

UNDERSTANDING DIVERSITY AND INTERCULTURALISM BETWEEN ABORIGINAL PEOPLES AND NEWCOMERS IN WINNIPEG

A Thesis Submitted to the College of
Graduate Studies and Research
in Partial Fulfillment of the Requirements
for the Degree of Master of Arts
in the Department of Geography and Planning
University of Saskatchewan
Saskatoon

By

John Victor Gyepi-Garbrah

PERMISSION TO USE

In presenting this thesis in the partial fulfilment of the requirement of the Master of Arts degree from the University of Saskatchewan, I agree that the libraries of this University may make it freely available for inspection. I further agree that permission for copying of this thesis in any manner, in whole or in part, for scholarly purposes may be granted by the professor or professors who supervised my thesis work or, in their absence, by the head of the Department or the Dean of the College in which my thesis work was done. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to the University of Saskatchewan in any scholarly use which may be made of any material in my thesis.

Request for permission to copy or to make other uses of material in this thesis/dissertation in whole or part should be addressed to:

Head of the Department of Geography and Planning
Room 125 Kirk Hall
117 Science Place
University of Saskatchewan
Saskatoon, Saskatchewan, S7N 5C8
Canada

OR

Dean
College of Graduate Studies and Research
University of Saskatchewan
107 Administration Place
Saskatoon, Saskatchewan, S7N 5A2
Canada

ABSTRACT

Indigeneity plays a central role in planning for diversity and creating inclusive cities in Canada. In the public domain, racism remains prominent in cities and presents challenges to the realization by urban Aboriginal peoples and Newcomers of their aspirations in urban society. In Winnipeg, an Aboriginal-led organisation has initiated partnerships with Newcomer settlement organisations to bring both groups together to build intercultural relationships. A case study of the United Against Racism/Aboriginal Youth Circle component of Ka Ni Kanichihk (KNK) provides the opportunity to examine the effects of its partnerships on the following matters: promoting cross-cultural understanding and friendships, changing negative perceptions and building confidence among Aboriginal peoples and Newcomers vis-a-vis each other, and help indirectly to facilitate Newcomer integration into neighbourhoods predominantly occupied by Aboriginal peoples in Winnipeg.

An analysis of the data gathered on the partnership programs revealed that prior to participating in these programs there were negative preconceptions about one another based on false impressions. The programming has facilitated the sharing of cultures and ideas. This has also helped members of both groups to value their cultural differences and similar history of colonialism where they exist, develop a shared understanding of the racism that confronts Aboriginal peoples and racialized Newcomers, break down stereotypes, and build friendships. This thesis reveals that in the short term, the programs and partnerships of KNK are contributing to better cross-cultural understanding and relations within a multiculturalism framework, and that in the long term they have the potential to contribute to better cross-cultural understanding and relations within an intercultural framework.

The cross-cultural networks being developed bode well for the potential of developing instrumental policy and advocacy partnerships in addressing common issues faced by Aboriginals and Newcomers through progressive urban policy in Canadian cities.

ACKNOWLEDGEMENTS

I am heavily indebted to my Supervisor, Dr. Ryan Walker, for taking me on as his student. My work and life have improved greatly from my visits with Dr. Walker at his office. Under his supervision, I received enthusiasm for my research, ideas and resources, patient yet pointed encouragement and thoughtful comments on preliminary drafts of this thesis. Many thanks also go to my committee members, Dr. Joseph Garcea, Dr. Paul Hackett, and my external examiner, Dr. Valery Chirkov. Dr. Garcea also urged me on by challenging me with his insightful comments, which clarified and focused my ideas.

As well, I am grateful to the Canadian Pacific Partnership Program in Aboriginal Community Planning for providing me with tremendous research funding. The Department of Geography and Planning cannot be overlooked either, because they gave me the opportunity to study here in the first place and offered me a teaching assistantship job, which helped me to get additional funding as well as develop my public speaking skills.

