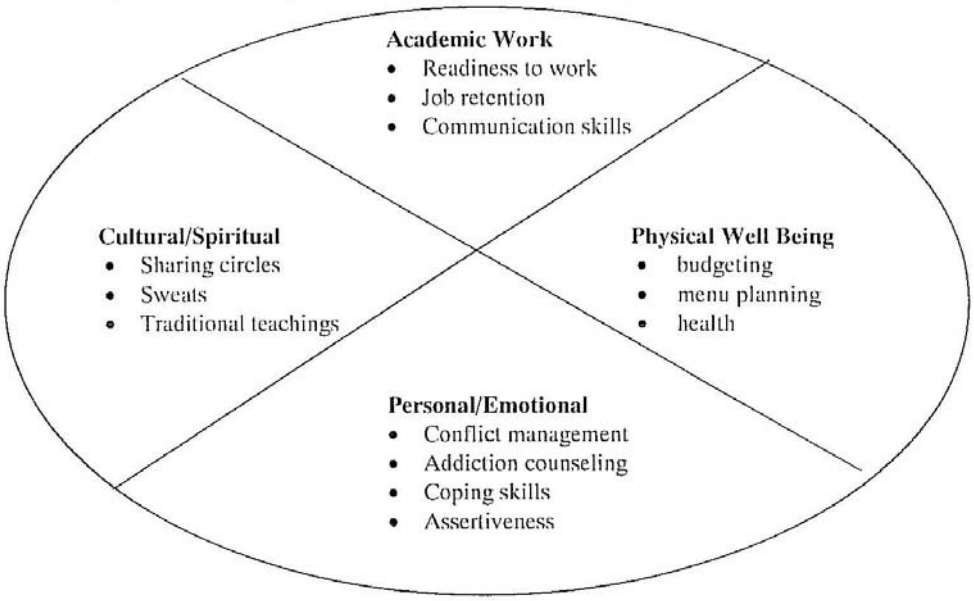
SUMMARIZING

Basically the traditional programming and servicing will consist of the following as already mentioned and no means is it excluding any other process that maybe also effective. When in healing there is no process that can capture in their totality what works best and what process to use first. Therefore the teachings and ceremonies will be used interchangeably.

Cultural Life skills:

White Buffalo will deliver a series of Cultural Life Skills workshops to students. A variety of topics and activities will be carried out to achieve the goal of preparing students for employment. A wide variety of methodologies will be employed to keep students motivated and attending class.

This portion of the program considers the 4 roles and/or aspects of a person's life:



Academic Work

Many different activities will be used to deliver the message of Work/Employment readiness: classroom activities (written and verbal), role playing, videos, role models/mentors to speak to the students, tours of businesses, guest speakers. The topics will include:

- An exploration of "why" people work
- Understanding work values
- Communication on-the-job: body language, verbal/non verbal
- Expectation of employers
- Taking direction from supervisors
- Active listening
- Team work
- Honesty and accountability
- Establishment of patterns of regular attendance and punctuality
- Time management
- Job retention
- Showing initiative
- Resume and cover letter writing

- Interview techniques
- Employment self-marketing techniques
- Career exploration
- Gang awareness
- Conflict resolution

Physical Well Being

Students will participate in a variety of exercises to meet with the following goals:

- How to budget
- Shopping on a budget
- Preparing healthy and inexpensive meals; Diabetes information
- Staying physically and mentally healthy
- HIV/AIDS
- Parenting Skills

Students will take part in shopping exercises, will prepare personal budgets, will be introduced to healthy menu planning and will learn how to manage their own health issues. A guest speaker from a banking institution will discuss how to open a bank account, budgeting and saving, how to write cheques and make deposits.

Cultural/Spiritual

Students will participate in sharing circles daily, starting with smudging at the beginning of the day. Sweats will be provided throughout the program and a sweat will start the program and end the program. Cultural teachings will occur throughout the program from the Elder that will be working with the students. Several days throughout the program will be spent on Aboriginal arts and crafts and the making of Sacred Objects.

Personal/Emotional

The focus of this portion of the program will be to increase self confidence in a variety of settings: academically, in an employment situation and in personal situations. This goal will be accomplished through exercises aimed at improving self esteem and a recognition of past accomplishments, strengths, improved problem solving abilities and encouragement for future endeavours. Classroom activities, guest speakers, videos, role playing, mentoring will cover the following topics:

- Goal setting
- Keeping a personal journal
- Supporting a peer-to-peer assistance program
- Encouragement of students to become self-directed
- Discovery of learning styles
- Personality descriptive activities
- Recognition and honoring the unique talents of the students (development of a "hall of fame")

- Examining "the choice to fail"
- Development of a portfolio and identifying strengths
- Examination of communication styles in themselves and others
- Development of the ability to accept criticism
- Practice on making decisions
- Role playing: assertiveness techniques
- Learning to cope with conflict
- Managing stress and emotions
- Improving communication skills
- Values Clarification—completion of values profile
- Develop an understanding of different styles of behaviour: Passive, aggressive, assertive
- Develop an understanding of different body language signals
- Residential school effects
- Anger management

Mentorship Program:

Students will be paired with former gang members for support, to accompany them to ceremonies, and to help them with difficult decisions in resisting a gang lifestyle. Feasts with Elders, Community members and family members will be held to encourage positive relationships with Elders and ex-gang members who are following the Red Road. Ceremonies with the Elders and mentors provide the gang members and gang "wannabees" with options not to join gangs. Other traditional methods of mentorship is finding and utilizing an extended family adoptions, traditional naming ceremonies, providing traditional colors, clans and giving of sacred objects will maintain level of stability and balance. The giving of eagle feathers, ribbon shirts, ceremonial skirts, rattles, drums, sacred blankets will enhance and solidify the relationship between mentor and student.

Recreation & Crafts:

The objective of our traditional/contemporary recreation program is to promote camaraderie, leadership, brotherhood, sisterhood and to include basic human values of respect, loyalty, exchange of wisdom and understanding, courage, trust and a feeling of hope. White Buffalo will host recreation nights two evenings a week at an inner-city community center. The recreational activities will be team sports; volleyball, basketball, floor hockey, lacrosse, soccer, individual activities; weight lifting, running, and hand games. The focus will be to encourage a healthy, active lifestyle that is also a release for frustration, anger and boredom. White Buffalo will be inviting volunteers from the community to participate as participants, referees, coaches or supporters. The volunteers will include members of the Winnipeg Police Force, Siloam Mission, Child and Family Services and other interested community members.

White Buffalo will also host craft making of sacred objects in the evenings – star quilts, dream catchers, jewelry, ribbon shirts, regallia, rattles, drums, etc.

Community Forums:

White Buffalo will host 7 community forums which will include interested organizations, parents, schools and correctional centers. The purpose of the community forums is to inform community members and to illicit feedback from the community to assist White Buffalo in helping young people stay out of gangs. Topics for discussion are as follows: personal safety, victimization, helping youth stay out of gangs, drug and alcohol awareness, gang awareness, impact of domestic violence and suicide prevention.

White Buffalo Open House:

White Buffalo will host 2 open houses with a traditional feast & Pow Wow demonstration. The business community and community at large will be invited to learn about this initiative and interact with students and Elders. Large and small businesses have a stake in what happens to the downtown business area when it comes to gang related activities that threaten the very core of business in the downtown. These open forums will include the exchange of ideas, concepts and methods of involving disadvantaged youth to become trusted ambassadors in the preservation of a safe downtown community.