My special thanks, moreover, go to Ka Ni Kanichihk Inc. and its partner organisations for agreeing to a partnership with me on this research agenda in Winnipeg. The same goes to staff members of Ka Ni Kanichihk, representatives of partner organisations and Aboriginal and Newcomer participants who accepted to participate in the interviews and focus groups. I also owe the success of this research to Albert Mcleod. Even though his contract with Ka Ni Kanichihk ended before I could start with my data collection, his interest to make my research a reality sustained it. Many thanks as well go to my research assistant, Tasha Spillett for helping to recruit participants for the study. My gratitude also goes to Murray Ball and Ian MacDonald for their time and assistance in reading and editing preliminary drafts of this thesis.

I am thankful as well to my family back home: my sweet heart, Emma; my father, Mr. Kweku Gyepi-Garbrah; and siblings; for always calling to check on me, to know how I was faring, and supporting me with their prayers. I am also indebted to my brother, Dr. Samuel Gyepi-Garbrah, for opening up such a great opportunity for me to come into Canada to pursue this Master's degree. The same goes to my brother-in-law, Mr. Joseph Kobina Aboo.

DEDICATION

I dedicate this thesis in memory of my late mother, Mrs. Faustina Gyepi-Garbrah.

CONTENTS

PERMISSION TO USE	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
DEDICATION	vi
CONTENTS	vii
FIGURES	x
ABBREVIATIONS	xi
CHAPTER ONE	
INTRODUCTION	1
1.1 Description of Ka Ni Kanichihk Inc.	7
1.2 Research Purpose, Questions and Argument	8
1.3 Organisation of Thesis	10
CHAPTER TWO	
CONCEPTUALISING RELATIONSHIPS BETWEEN ABORIGINAL PEOPLES AND NEWCOMERS	11
2.0 Introduction	11
2.1 Canada and Immigration	11
2.2 Newcomer and Aboriginal Challenges in Winnipeg.....	13
2.3 Historical Relationship between Aboriginal Peoples and European Settlement in Canada	16
2.4 Multiculturalism, Interculturalism and Post-colonialism.....	21
2.5 Conclusion.....	27
CHAPTER THREE	
RESEARCH METHODS	28
3.0 Introduction	28
3.1 Case Study Approach.....	29
3.2 Open-ended Questions for Focus Group and Interview Guides	30
3.3 Selection of Participants for the Study.....	31
3.4 Focus Group Diversity and Size.....	32
3.5 Incorporation of Talking Circle Guidelines in Focus Groups.....	36
3.6 Focus Group Procedure	37

3.7 Interview Procedure	39
3.8 Data Analysis	41
3.9 Limitations	44
CHAPTER FOUR	
BUILDING INTERCULTURAL RELATIONSHIPS BETWEEN ABORIGINAL PEOPLES AND NEWCOMERS	46
4.0 Introduction	46
4.1 The Operations of United Against Racism/Aboriginal Youth Circle	46
4.1.1 Anti-racism Training Program.....	47
4.2 Working Relationships between Ka Ni Kanichihk (UAR/AYC) and Newcomer	47
4.2.1 Aboriginal Awareness Workshops Program	48
4.2.2 Youth Peacebuilding Gathering Program	49
4.3 Rationale for Establishing Programs in Partnerships	50
4.3.1 Conclusion	59
4.4 Facilitating the Process of Newcomer Integration	60
4.5 Conclusion.....	61
CHAPTER FIVE	
IMPACTS OF THE PARTNERSHIP PROGRAMS ON BUILDING INTERCULTURAL RELATIONSHIPS	63
5.0 Introduction	63
5.1 Preconceptions of Aboriginal Peoples and Newcomers about One Another.....	63
5.2 Perspectives of Aboriginal Peoples and Newcomers on Partnership Programs	66
5.3 Impacts of the Partnership Programs from the Perspectives of Aboriginal Peoples and	68
5.4 Conclusion.....	79
CHAPTER SIX	
PROMOTING MULTICULTURALISM AND INTERCULTURALISM THROUGH THE LENS OF INDIGENEITY	81
6.0 Introduction	81
6.1 Disconnection between Aboriginal Peoples and Newcomers.....	82
6.2 Bond between Aboriginal Peoples and Newcomers	84
6.3 Contributions to Indigeneity.....	87
6.4 Contributions to Multiculturalism and Interculturalism.....	90

CHAPTER SEVEN

CONCLUSION	94
7.1 Recommendations	96
7.2 Areas of Further Research	100
REFERENCES	101
APPENDIX A: FLYER FOR POTENTIAL ABORIGINAL AND NEWCOMER PARTICIPANTS	108
APPENDIX B: CONSENT FORM FOR PARTICIPANTS	109
APPENDIX C: PARENTAL CONSENT FORM	112
APPENDIX D: CONSENT FORM FOR STAFF MEMBERS OF KA NI KANICHIHK	115
APPENDIX E: CONSENT FORM FOR REPRESENTATIVES OF PARTNER ORGANISATIONS	118
APPENDIX F: FOCUS GROUP GUIDE	121
APPENDIX G: INTERVIEW GUIDE	123
APPENDIX H: NOTE TAKING TEMPLATE FOR FOCUS GROUPS	126
APPENDIX I: TRANSCRIPT RELEASE FORM FOR STAFF MEMBERS OF KA NI KANICHIHK	137
APPENDIX J: TRANSCRIPT RELEASE FORM FOR REPRESENTATIVES OF PARTNER ORGANISATIONS	138

FIGURES

Figure 3.1 : Composition of Focus Groups.....	35
Figure 4.1 : Overlapping Concentration of Aboriginal Peoples and Newcomers in Some Inner City Neighbourhoods in Winnipeg	53

ABBREVIATIONS

AYC	Aboriginal Youth Circle
CCF	Christian Fund Foundation
EAL	English as an Additional Language
IRCOM	Immigrants and Refugees Community Organisation of Manitoba
KNK	Ka Ni Kanichihk
RCAP	Royal Commission on Aboriginal Peoples
UAR	United Against Racism
UNICEF	United Nations Children's Fund
YPP	Youth Peacebuilding Project

CHAPTER ONE INTRODUCTION

It is very common to hear the cities Toronto, Montreal and Vancouver discussed publicly as culturally diverse urban centres in Canada. The cultural diversity of these urban centres comes from the high rate of immigration into these cities, particularly from non-European sources like Africa, Asia, and the Caribbean Islands (Murdie and Teixeira 2006). Discourses of cultural diversity in prairie cities like Winnipeg, Edmonton and Saskatoon, on the other hand, were once centred around the Settler mainstream¹ society and Aboriginal peoples.² Recent increases in immigration rates, however, have led to an increase in the number of culturally diverse Newcomers³ migrating to and settling in prairie cities. The principal purposes of increasing immigration in prairie cities are for economic growth and to some extent also for population growth. Yet, this increase in immigration has also augmented the cultural diversity of these cities.

The relationships between Aboriginal peoples and the Settler mainstream society is a widely researched area, but little is known about the type of relationships that exist between present-day Newcomers, who come with different cultural backgrounds, and Aboriginal peoples, and how these two groups manage to understand their differences and similarities, and to coexist

¹ The term “mainstream” society, community, or institutions, is used purposely in this research to simplify the Canadian society in order to emphasize the collective group of Aboriginal peoples, their inherent rights and experiences, even though there is no homogenous mainstream in Canada (Walker 2003).

² Aboriginal peoples is a referent to all the descendants of the original inhabitants of Canada, including First Nations, Métis and Inuit as per the Constitution Act of 1982 (Walker 2006b).

³ Recent /landed immigrants or refugees who have lived in Canada up to five years prior to a given census year (Statistics Canada 2006). “Newcomers” is used interchangeably to refer to this same class of people throughout the thesis.

peacefully. An example of one of the similarities is racism, which has been and remains a common challenge encountered by both groups in the course of trying to integrate into cities in Settler societies, such as Canada and Australia (Jacobs 1996, Newhouse and Peters 2003).