Youth & Elder Conference:

White Buffalo will host a Youth and Elder conference to make presentations and receive feedback about youth at risk of joining gangs, gang involvements and how to exit a gang lifestyle; importance of language and traditional ceremonies, effects of all Indigenous nations of Winnipeg.

The staging of this conference will be done in partnership with the established businesses of Winnipeg by way of organized business associations, such as Downtown Winnipeg Biz, West End Biz, Exchange Biz and Chambers of Commerce. The conference content will contain elements of business, social, education, spiritual and economic self-sufficiency concepts that will help change the lifestyle of young people as they listen to respected Elders, entrepreneurs, academic experts, CEO's and Presidents.

Workshops

- First Aid/CPR
- Workplace Health Management Information Systems (W.H.M.I.S.)
- Workers Compensation presentation on safety
- Union presentations/non-Union
- Safety workshops
- Human Rights Commission
- Employment Standards
- Employment Standards
- Customer Service
- Time Management

- Stress Management
- Assertiveness Training
- Conflict Resolution
- Substance Abuse
- Banking & Personal Budgeting

Component III: 14 weeks:

Upgrading:

1. **Document Use:**

Skills	MB Certificate in Literacy and Learning: **Stages 1, 2, and 3**	**Essential Skills (ES): Levels 1, 2, 3, & 4**		
Document Use	**Stage 1** Lesson 1 Reading signs and labels Lesson 2 Reading to follow directions Lesson 3 Reading to plan a trip using a simple map Lesson 4 Reading to get information from tables and graphs Lesson 5 Reading to fill out simple forms Lesson 6 Reading to use references to find information			

Document Use	**Stage 2** Lesson 1 Reading signs and labels to answer questions Lesson 2 Reading to follow instructions Lesson 3 Reading complex maps to plan a journey Lesson 4 Reading to obtain information from tables and answer questions Lesson 5 Reading to obtain data to enter in a table Lesson 6 Reading reference materials and/or about systems to find information to answer questions	Preview, skim, scan Forms & applications		
Document Use	**Stage 3** Lesson 1 Read to complete forms Lesson 2 Read to organize information and materials into a useable efficient system Lesson 3 Read to consult references to find specific information embedded in tables, schedules,			
Document Use	Lesson 4 Read to interpret and analyze information in documents such as graphs, charts, diagrams, drawings, blueprints, schematics, flowcharts with text			

2. Writing:

Skills	MB Certificate in Literacy and Learning: **Stages 1, 2, and 3**	**Essential Skills (ES): Levels 1, 2, 3, & 4**		Levels Covering Skill
Writing	**Stage 1** Lesson 1 Practice List making by writing and using the computer to make the following lists: "to do" lists; supply lists; grocery lists; draft lists as "thinking" lists Lesson 2 Practice other forms of writing: • Short notes • Memos • Telephone messages • Postcard messages • Journals • Workplace logs • Letters to friends Lesson 3 Practice writing about personal ideas and experiences			2 3 4,5 48 8 42
Building vocabulary, word origins, word meanings, learning the basics of Spelling	*Learn to check spelling of words in written documents*		Greek and Latin roots	11
			Homophones, Analogies	12,41
			Synonyms, Antonyms	15,16
			Idioms	22
			Context clues	13
			New words (4 per level)	18,21,24,25, 27,30,32,35, 39,43,47

Skills	MB Certificate in Literacy and Learning: **Stages 1, 2, and 3**	**Essential Skills (ES): Levels 1, 2, 3, & 4**		Levels Covering Skill
Writing	**Stage 2** Lesson 1 Develop pre-writing plans Lesson 2 Practice writing messages, letters and report Lesson 3 Practice writing documents that convey personal ideas, feelings and experiences Lesson 4 Practice writing short research papers			6, 27, 39, 45 9, 21 2
Writing	**Stage 3** Lesson 1 Learn about and practice pre-writing strategies Lesson 2 Practice writing documents that express personal ideas, feelings, experiences Lesson 3 Practice writing documents that express information and opinions in specialized formats Lesson 4 Practice writing in essay formats Lesson 5 Practice writing documents in research formats			30 28 19 36, 47

3. Mathematics Generic Curriculum

Assessment	Program Content (What)	Activities (How)	Suggested Resources
Whole Numbers	General Objectives: Solve problems involving whole numbers through assigned exercises and tests. Objective1: Solve problems involving whole numbers using addition, subtraction, multiplication and division. Purpose: Whole numbers are the essential base for all mathematics. Understanding whole numbers is the first step to learn about mathematics. To live in our society without understanding whole numbers is difficult. To enter any trade without being able to use whole numbers is impossible.	Topic: 1. Basic operations on Whole Numbers Topic 2. Rounding Off Whole Numbers Topic 3. Powers Distance and Cost Formulas Topic 4. Solving Word Problems involving Whole Numbers.	Patal Vocational School Modules
Common Fractions:	**General Objectives:** Solve problems involving common fractions through assigned exercises and tests. **Objective 1:** Solve both numerical and word problems involving common fractions. **Purpose:** Measurements made on the job don't usually turn out to be convenient whole numbers: instead, they are usually fractional amounts. For that reason, it is necessary that to be able to carry out basic arithmetic procedures of adding, subtracting, multiplying and dividing, using fractions as well as whole numbers.	Topic: 1. What is a Fraction? Topic 2. Types of Fractions. Topic 3. Changing Fractions to Equivalent Forms: • Reducing fractions • Raising fractions to higher terms • Improper fractions>Mixed numbers • Mixed numbers>Improper fractions Topic 4. Basic Operations with Fractions Finding what fraction one number is of another application: • Word Problems • Distance and Cost Formulas • Powers and Square Roots • Standard Units of Measurement • Comparing and ordering Fractions' • Ratio and Proportion • Probability	Patal Vocational School Modules
Decimal Fractions:	General Objectives: Solve problems involving decimal fractions through assigned exercises and tests	Topic: 1. Place Value of Decimal Numbers Topic 2	Patal Vocational School Modules

	Objective: Solve problems involving decimal fractions. Purpose: Common fractions are often awkward to deal with in technical work. Often, decimal forms are easier to work with in real life.	Basic Operations with Decimal Numbers: • Addition • Subtraction • Multiplication • Division Topic 3 Interchanging Decimals and Fractions Topic 4 Rounding Off Decimals Topic 5 Applications • Word Problems with Basic Operations • Perimeter, Area, and Volume • Circumference and Area of Circles • Volume of a Cylinder • Comparing and Ordering Decimals	
Percent:	General Objectives: Solve problems involving percent. Objective 1: Answer questions and solve problems involving percent. Purpose: The calculation of percent makes use of what you have learned about common fractions and decimal fractions. Percent expressions provide a convenient way of comparing two unlike fractions or decimals	Topics 1: The Meaning of Percent: • Hundredths • Over 100 • Divide by 100 Topic 2 Interchanging Percents and other number forms: • Converting percents to fractions • Converting fractions to percents • Converting decimals to percents • Converting percents to decimals Topic 3 Finding a Percent of a Number Topic 4 finding what percent one number is of another Topic 5 Finding a number when a percent of it is given Topic 6 Applications: • Word problems involving percent • Interest • Using Percents in Comparisons	Patal Vocational School Modules
Imperial & Metric Measurements:	General Objectives: Convert imperial and metric measurements through assigned exercises and tests. Objective: Convert metric units to imperial and		Patal Vocational School Modules

	imperial units to metric for length, mass, volume, and temperature. Purpose: In Canada both imperial and metric measurement systems are used. Various items related to the trades are manufactured and named according to measurement specifications. Trades people use various tools, equipment, and devices dimensioned according to these systems.		