In addition, Walker (2008c) argued that Indigeneity is a fundamental basis in planning for diversity and creating inclusive cities in Canada. Indigeneity here is defined as the “politicisation of ‘original occupancy’ as a basis for entitlement and engagement” (Maaka and Fleras 2000: 89). Maaka and Fleras (2006) explained further that Indigeneity challenges the constitutions of settler nations, opposes government definitions of self-determination, and seeks to decolonise society in order to free it from hegemony. For example, due to discourses of marginalisation, the Saami people find it necessary to explain themselves to Newcomers who either support or oppose their struggles for justice, right to maintain their cultural identities and recognition of their inherent rights as Indigenous peoples (original occupants) of Norway (Thuen 2006; Maaka and Andersen 2006). Perhaps, this is the reason why Sandercock (2003: 88) argues that “intercultural contact and interactions are a necessary condition for being able to address the inevitable conflicts that will arise in multicultural societies”. However, in Winnipeg, there is an appreciable number of Newcomers and Aboriginal peoples living in the city. The Newcomer population in Winnipeg is 121,300, representing 17.7 percent of the total population (Statistics Canada 2006). The census shows that the Newcomer population increased by 10.5 percent between 2001 and 2006. Winnipeg also has the highest proportion of Aboriginal peoples of 68,380 which represents 10 percent of Winnipeg’s total population (Statistics Canada 2006). Aboriginal peoples and Newcomers are living side-by-side in the same neighbourhoods, with the Aboriginal population representing more than the Newcomer population in most areas within the inner city of Winnipeg

(Carter, Polevychok and Sargent 2003; Carter 2009). The Aboriginal population is 20,000 constituting 20 percent, and the Newcomer population is 4,000 accounting for four percent within the inner city of Winnipeg (Carter 2009). By taking charge of orienting Newcomers to the Aboriginal reality and building its own intercultural relationships through partnerships (rather than leaving it to the Canadian federal and provincial governments and settlement agencies), the effort of Ka Ni Kanichihk (KNK) Inc., as an Aboriginal-led community-based organisation in Winnipeg can be viewed as rooted in decolonisation processes. It would therefore be interesting to know how Indigeneity is articulated in such a shared space between Aboriginal peoples and Newcomers; to know specifically whether Indigeneity is contributing to inclusive communities which are free of negative stereotypes within the inner city of Winnipeg.

Moreover, multiculturalism and interculturalism has become a central paradigm in the face of cultural globalisation. By increasing immigration with an array of diverse cultures, host countries are required to provide the necessary settlement services to facilitate the integration of Newcomers into their new environment on humanitarian grounds (Clark 1997; George 2002). For the purposes of this research, multiculturalism means the significance of multiple cultures co-existing within a limited state-boundary and opposing the western ideologies of universal citizenship and homogenizing of cultural identities (Gagnon and Iacovino 2003). Fleras and Elliott (2002:17) define interculturalism “as cross-cultural interaction between two or more” cultural groups. They note that in practice both multiculturalism and interculturalism facilitate the integration of minority ethno-cultural groups, especially Newcomers into the broader mainstream society. The main difference between multiculturalism and interculturalism is that multiculturalism focuses upon the co-existence, side-by-side, of multiple cultures, whereas

interculturalism focuses on the relationships between cultural groups and the creation of hybrid cultures situated in multicultural settings (Fleras and Elliott 2002; Sandercock 2003; Gagnon and Iacovino 2003). In contrast, recent studies have revealed that, although the federal, provincial and municipal governments have developed programs against racism and have promoted multiculturalism, Newcomers still face problems settling in Canadian society (Rose and Ray 2000). For instance, a recent report on Winnipeg shows that some Newcomers with professional backgrounds in the areas of medicine, nursing, engineering and teaching have been denied licenses because their foreign qualifications are not recognized (A Sense of Belonging 2007).

Racism is found to be a common problem faced by both Aboriginal peoples and Newcomers, and questions have been asked whether or not there is a possibility to forge collaboration between these groups in order to find a solution to racism (A Sense of Belonging 2007). Due to a lack of funding, however, Aboriginal organisations have often found it necessary to turn inward and provide services for Aboriginal peoples exclusively in Winnipeg (A Sense of Belonging 2007). This raises an interesting question: What relationship exists between urban Aboriginal peoples and Newcomers? The answer is that gaps exist in the relationship, for which there are only a few direct bridges.

One of the gaps over which a bridge could be built is in settlement programs for Newcomers. These settlement programs are funded by federal and provincial government departments and delivered by non-Aboriginal community-based organisations. In the programs only minimal attention is devoted to Aboriginal history and contemporary Aboriginal issues, and almost no attention is devoted to proactive intercultural initiatives that bridge the gaps and close the social

distance between Newcomers and Aboriginals. This is unfortunate and problematic. Historically, Aboriginal peoples were the original source of assistance to Newcomers coming to this land. Saul (2008) argues that Aboriginal peoples welcomed and respected the first Newcomers, and taught them how to live in Canada's climate, extended their friendship, traded with them, encouraged intermarriage and made it generally easier for them to settle in Canada. Saul concluded that Canada has been significantly shaped by the influence of and relationship with Aboriginal peoples, and not, as some may mistakenly assume, exclusively from the ideas and concepts inherited from Europe. Notable examples of ideas that originated from Aboriginal peoples include the creation of inclusive circles and the legal concept of common-law partnership. In effect, intercultural relationships between Aboriginal peoples and Settler peoples have created much of what we value as "Canadian" culture and institutions.

Sandercock (1998) argues the importance of creative collisions and interactions between a diversity of cultures and the need to recognise and make urban spaces available particularly for Aboriginal cultures and Newcomer cultures to develop and manifest their values and identities in the context of creating *cosmopolis*, the ideal twenty-first century city. Jacobs (1996) also revealed that the process of developing new forms of culture, as opposed to the culture of the mainstream society in the cities of Settler nations such as Australia and Canada, represents movement toward post-colonialism. For instance, the art trails at J. C. Slaughter Falls in Brisbane, a tourist site in Australia, were influenced and created by Aboriginal peoples, and also commissioned by the City Council. Jacobs describes how the Australian Aboriginals used paintings and stencils on existing rocks surfaces, and used tree carvings as directions for walking trails, to make culturally appropriate spaces for tourist attractions. This was done even though the

site was of no special significance to the Australian Aboriginals. She noted that these works of art represent a restoration of Indigenous local settlement, history of picnicking, and walking as an anti-colonial objective. Jacobs concluded that colonial vision gave way to a more indigenised touring on the sites, which is an expression of decolonisation. This has a significant bearing on how urban planning processes are becoming more responsive to fostering cultural diversity by making spaces available for a change within western cities.

This research picks up the historic thread of relationships between Aboriginal peoples and what were originally European Newcomers in Canada, and examines what present-day Newcomers to Canadian cities could gain from settlement and cultural assistance from urban Aboriginal peoples and organisations. The research will help us understand what would motivate KNK to establish partnerships with Newcomer settlement organisations. It will also illustrate how the organisation's extension of anti-racism and cross-cultural programs helps to facilitate Newcomer integration and create inclusive communities in the inner city of Winnipeg. The knowledge of how urban Aboriginal peoples and Newcomers in urban areas live and work together through the effort of KNK and its partner organisations will take us a step closer toward de-colonizing our cities. This is envisaged to change some of the discourses of marginalisation, especially within western cities in Canada and Australia, where racism is a problem, both on institutional and individual levels (Jacobs 1996). Indeed, this issue of marginality needs to be eliminated through decolonisation processes because it complicates the politics of Newcomer integration and threatens the rights of Aboriginal peoples in western cities (Jacobs 1996; Sandercock 2003).

1.1 Description of Ka Ni Kanichihk Inc.

Ka Ni Kanichihk (KNK) Inc. is a registered non-profit, community-based Aboriginal human services organisation which is governed by First Nations and Métis peoples in Winnipeg. The translation of the phrase “Ka Ni Kanichihk”, from the Ininew (Cree) language, literally means “those who lead”. The idea to establish and give this name to the organisation came from the Aboriginal community, including women, men, Elders and youth, who deemed it necessary to develop human capital capacity within the fast growing urban Aboriginal community in Winnipeg. Notably, the organisation holds on to a rich inheritance of traditional knowledge, languages, practices, customs and values from their ancestors to engage in a process of decolonisation.