Ratio & Proportion	General Objectives: Solve problems involving ratio and proportion through assigned exercises and tests. Objective: Solve problems involving ratio and proportion. Purpose: Understanding the concept of ratio and proportion is necessary to solve many problems in the workplace. Throughout your occupation you will use and estimate ratios and proportions to determine prices of materials and the amounts required or the forces needed to do a job.		Patal Vocational School Modules
Signed Numbers	General Objectives: Perform arithmetic operations on signed numbers through assigned exercises and tests. Objective: signed numbers. Purpose: Signed numbers refer to positive and negative numbers. To this point, your study has been only positive numbers. It is important to be able to work with negative numbers, too. These numbers are prominent in our daily lives. The most common examples are negative temperatures, profits and losses, debts, etc. The ability to add, subtract, multiply, and divide negative numbers is necessary for success in areas of Algebra and Physics. The learner must be as proficient with negative numbers as he/she with whole numbers. For this reason, it is important that you become virtually perfect when performing operations with signed numbers.	Topic 1 .Placing Signed Numbers on a Number Line Division Topic 2 Basic Operations with Signed Numbers: • Addition • Subtraction • Multiplication • Division	Patal Vocational School Modules

Component IV: 9 weeks

Computer Training:

Technologies Impact on the Economy:

Increasing adoption of technology is creating a Digital Divide that is now wider than ever before. Technology is creating a global economy, the standard of living; business competitiveness and expected performance of job responsibilities are all increasing at a rapid tempo. Aboriginal people are especially affected by the Digital Divide because a large percentage of the population that cannot fulfill jobs that require computer skills. Four out of five jobs now require computer skills. Those without computer skills are limited in job opportunities which can lead to digital isolation, poverty and dependency, without the critical basic computer skills individuals are not able to advance in their career or education.

In White Buffalo's experience, Aboriginal people have been excluded from the use of technology for a variety of reasons including lack of access to highspeed internet. It is well documented that the Digital Divide continues to be prevalent amongst Aboriginal people. The purpose of including instruction in computer technology in this initiative is to provide transferable, employability skills. Many of the participants will not enter employment in the computer field, but technology is an essential skill in every profession, job, and personal life. Technology is a tool to find employment opportunities in the trades or other professions and is used as a tool for ongoing learning and not necessarily as a career path.

Internet and Computing Core Certification:

IC3 is a program for basic computer skills and carries international certification. IC3 is the building block for Microsoft Office Specialist Certification, Microsoft Office Expert Certification and Master certification, A+ Certification, MCP and MCSE.

IC3 has the ability to identify the strengths and weaknesses for each student and therefore provide career path planning. IC3 is used as a pathfinder for individuals for employment and career choice.

IC3 is a comprehensive, integrated portfolio of products which includes the following skill development:

Step 1: Benchmark – designed to give the individual an outline of their skills showing what they know; what they need to reinforce; and what they need to learn.

Step 2: Training – training is provided on Computing Fundamentals; Microsoft Windows; Microsoft Word, Excel and PowerPoint; introduction to networking and internet.

Step 3: Mentor – post training assessment allows an individual to assess their knowledge and review their training again until they are fully comfortable with the skills they are acquiring.

Step 4 – Certification – validates the individual's skills and knowledge giving them a portable credential they can present wherever and whenever an opportunity arises. *IC3 certification is internationally recognized.*

Computer Hardware and Refurbishment:

- PC Hardware Introduction
- Motherboard Architecture
- Basic Electrical Theory
- Managing Memory
- Understanding and Installing PC Components
- PC Bus Architecture and I/O Concepts
- Identify System Components
- CPU Theory & Programming Techniques
- Optimizing and Protecting Hard Drives
- PC Troubleshooting
- Multimedia Devices and Mass Storage
- Managing and Troubleshooting Operating Systems
- Troubleshooting and Maintenance Fundamentals
- How to purchase and build a PC
- PC Hardware concepts
- How Hardware & software work together
- Electricity and power supplies
- Floppy drives
- Understanding and installing hard drives
- Supporting I/O devices
- Supporting windows 9x/me/xp
- Installing and using windows XP Professional

Component V: 16 weeks

Employability Workshops

- Resume preparation
- Interview techniques
- Cover letter preparation
- Self-marketing for employment

Different styles of interviewing will be discussed and practiced. Many organizations use Behavioral Descriptive Interviewing techniques which requires forethought and practice for the student.

There will be considerable focus on life skills, employability skills and safety in the workplace. Discussions of what makes a good employee and expectations of employers will prepare participants for workplace ethics. Conflict management and getting along with supervisors are topics that need to be discussed to give young people choices and options in dealing with difficult situations. Throughout the entire program an emphasis will be placed on building confidence and self-esteem as well as a lifestyle that supports full time employment.

a) **Internships**

The expectations of the internship will be learning on-the-job. The students will be placed into an internship for 6 weeks. The participants are learning about the expectations of employees: how to attend work every day, punctuality, being accountable for the time, getting along with fellow workers and supervisors, following directions, technical skills required to complete assigned tasks, and making educated decisions about work-related tasks. The participants will be monitored weekly. All feedback will be discussed with the participant to ensure that expectations of the employer are being met. The purpose of the monitoring is to problem solve with the participant if required, to give positive feedback and encouragement, continue building their confidence and assisting in encouraging good work habits. The expectation is employment at the end of the internship. If a student is not placed into employment, a focused job search will be conducted with the student.

> **OR ...** If a student is not offered employment at the end of the work experience a focused job search will be conducted with the student until they have succeeded in gaining employment.

Business people, Elders, and mentors, (Aboriginal & non-Aboriginal) will be brought in for discussions with students to share their ideas of social and cultural changes.

PROJECT GOALS:

- To create an awareness of Indigenous cultures of Winnipeg and history of Aboriginal people
- To create an atmosphere where students feel welcome
- To establish a relationship with each student
- To have students establish personal and vocational goals
- To make students aware of and understand importance of complying with rules of the Project
- To have students establish a pattern of regular attendance and punctuality
- To establish and maintain high expectations regarding conduct and productivity
- To improve students' self-esteem
- To help students become proficient in problem solving
- To foster resiliency in students
- To instill concepts of mediation, conflict resolution, decision and problem solving skills

HOW WILL THE GOALS BE ACCOMPLISHED?

The focus of all of the above activities is on empowering the student to achieve the goals they have set in the program. The instructor and others involved in the program will be role models for the students.

A "Class Code of Conduct" will be developed by the students to govern classroom rules. Self-reflection exercises will be completed several times a week to encourage examination and recognition of certain behaviors, communications styles etc.

Throughout life all of a person's behavior depends upon whether or not his/her basic needs have been met and are being met. These "basic needs" have been stated in a variety of ways. We will consider the six basic needs throughout the program: Physical needs (warmth, food, shelter, clothing, rest); need for safety; need for belonging; need for love; need for self-esteem; need for self-actualization.

- Students are welcomed by name and always made to feel as if they are adult students in an adult learning environment.
- Staff involved will focus on the future and make students believe a fresh start is available to every student.
- Staff will intentionally build a relationship with each student.
- Individually, students will discuss with instructor goals that are realistic, attainable and student generated.
- Goals will be written and reinforced.
- Goals will be reviewed, modified and expanded if necessary.
- Students will set own rules and regulations and these are reviewed and discussed with instructor.
- Rules to be stressed:
  - *respecting themselves, staff, school property and other students*

- *no drugs or alcohol allowed on premises*
- *expectations regarding attendance and punctuality*

- Staff will keep accurate records of attendance and punctuality both a.m. and p.m. including reasons for lates and absences.
- Perfect attendance and improved attendance will be rewarded.
- Concise and consistent communication regarding expectations is essential.
- Consistent and fair consequences for students who do not meet expectations.
- If an incident occurs ... every incident must be debriefed with an emphasis on making the students feel valued. The behavior is discussed. Unconditional acceptance of the student is the key element in influencing behavioral changes.
- Staff will be intentional about planning activities that allow students to experience legitimate success and satisfaction.
- Students will be given opportunity to learn and apply steps of problem solving techniques.
- Each day must be structured and the daily timetable relatively unchanged in order to enhance student's feelings of safety and preparedness.
- Goal setting and refocusing are issues that will happen first thing in the morning.
- Success of this program is contingent upon ongoing trust, support and cooperation with all staff involved with the Project.

HOW WILL WE MEASURE SUCCESS?

- Good attendance, punctuality and improved work habits
- Positive feedback from students verbally and/or in writing
- Successful transition to employment and/or further training
- Verbal and nonverbal indicators of increased self-esteem and confidence; participation in classroom activities, expressions of anticipation to enter employment, willingness to learn new things, etc.
- Students will integrate positive change in attitude, perception, and decision making to leave a lifestyle of dependency, violence and drug and alcohol addictions.

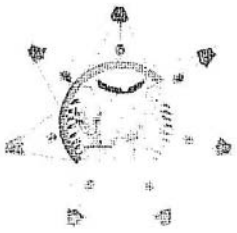
GUIDING PRINCIPLES OF THE PROJECT

- All staff see students' potential so that they focus on their strengths and possibilities, not weaknesses and problems.
- There is a place of employment for everyone regardless of background, education, age, etc.
- Staff's role goes far beyond just "teaching" the subject matter. Teaching should always include social, emotional, academic and employment readiness issues.
- All students, regardless of socio-economic condition, age, race, religion or education and background, are equally important.
- Clear communication, fairness and consistency are absolutely essential when dealing with students.

- All staff will measure growth in small steps and recognize that slow growth has a better chance to become entrenched and to promote positive change.
- All staff will foster attitudes in students to accept full responsibility for their actions and not "blame" others.
- Staff will never give up on a student. As a student starts to experience success, sometimes they sabotage some of their success because they are out of their comfort zone.

PROJECT PARTNERS

- Downtown Winnipeg Biz
- Siloam Mission
- Winnipeg Harvest
- University of Winnipeg, Institute of Urban Studies
- Winnipeg Police Service
- Thunderbird House
- Papiiwak
- Rossbrook House
- Freight House
- Ma Ma Wi Chi Itata Centre Inc.
- Industry Canada
- CCI Learning





WHITE BUFFALO SPIRITUAL SOCIETY
Calvin Pompana, President

The White Buffalo Spiritual Society is a non-profit organization with Charitable Tax No. 89831 7615 RR0001. The Society's mandate is to develop, administer and deliver educational and healing initiatives and to conduct traditional ceremonies in order to accomplish the objectives of the Society. Inspired by the example of White Buffalo Calf Spirit Woman, the objectives are to heal and strengthen the physical, mental, emotional and spiritual aspects of Aboriginal people and anyone who needs help through the traditional teachings and ceremonies. Members and associates are men and women from the Dakota, Ojibway, Cree, Metis and other Aboriginal nations from across Canada and the United States.

White Buffalo Spiritual Society 1997 - Present

Consultant in Holistic Aboriginal Spirituality,
Cross-Cultural Awareness:

Goals and objectives are to enhance awareness of and respect for Aboriginal traditions within Aboriginal and non-Aboriginal communities, and to empower individuals to believe in themselves.

Aboriginal Elder and advisor for Justice working with gang member program initiatives. The gang members were from Manitoba Warriors, Indian Posse, Hell's Angels, Native Syndicate, etc.

- Co-Coordinator of Indigenous Tribal Village (July & August, 2003-present) held at The Forks. Project funded by: Heritage Canada; Culture, Heritage & Tourism; City of Winnipeg; The Fork North Portage.
- Coordinator (Sun Dance Chief) of seven Sun Dances at Birds Hill Park & in the U.S.
- Coordinated and facilitated the Red Road Program in partnership with University of Winnipeg, Children of the Earth High School, Stony Mountain Penitentiary and Indian & Metis Friendship Centre.
- Cultural Awareness Workshops for 50 schools across Manitoba.
- Cross-cultural Awareness Workshops for a variety of businesses and associations in Winnipeg:

ABORIGINAL CONTRACTS DELIVERED in partnership with PATAL VOCATIONAL PREPARATION SCHOOLS LTD.:

VOCATIONAL INDIVIDUAL SEAT PURCHASE:
P.C. Service Technician
Computerized Office Assistant
Computerized Bookkeeping
Purchasing/Inventory
Service/Parts/Inventory
Entry Level Cooking
Heavy Equipment Operator Training

Manitoba Metis Federation and Centre for Aboriginal Human Resource Development
Aboriginal Entry Level Cooking
Service Parts Inventory

Pinaymootang First Nation
Aboriginal LeadershipTraining
PC Service Technician Network Management

Sandy Bay First Nation
PC Service Technician Network Management
Entry Level Cooking
Literacy Plus
Youth and Elder Conference
Band Leadership Workshops

Tataskweyak First Nation
Entry Level Cooking
Restaurant Management
Heavy Equipment Operators Training

War Lake First Nation
Entry Level Cooking
Heavy Equipment Operators Training
Literacy Plus

Nelson House First Nation
Academic Assessment and Testing for Literacy
Lifeskills
Entry Level Cooking

Fox Lake First Nation
Heavy Equipment Operators Training

York Landing First Nation
Heavy Equipment Operators Training
Cultural Lifeskills

Sioux Valley Dakota Nation
Mature Grade 12—WebCT (95 students registered)
Cultural Lifeskills
Literacy Plus

Service Canada/Aboriginal Single Window
Cultural Lifeskills, pre-employment and upgrading for "at risk" Aboriginal Youth

In partnership with Manitoba First Nations SchoolNet
ISP Community Technician—Pipestone First Nation; Birdtail Sioux First Nation; Oxford House; Shooniya; God's River; Garden Hill; Long Plain First Nation; Tadouli Lake First Nation;

National Literacy Secretariat: contract to develop a national Indigenous Literacy Model.