*The **vision** of the organisation is to honour the spirit of our ancestors, “those that go before” and to seek their wisdom to help guide our peoples back to balance and beauty, and the **mission** is to awaken and heal the spirit of Aboriginal peoples that will guide us to our goodness, our strength, our beliefs, values, teachings, identity, and our history and reclaim our rightful place within our families, our community, and Nations. On the other hand, the **mandate** is to provide a range of culturally based education, training and employment, leadership and community development, and healing and wellness programs and services that are entrenched in the restoration and reclamation of Aboriginal cultures⁴.*

Generally, KNK provides services such as self-help initiatives for Aboriginal women, programs addressing racism and discrimination in educational institutions and work places, training of Aboriginal youth to be program speakers or good presenters and responsible leaders, after-school programs for Aboriginal youth development, employment training, and healing and wellness programs. These services are provided through six main program initiatives in Winnipeg, including: *Microcomputer Applications, Self Employment, United Against Racism/Aboriginal Youth Circle, At Our Relations Place, Restoring The Sacred, and Circle of Courage.*

⁴ Extract from Ka Ni Kanichihk Inc. (2008) website; “Our Story” and Program tab

The United Against Racism/Aboriginal Youth Circle (UAR/AYC) branch of the KNK *works towards the elimination of racism and discrimination in society*, and serves as an appropriate case study for this research. The UAR/AYC is community-based and Aboriginal-led, and Aboriginal youth play an essential role in this program through the development of the anti-racism tools and resources. In order to address the problem of racism and discrimination in schools and work places, the youth help in the transmission of anti-racist values and methodologies through education. This unique program is extended to Newcomers through partnerships with other Newcomer service agencies or community-based organisations. The aim of such partnerships is to foster cross-cultural understanding and relationships between Aboriginal peoples and Newcomers, with the general goal of creating an inclusive community in Winnipeg. The programs and services of the organisation are financed through various funding agencies, including the federal and provincial governments (i.e., the Department of Canadian Heritage and Manitoba Department of Labour and Immigration), Centre for Aboriginal Human Resource Development, United Way of Winnipeg, The Winnipeg Foundation, Royal Bank of Canada, and other sources of funding available and accessible to the organisation on an ad hoc basis.

1.2 Research Purpose, Questions and Argument

The purpose of the study is to examine how Ka Ni Kanichihk Inc. (United Against Racism/Aboriginal Youth Circle) in Winnipeg facilitates Newcomer settlement and builds cross-cultural relationships between Aboriginal peoples and Newcomers in Winnipeg.

The research questions are:

- What were the key features of the programming and partnership initiatives of Ka Ni Kanichihk Inc. (United Against Racism/Aboriginal Youth Circle) with Newcomer settlement agencies in Winnipeg?
- Why has an Aboriginal organisation established programs in partnership with Newcomer settlement agencies to engage Aboriginal peoples and Newcomers?
- What effect have the programs that Ka Ni Kanichihk Inc. (United Against Racism/Aboriginal Youth Circle) has developed and implemented in partnership with Newcomer settlement agencies had on the goals of Indigeneity, and multicultural and intercultural relations in Winnipeg?

The central argument of this thesis is that in the short term, the programs and partnerships of KNK are contributing to better cross-cultural understanding and relations within a multiculturalism framework, and that in the long term they have the potential to contribute to better cross-cultural understanding and relations within an intercultural framework. This is because the programs have been designed to encourage active engagement of culturally diverse peoples, not only to value their differences and respect each other, but, also encouraging interactions and exchange between these cultures in order to develop friendships. Cross-cultural, multicultural and intercultural relations between Aboriginal peoples and Newcomers may be facilitated by the shared experiences of colonial history (where this has occurred in a Newcomer's country of origin) and of racism. As well, it has enabled an Aboriginal organisation to assert the place and the rights of Aboriginal peoples as original occupants of Canada, and to re-engage in helping to orient new waves of Newcomers to Canada (Winnipeg) in ways that

generate understanding and respect for the struggles and aspirations of Aboriginal peoples. This is an important expression of Indigeneity.

1.3 Organisation of Thesis

The remainder of the thesis is organised into six chapters. The next chapter reviews the relevant scholarly literature which helped to set the conceptual framework for the study. Chapter Three discusses the research methods that were used to conduct the study. Chapter Four outlines the research results from the interviews in relation to the key features and rationale of the partnership programs implemented. Chapter Five presents results from the focus groups on how these programs have helped in building better understanding and relations between Aboriginal peoples and Newcomers in Winnipeg. Chapter Six discusses the major findings identified in the results, and explains how these findings contribute to the concepts of Indigeneity, multiculturalism and/or interculturalism. The final chapter presents conclusions, recommendations, and suggests areas for further research.