Industry Canada: Community ICT assessments and evaluation; Evaluation of Computer Refurbishment in Headingley Correction Centre; development and implementation of IC3 adoption in First Nations Communities

Workshops:

- Papiiwak Gang Initiative – Elder advisor
- Elder and facilitator for all gang programs in Federal and Provincial Correctional facilities: sweat lodges, pipe ceremonies, vision quests, naming ceremonies, receiving color and clans, traditional anger management & how to assist individuals in leaving gangs in a traditional way.
- CONVERGYS - Cross Cultural Teaching (2002-2003)
- CUETS - Cross Cultural Awareness; Sweat Lodge (2003)
- Community Connections - Workshop and Sweat Lodge (2003)
- Aboriginal Men's Healing Conference - Workshops & Sweat Lodge (2003)
- Manitoba Aboriginal Youth Career Awareness Committee (MAYCAC) (1997-2003)
- Agassiz Youth Centre (1997-2000)
  Cultural workshops and sweat lodges for interred youth
- University of Winnipeg - Term position as Elder/Advisor (1999-2000)
  Individual counseling; presentations to various classes; Aboriginal health and healing issues; traditional music; religion; economic development.
- Ron Phillips, Inc: "Bringing Traditions into the Classroom" Conference (1997-2005)
  Conference for teachers.
- Royal Bank of Canada: Workshops and sweat lodges (1999)
- Revenue Canada (Winnipeg): Staff workshops (1997-1999)
- University of Manitoba, School of Music (1999); Religious Studies (2000 - 2005)
- Prince Charles Resource Centre: Traditional Music Workshop (1999)
- National Aboriginal Achievement Foundation Conference (1999)

Province of Manitoba **September 1996 - 2005**
Headingley Correctional Institute

Aboriginal Elder/Advisor

- Provide specialized programs and counseling for inmates including gang program initiatives.
- Develop and foster teaching of traditional Aboriginal values, cultural heritage, conduct sweat lodges and sacred circles.
- Act as consultant to HCI Dept. of Justice management, staff on Aboriginal issues.
- Provide cultural workshops to staff at all levels of institution.
- Maintain close contact with other agencies, reserves.

Dakota Ojibway Tribal Council **January 1996 - Present**
In Partnership with - Brandon University,
- Assiniboine Community College, and
- Brandon School Division

Aboriginal Elder/Advisor

- Provide cultural guidance, support to students, teachers, counselors in Brandon's main educational institutions.
- Working with Native Students' Association and administrative groups, provide guidance on cultural issues; plan and conduct ceremonies, POW wows; conduct sharing circles; provide counseling.
- Deliver cultural presentations to classes of all ages (kindergarten to university level) on traditional teachings, current Aboriginal issues.
- Assist in curriculum development by providing Aboriginal, traditional perspectives on issues.
- Gang awareness workshops to prevent youth from getting involved in gangs.

Traditional Storyteller/Dancer/Speaker **1996 - Present**

- Approved by Manitoba Arts Council as presented for Manitoba Artists in the schools program since 1996.
- Visited schools in Winnipeg and remote parts of Manitoba including:
  - ✓ *J.B. Mitchell (200); George V (2000); Elmwood High School (2000); Aboriginal Headstart (2000); Manitoba youth Centre (2000); Kirkaldy Heights (Brandon - 1999); Children of the Earth High School (2000); Lac Brochet (1999); Cranberry Portage (1999); Ilford Elementary School (1999); LaVerendrye (1999); and Wellington (1999)*
- Interviews regarding Aboriginal traditions and storytelling:
  - ✓ *Aboriginal Peoples Television Network (APTN) (2000)*
  - ✓ *CBC Radio (March & April 2000)*
  - ✓ *Native Communications Inc. (NCI) (March 2000)*
- Recent community presentations include:
  - ✓ *Museum of Man and Nature: Opening of Hudson Bay Archives (May 2000)*
  - ✓ *Freeze Frame Film Festival: Youth Discussion and Film Viewing (May 2000)*
  - ✓ *Museum of Man and Nature: Sundog Storytelling Festival (January 2000)*

- ✓ *Thunderbird Lodge Life Skills/Employment Readiness (June 2000)*
- ✓ *Birds Hill Park: Buffalo Days Celebration (July 2000)*

Consultant in Personal & Community Development 1990 - 1996

- Designed and facilitated workshops with agencies or groups working within communities.
- Workshops with the goal to promote personal and community healing.
- Encouraged personal development and self-sufficiency using traditional Aboriginal and contemporary methods:
  - ✓ St. James Assiniboia School Division Continuing Education (1996)
    Initiated, instructed 6-week hands-on course introducing traditional Aboriginal culture.
  - ✓ Project Opikihiwaw (Adoptive/Foster Parents Association) (1996)
    Introduced key elements of Aboriginal culture to families with adopted, fostered Aboriginal children.
  - ✓ Standing Buffalo First Nation/Touchwood File Hills Tribal Council, SK (Jan.-Oct., 1995)
    Developed, presented workshops ("Healing the Warrior Spirit," "Reclaiming the Community Spirit") and healing retreats for Tribal Council, community leaders and staff.
  - ✓ Awasis Child and Family Agency of Northern Manitoba (1995)
    Personal, community development workshop for staff.
  - ✓ Neekaneet Healing Lodge - Corrections Services Canada, Maple Creek, SK (Oct.-Dec. 1994)
    Developed, facilitated 12-week training session for potential Corrections Services staff on personal healing, group dynamics, conflict management, communication.
  - ✓ Shamattawa First Nation (1994)
    Personal healing workshop for adolescents in crisis.

Canada 125, Winnipeg **1992**

Aboriginal Community Advisor
Coordinated, facilitated First Nations community celebration in honor of Canada's 125th anniversary.

Urban Indian Association, Winnipeg **1989 - 1990**

President
Developed, presented seminars on urban Aboriginal issues to institutions, agencies such as Community Police Advisory Council, Winnipeg Chamber of Commerce, CUPE.

Ma Ma Wi Chi Itata Centre Inc., Winnipeg **1988 - 1990**

Family Violence Worker

Provided one-on-one and group counseling for individuals and families in crisis from family violence, sexual and other abuses and addictions.

A Personal Journey

In 1976 Calvin Pompana made a conscious decision to live a life free of alcohol and drugs. He began this journey by attending Alcoholics Anonymous whose principles and meetings assisted him in maintaining this lifestyle. He met Lakota Elder Martin Highbear at a workshop which further supported his commitment to sobriety and provided direction on his spiritual journey as a Dakota. Calvin attended many Aboriginal awareness workshops, cultural gatherings, seminars and ceremonies until 1980, after four years of sobriety; he fully embraced and began to practice the traditions for personal healing and wellness.

Traditional Education

Crying for a Vision (1980-1982, 1996)

The first step in his traditional education was *Han Bleche Yapi* or *Crying for a Vision* which was held in Bear Butte, South Dakota with Elder Martin Highbear. Calvin returned every year for twelve years until he completed in 1996. This ceremony strengthened his inner spirit and desire to keep walking the Red Road. He has since assisted many people in their vision-seeking at Sioux Valley, South Dakota and in Ontario at Gull Bay and Eagle Lake.

Sun Dance (1980 - Present)

Calvin began this teaching by attending Sun Dances in Sioux Valley. He began by helping out in whatever capacity was required, watching, listening, learning and by supporting the dancers. After four years, Calvin began to dance and has been a Sun Dancer for eight years, not only in Sioux Valley but also in South Dakota, Saskatchewan, Alberta and British Columbia. He was greatly honored in 1993 to be asked to join the Red Blanket Society. This Society coordinates the Sun Dance and supports the dancers in fulfilling their pledges. In August 2000, Calvin fulfilled a personal vision by organizing and conducting a Sun Dance ceremony at Birds Hill Park near Winnipeg, Manitoba. Calvin has organized and conducted four Sun Dances at the site in Bird Hill. Calvin is now a Sun Dance Chief.

Sweat Lodge (1980 - Present)

The first time Calvin attended a Sweat Lodge was as part of the *Crying for a Vision* ceremony. Since then, he has attended Sweat Lodges all over Canada and the United States. Weekly Sweat Lodges are held for men, women and children at Birds Hill Park and Camp Manitou, just outside of Winnipeg, Manitoba.

The importance of the Sweat Lodge is to stay healthy; it purifies the body, mind and spirit to free one from emotional and physical sickness like anger, co-dependency, hate

and addictive behaviors. The Sweat Lodge also cleanses the body of chemical substances, found in food and can strengthen the immune system to better fight diseases and maintain good health.

Offering Sweat Lodges has been one of the primary ways Calvin has worked with inmates at Headingley Correctional Institute. Since September 1994, Calvin has conducted over 1600 Sweat Lodges for Aboriginal and non-Aboriginal inmates, many exclusively for gang members. It has been Calvin's experience that the Sweat Lodge provides a direct way for these young men to become aware of their own feelings, to begin to accept responsibility for their actions and to learn how to stand on their own without the gangs.

Traditional Dancing (1980 - Present)

Although Calvin had been to Pow wows for years, it wasn't until 1980 that he began to dance as a "traditional" dancer. Since then he has danced all over North America in both competition and traditional Pow wows. Calvin utilizes dancing as part of his storytelling and cultural awareness workshops which he conducts at many schools, community groups and festivals. He has been master of ceremonies and coordinated many Pow wows for schools and organizations and has found this to be a great way to promote a better understanding between cultures.

Pipe Ceremonies (1980 - Present)

In 1980, Calvin received his personal pipe and began participating in pipe ceremonies for personal healing, strength and direction.

Since 1987, he has conducted numerous pipe ceremonies for individuals and families. The pipe plays an important role in many ceremonies such as *Name Giving*, *Introduction of a Young Girl to Womanhood*, and the *Wiping Away of the Tears*.

Mi Ta Ku Ye Owasin (To All My Relations)

For further information on Calvin Pompana search under Google.

PATAL Vocational Preparation Schools Ltd.

. . . training for employment

PATAL VOCATIONAL PREPARATION SCHOOLS LTD.

COMPANY SUMMARY

HISTORY:

Patal Vocational Preparation Schools Ltd. was started in 1986 and purchased by Terry Sakiyama in 1998. Patal is registered under the Private Vocational Schools Act, Manitoba Education and Training. Former Patal locations include Sherbrook Street, Hespeler Avenue, Portage la Prairie, Selkirk and Steinbach. During the 19 years of operation many successful partnerships have been established with H.R.D.C. (C.E.I.C.), Friendship Centres in Portage la Prairie and Selkirk, Canadian Paraplegic Association, Society for Manitobans with Disabilities and other agencies who work with the physically challenged adult student as well as Taking Charge!, Manitoba Metis Federation Inc., Selkirk Learning Centre and Centre for Aboriginal Human Resource Development. Many work experience partnerships have been formed with the business community such as the aerospace, auto industries, and accounting firms, which have provided internships and hired graduates. Patal has developed successful partnerships with many Aboriginal organizations over the past 19 years. Approximately 90% of our current students are of Aboriginal descent.

Patal can offer extensive curriculum development experience which ranges from development of business focused programs, automotive parts, cooking to life skills. Terry has served many years on the curriculum Review Committee, Private Vocational Schools Branch, Manitoba Education and Training and many years on curriculum development committees with Manitoba Education and Training. Terry has developed new training initiatives in the last 7 years meeting industry needs.

Patal has included Life Skills training in all of the project based training. Organizations such as Taking Charge! & John Howard have contracted with Patal because of the years of experience in designing and delivering Life Skills training.

COURSES OFFERED:

Patal presently offers a variety of programs including P.C. Service Technician/Network Management, Computerized Office Assistant, Computerized Accounting,

Purchasing/Inventory, Service/Parts/Inventory and Cooking. Patal has successfully completed years of project-based training for Human Resources Development Canada and has trained for Taking Charge!, Centre for Aboriginal Human Resource Development, Manitoba Metis Federation Inc. and Winnipeg First Nation Employment and Training. Patal is the only vocational school to offer training in Service/Parts/Inventory and Purchasing/Inventory.

UPGRADING, SKILL-BASED TRAINING AND WORK EXPERIENCE:

The focus of Patal is to provide skill-based training and a work experience for the newly attained skills. Generally the type of student that attends Patal is one that is seeking re-employment or seeking employment for the first time. The placement rate for students in paid employment consistently averages 80% - 100%.

Patal not only provides skill-based training but upgrading of basic skills. Patal's philosophy is that the basic skills of reading, writing and math must be refreshed or upgraded for someone to be successful in their training programs, successful in employment as well as providing the confidence that comes with someone obtaining their Grade 12. As well, employability and life skills training is included to demonstrate to students what employers expect of employees and to ensure that students not just get the job but are able to keep their jobs. Patal has offered GED preparation for 14 years. This experience has allowed us to examine a wide variety of materials and choose learning materials that are appropriate. The Test of Adult Basic Education that Patal administers in the orientation process allows us to accurately assess areas of difficulty and predict the readiness of the student to challenge the GED examinations.

The reputation of Patal with funders, students and businesses in a variety of industries has always been favorable. The same funders have renewed contracts for the past 19 years as the employment statistics were extremely high at the end of the training programs. Patal also has an excellent reputation with employers because Patal provides well trained, dependable employees. Patal knows that their reputation with employers is solid as many employers call Patal when they have job openings.

SPECIALIZED PROGRAM DELIVERY:

Patal is a small school that can quickly meet the needs of employers and the community without the bureaucracy of large institutions. The principal at Patal have extensive experience in delivering training and pre-employment programs for offenders and youth at risk. Patal is often chosen by funders to deliver training to their "at risk" clients because of our ability to provide a supportive environment where social skills and discipline of a work day are emphasized and yet provide the flexibility to meet their learning needs. Patal adopts flexible learning strategies in the classroom to accommodate students who may suffer test anxiety or personal problems that maybe interfering with learning and therefore their performance.

Patal delivered an "Employability Skills" Youth Project sponsored by H.R.D.C. in Partnership with John Howard Society in 1999. In these projects, students who had experienced conflict with the law participated in "Employability Skills" workshops.

Issues regarding Personal Development were emphasized as well as developing computer skills. Retention and client satisfaction was extremely high with these groups even though the clientele had difficult pasts and HRSDC--Youth at Risk.

Patal delivered training in Portage la Prairie for 8 years in Hospitality, Food Preparation, Health Care Aid, Cook Training, Auto Mechanics, Computerized Bookkeeping, Purchasing/Inventory Clerk, Service/Parts/Inventory Clerk and Computerized Office Assistant. A large majority of Patal's students were of Aboriginal descent and Patal provided training for Sandy Bay and Long Plains.

Patal's training is focused on meeting the needs of industry and forming employment partnerships. Our Service/Parts/Inventory program for the automotive industry was developed in partnership with the Manitoba Motor Dealers Association and as well the Technical Support Associate was developed for the Call Centre industry in partnership with the Manitoba Call Centre Association.

PATAL'S PHILOSOPHY:

Patal's philosophy is to respect the individual's cultural choices in a positive atmosphere. Patal is aware of Aboriginal traditions and culture and encourages Aboriginal ways and traditions. We believe in cultural cooperation.