CHAPTER TWO

CONCEPTUALISING RELATIONSHIPS BETWEEN ABORIGINAL PEOPLES AND NEWCOMERS

2.0 Introduction

This review of the literature is intended to serve two purposes. First, the review will address issues on the need for immigration population, the challenges faced by Newcomer integration and Aboriginal peoples in Winnipeg, and the historical relationship between Aboriginal peoples and European settlement. The second purpose is to examine the concepts of multiculturalism, interculturalism and post-colonialism. This is to emphasize the need to find answers to the previously stated research questions in order to clarify the central argument of this thesis already articulated in Chapter One. It also seeks to justify the need to strengthen policies on planning for diversity and interculturalism at the community level, with the focus on engaging Aboriginal communities as partners and receptor communities in facilitating Newcomer integration and building cross-cultural relationships.

2.1 Canada and Immigration

Canada is a nation built upon First Nations, Métis and Inuit peoples and their interactions with immigrant cultures from the past to this present day. A recent census report shows that Canada has a total population of 31.2 million; 3.6% of whom are recent immigrants (Newcomers who have lived in Canada for less than five years) (Statistics Canada 2006). Immigration policies over the years have encouraged people from other countries to come into Canada to contribute towards the growth of the economy and the already diverse socio-cultural population (Murdie and Teixeira 2006; Townshend and Walker 2010; Hoernig and Zhuang 2010). These Newcomers come to enhance their quality of life by filling the labour market needs that are continuously

being created by the aging population and low births rate of Canadians (Hoernig and Walton-Roberts 2006; Townshend and Walker 2010). Garcea (2006) argues that all provincial governments and many city governments have now realised the importance of immigration as an integral component of their economic and community development strategies. Garcea (2006) also notes that all levels of government are making attempts to develop settlement programs to attract and retain Newcomers in their respective jurisdictions. Canada's immigration policy has become its de facto urban growth policy at the federal level (Hoernig and Walton-Roberts 2006).

Boyd and Vickers (2000) argue that previous government policies in Canada sought to regulate those who were admitted during the first 50 years of the century by restricting immigration from regions of the world other than the United States, Britain and Europe. This position changed in the 1960s, when the origins of Newcomers was extended to countries in Asia, Africa, the Middle East, Latin America and the Caribbean (Murdie and Teixeira 2006; Townshend and Walker 2010; Hoernig and Zhuang 2010). This contributed to the rich mixing of different cultures with different languages and talents distributed across communities in Canada. As well, it provided a strong and dynamic labour force to strengthen the Canadian economy. Putnam (2007) found that in the short-term immigration and diversity reduce social solidarity and social capital, but in the medium term successful Newcomer societies have overcome such fragmentation by creating new cross-cutting forms of solidarity and more encompassing identities. He argues that in the long-term, immigration and diversity has an important cultural, economic, fiscal and developmental benefit.

Putnam describes social capital as “features of social life: networks, norms and trust that enable participants to act together more effectively to pursue shared objectives” (Putman 2006: 34). He proposed the differentiation between “bonding” and “bridging” social capital, distinguished as relationships between people within the same group (i.e. bonding social capital), and relationships between people across different groups (i.e. bridging social capital) (Putnam 2001). Putnam also states that “social capital must often be a by-product of other social activities” and should be “transferable from one social setting to another” (Putnam 1993: 38). In support of this statement, Putnam cites an example that the Tuscan social fabric was strengthened not because members of Florentine choral societies tried to do so, but participated because they liked to sing. It would be worthwhile to know whether or not social and cross-cultural activities organised by Ka Ni Kanichihk (KNK) Inc. and its partner organisations have the potential to accumulate “bridging” social capital between Aboriginal peoples and Newcomers, particularly in the area of working together to address common challenges like racism in an attempt to create peaceful, inclusive, and cohesive communities in Winnipeg.