COURSES OFFERED IN 1999 to 2005:

INDIVIDUAL SEAT PURCHASE:
P.C. Service Technician
Computerized Office Assistant
Computerized Bookkeeping
Purchasing/Inventory
Service/Parts/Inventory

CONTRACTS DELIVERED FOR MANITOBA EDUCATION & TRAINING:
(Employment Partnership Agreement)

i) Service/Parts/Inventory
ii) Sales & Marketing for the Automotive Industry
iii) Technical Support Associate
iv) Customer Service Representative

Technical Support Associate
(National Child Benefit)

Clerical Skills Gap for Already Skilled Immigrants
(Manitoba Education and Training)
CONTRACTS DELIVERED FOR TAKING CHARGE!

i) PC Service Technician

ii) Service/Parts/Inventory
iii) Computerized Office Assistant

CONTRACT DELIVERED FOR MANITOBA METIS FEDERATION AND WINNIPEG FIRST NATION LOCAL AREA MANAGEMENT BOARD IN 2000

Carpenter's Helper

CONTRACT DELIVERED FOR MANITOBA METIS FEDERATION, WINNIPEG FIRST NATIONS AND CENTRE FOR ABORIGINAL HUMAN RESOURCE DEVELOPMENT

Purchasing/Inventory

CONTRACT DELIVERED FOR MANITOBA EDUCATION, TRAINING AND YOUTH IN PARTNERSHIP WITH SELKIRK LEARNING CENTRE AND MANITOBA TOURISM EDUCATION COUNCIL

Entry Level Cook's Training

ABORIGINAL CONTRACTS DELIVERED

Manitoba Metis Federation and Centre for Aboriginal Human Resource Development

Aboriginal Entry Level Cooks
Service Parts Inventory

Pinaymootang First Nation

Aboriginal Leadership
PC Service Technician Network Management

Sandy Bay First Nation

PC Service Technician Network Management
Literacy IC3
Cooking
Youth and Elder Conference
Band Leadership workshops and conference

Tataskweyak First Nation

Entry Level Cooks Training
IC3
Restaurant Management
Heavy Equipment Operator

Sioux Valley Dakota Nation

Mature Grade 12—Web CT
Literacy
IC3
Lifeskills

York Landing First Nation

Lifeskills
Cooking

War Lake First Nation

IC3
Cooking
LiteracyPlus
Heavy Equipment Operator

FOX LAKE FIRST NATION

Cooking
Heavy Equipment Operator

NELSON HOUSE FIRST NATION

Cooking
Academic Assessment & Testing

In partnership with Manitoba First Nations SchoolNet

ISP Community Technician
HRSDC – Youth at risk
Hospitality

Service Canada/Aboriginal Single Window

Cultural Lifeskills, pre-employment and upgrading for "at risk" Aboriginal Youth

In partnership with Manitoba First Nations SchoolNet

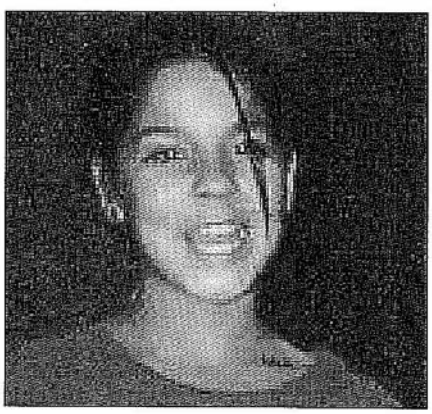
ISP Community Technician—Pipestone First Nation; Birdtail Sioux First Nation; Oxford House; Shooniya; God's River; Garden Hill; Long Plain First Nation; Tadouli Lake First Nation;

National Literacy Secretariat: contract to develop a national Indigenous Literacy Model.

Industry Canada: Community ICT assessments and evaluation; Evaluation of Computer Refurbishment in Headingley Correction Centre; development and implementation of IC3 adoption in First Nations Communities

Submission by Cheryl Edwards, Aboriginal Youth Coordinator and Elissa Kixen, Youth Coordinator Assistant, Ka Ni Kanichihk Inc.

MISSING



Name: **Fonessa Bruyere**

Date of Birth: **February 2, 1990**

Height: **5'4**

Weight: **120 lbs**

Hair colour: **Blonde with Black roots**

Eye colour: **Hazel Green**

MISSING SINCE: Wednesday, August 8, 2007

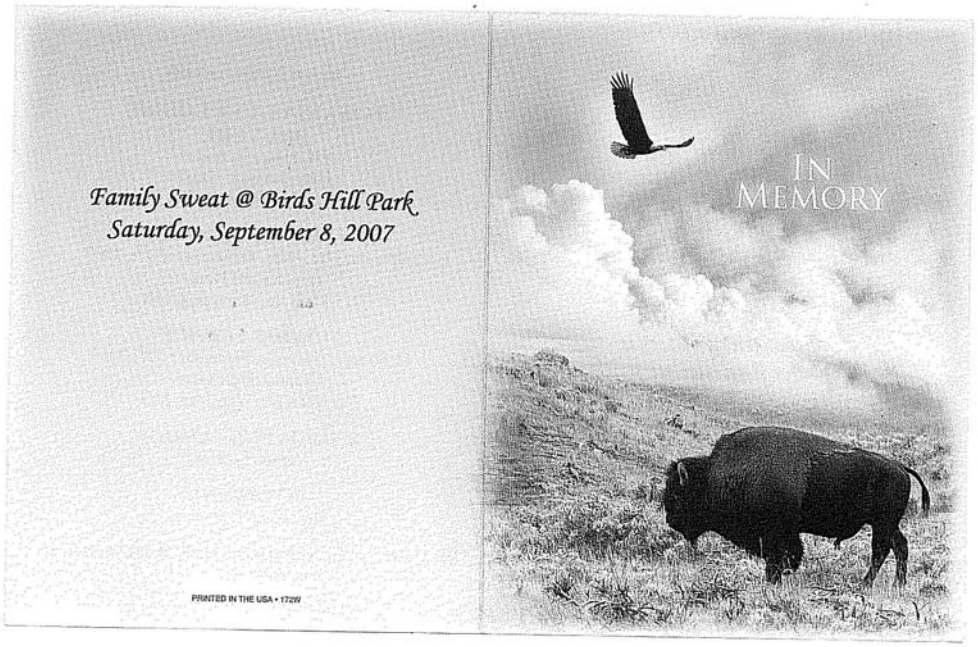
MISSING FROM: Winnipeg, Manitoba, Canada

Fonessa was last seen wearing black pants, a black tank top and white shoes. She was last seen on the intersection of Selkirk and Aikens. If you have any information please contact the Winnipeg Police Service at 204-986-6222; your local police agency or Child Find Manitoba at 1-800-387-7962.

ANYONE WITH INFORMATION CONTACT CHILD FIND MANITOBA or your LOCAL POLICE AGENCY

Child Find 1-800-387-7962

ALL CALLS CONFIDENTIAL – NO NAME REQUIRED


Family Sweat @ Birds Hill Park
Saturday, September 8, 2007
PRINTED IN THE USA • 172W
IN
MEMORY



All that which pleases is
But for a moment

All that which troubles is
But for a moment

That only is important
Which is eternal

In Loving Memory of

FONASSA LYNN LOUISE
BRUYERE
"Walking with Bears"
Passed Away - 2007
Age 17 years

WAKE SERVICE
7:00 a.m., Thu - Sun, September 6 - 9, 2007
Thunderbird House
715 Main St., Winnipeg, MB

FUNERAL SERVICE
11:00 a.m., Monday, September 10th, 2007
Thunderbird House
715 Main St., Winnipeg, MB

OFFICIATING CLERGY
Father Dedrick

INTERMENT
Brookside Cemetery

PRAIRIELAND ABORIGINAL FUNERAL HOME
226-7581

Submission by Tom Simms

WE ARE ALL IN THIS TOGETHER:

Development and Implementation of Aboriginal Youth Strategy

Presented by

Tom Simms,
Citizen

January, 2008

Academic Achievement and Socio-economic Status

Manitoba Centre for Health Policy, 2004

- 81% of students in high socio-economic neighbourhoods in Winnipeg graduated from Grade 12
- 37% of students in low socio-economic neighbourhoods in Winnipeg graduated from Grade 12
- 27% of students in the downtown area of the inner city graduated from Grade 12
- 22% of students in the north end area of the inner city graduated from Grade 12

The Cost of Doing Nothing

- the annual cost of maintaining an individual youth in the Manitoba Youth Centre is $92,000
- a recent 2004 One-Day Snapshot of Aboriginal Youth in Custody Across Canada undertaken by the federal Department of Justice indicated that 80% of the youth in custody in Manitoba were Aboriginal
- in 2000, 64% of the adults in provincial custody in Manitoba were Aboriginal according to the Aboriginal Justice Implementation Commission
- 50% of the inmates in Manitoba had less than a grade 9 education according to a 1996 One Day Snapshot Study of Inmates in Canada's Correctional Facilities
- a recent 2007 study by Ottawa's Centre for the Study of Living projects Canada's GDP would grow by an additional $71 billion by 2017 if Aboriginals had the same graduation rate as the rest of the population

Attachment – Item No. 3

Council Meeting of July 18, 2007

MOTION

Moved by Councillor Smith,
Seconded by Mayor Katz,

WHEREAS The Canadian Commission for UNESCO (United Nations Educational, Scientific and Cultural Organization) is calling on municipalities to join a Canadian Coalition of Municipalities Against Racism and Discrimination and be part of UNESCO's international coalition launched in 2004;

AND WHEREAS the Federation of Canadian Municipalities endorses the Call for a Canadian Coalition of Municipalities Against Racism and encourages its members to join;

AND WHEREAS municipal governments in Canada, along with other levels of government, have an important role to play in combating racism and discrimination and fostering equality and respect for all citizens;

BE IT RESOLVED THAT City Council endorse the following:

1. That the City of Winnipeg agrees to join the Coalition of Canadian Municipalities Against Racism and will work towards realizing the Common Commitments (attached);

2. That the City of Winnipeg Citizen Equity Committee be responsible for carrying out the Common Commitments in conjunction with the City's ongoing actions towards the elimination of racism through that Committee;

3. That the Citizen Equity Committee will exchange expertise and share best practices with other municipalities involved in the Coalition and will report publicly on an annual basis on actions undertaken towards the realization of the Common Commitments.

Carried

CANADIAN COALITION OF MUNICIPALITES AGAINST RACISM
TEN COMMON COMMITMENTS

In undertaking these Commitments and in developing unique plans of action for addressing racism and discrimination, municipalities will be encouraged to take a participative approach that will engage Aboriginal people and initiate dialogue among communities

COMMITMENT 1: Increase vigilance against systemic and individual racism and discrimination

COMMITMENT 2: Broaden accountability and monitor racism and discrimination in the municipality and monitor municipal actions taken to address racism and discrimination

COMMITMENT 3: Increase support for people who experience racism and discrimination

COMMITMENT 4: Inform and involve all residents in anti-racism initiatives and decision-making

.....continued

COMMITMENT 5: Support measures to promote equity in the labour market

COMMITMENT 6: Provide equal opportunities as an employer, service provider and contractor

COMMITMENT 7: Support measures to challenge racism and discrimination in housing and implement measures to promote diversity and equal opportunity

COMMITMENT 8: Support measures to challenge racism and discrimination in the education sector, as well as in other forms of learning, and promote diversity and equal opportunity

COMMITMENT 9: Promote respect, understanding and appreciation of cultural diversity and the inclusion of Aboriginal and racialized communities into the cultural fabric of the municipality

COMMITMENT 10: Support policing services in their efforts to be exemplary institutions in the fight against racism and discrimination

INDIVIDUAL AND SYSTEMIC RACISM

Individual Racism

- attitude, belief or opinion of racial superiority - other racialized groups are inferior
- pre-judgment and misjudgment
- individual acts of meanness
- racist incidents

Systemic Racism

- policies, practices and procedures that directly or indirectly, consciously or unwittingly promote and sustain advantage, privilege and dominance based on race
- laws, rules and norms woven into the social system that result in the unequal distribution of economic, political and social resources and rewards among various racialized groups – denial of access and participation
- "invisible" systems that promote racial dominance
- Questions to ask to identify systemic racism:
    - Who is included? Why?
    - Who is excluded? Why? What are the barriers?
- need to look at issues of
    - power
    - decision making
    - resources
- need to understand the distinction between ***intent*** and ***impact***

5.1 Recreation

Includes:

- *Aquatics Programs*
- *Ice / Skating Programs*
- *Sport / Fitness / Wellness Programs*
- *Casual Recreation Facility Use*
- *Community Centre Grants*
- *Recreation Facility Maintenance Allocation*

Service Overview

Description

- Provide citizens with high quality aquatics, recreation and leisure opportunities/programs in order to enhance life skills, community leadership development and overall quality of life for citizens in our neighbourhoods.

Key Goals

1. Provide a leadership role in the planning and the delivery of recreation services for Winnipeg.
2. Contribute to the implementation of Recreation, Leisure, and Libraries Facility Policy and capital program of $43 million via various recreation facility projects.
3. Contribute to the health and well being of our citizens through the provision of recreation and active living opportunities.
4. Maintain quality aquatics and recreation safety practices, procedures and systems.
5. Conduct an examination and comprehensive review of the existing service model in order to ensure the transition, where required, into an integrated neighbourhood service model.
6. Continue to provide strategic guidance to the General Council of Winnipeg Community Centres in the development of business, strategic-long term and management plans.
7. Prioritize for the delivery of recreation services for Winnipeg's highest need children and youth, as a positive alternative to illicit activity.
8. Ensure community leadership development opportunities by prioritizing resources and partnership efforts.
9. Seek strategic service and financial partnerships in the delivery of recreation/leisure services, including the provision of programs/activities ensuring integration of community need with program development.
10. Strategically review the provision of recreation/leisure activities within the existing facilities infrastructure.
11. Provide enhanced customer service through a registration and booking system in the areas of leisure programs, facility rentals, athletic field bookings and general park amenities.
12. Strengthen the effectiveness and efficiency of the internal processes that support the provision of recreation services.
13. Ensure staff can deliver on the goals identified.

Service Statistics

Number of Arena Use Agreements	462
Number of registered Recreation and Leisure Programs	3630
Number of Park Booking Agreements	676
Number of Community Centres (operating grants)	71
Pool attendance	1,448,598
Number of programs offered by Community Centre volunteers	2,649
Number of hours of free programming at children/youth sites	30,767
Number of hours of wading pool free programming	21,654

2005 Data