2.2 Newcomer and Aboriginal Challenges in Winnipeg

Studies show that in spite of all the policy initiatives toward promoting multiculturalism in order to facilitate the integration of Newcomers into the Canadian environment, Newcomers continuously face racism and discrimination in the course of their settlement (Rose and Ray 2000). Scholars like Pierre (2007) have revealed that adequate and affordable housing plays a central role in stabilizing people’s lives and helping them access social services that promote community integration as well as individual and family well-being. A recent report on Winnipeg revealed that the most pronounced challenges to Newcomer integration are a lack of recognition

for foreign qualifications and community exclusion (A Sense of Belonging 2007). The report explained further that even though some neighbourhoods have available housing, landlords or real estate agents are unwilling to open them up to Newcomers (A Sense of Belonging 2007). A report by Corrado Research and Evaluation Associates Inc. (2003) as well indicated that urban Aboriginal peoples also encounter similar housing discrimination by landlords in Winnipeg. This implies that Newcomers and Aboriginal peoples face profound difficulties in finding a place where they will have a sense of community belonging in Winnipeg. Furthermore, Newhouse and Peters (2003) stress that Aboriginal peoples in search of employment and migrating to cities within their traditional territories, face similar barriers to Newcomers in search of employment, housing, education and integrating into the broader society in Canada.

Graham and Peters (2002) have argued that Aboriginal peoples are a marginalized minority in Canada. Recent studies by Peters (2005) revealed that even though Aboriginal peoples have experienced success in cities, they are still disproportionately represented in the socially and economically marginalised population. Peters (2005) further noted that it is essential to recognise from the start that the Aboriginal population is heterogeneous in terms of its history, legal rights, socioeconomic status and cultural identities. She concludes that Aboriginal peoples prefer to identify with their cultural community of origin rather than the legal categories established by the Canadian state. Many prefer to call themselves by their particular origins such as Cree, Nisga'a and Mohawk which is barely recognised by the mainstream society and Newcomers because of the constitutional groupings of Aboriginal peoples as First Nations, Métis and Inuit (Peters 2001). Wilson and Peters (2005) have argued that culturally appropriate ceremonies and

programs are important for many Aboriginal peoples in urban areas, and Walker (2008b) shows the depth and duration of well developed urban Aboriginal political and cultural communities.

Qadeer (1997) describes how ethnic minorities in Canadian cities are finding their places in the planning system and examines changes in planning practice that are occurring in response to diversity. He suggests that a serious attempt should be made to increase the representation of minority groups on decision-making bodies. Qadeer notes that this means of fostering multiculturalism is lagging behind the progress being made toward increasing multicultural citizen participation in consultation processes. It has also been noted, however, that working with Aboriginal peoples without recognition of their Indigenous rights and community aspirations for a meaningful measure of self-determination in the planning process would fail to achieve its full measure of success (Porter 2004; Walker 2003). In light of this, Omidvar and Richmond (2003) emphasize that recognizing the importance of difference and diversity is central to new understandings of identity at both national and community levels.

In support of making spaces available for diversity, Sandercock (2003) notes that it is necessary to encourage and support community-based organisations to work and incorporate Newcomers into wider cross-cultural activities that facilitate their integration into the community. She concludes that for multiculturalism to be successful, there is the need for intercultural exchange programs and facilities at community level. Notably, the diverse nature of Aboriginal peoples affirms studies which reveal that Aboriginal peoples and Aboriginal communities are already heterogeneous (Spark 2002; Peters 2005). In addition, Carter (2009) reveals that Newcomers usually find their initial housing in neighbourhoods that are predominantly occupied by

Aboriginal peoples in the inner city of Winnipeg. It can therefore be concluded that Aboriginal communities have the potential to easily serve as receptor communities through partnerships with Newcomer servicing agencies toward integrating Newcomers who arrive with different cultural backgrounds. This is possible because Aboriginal peoples are also a diverse population who value cultural differences and their accommodation (Spark 2002; Peters 2005; Maaka and Andersen 2006). The above substantiate the argument of this thesis since a deliberate attempt to engage Aboriginal peoples and Newcomers living within a common location provides grounds for different cultures to interact and develop cross-cultural relationships (Sandercock 2003).

2.3 Historical Relationship between Aboriginal Peoples and European Settlement in Canada

The history of Canada as a Settler state began when European explorers landed on Turtle Island. The initial contact between Aboriginal peoples and European explorers developed into a colonial relationship. European settlement in Canada was possible partially due to the fact that a large number of Aboriginal peoples encouraged them to do so even though they were the military superiors to the European Newcomers and controlled the fur trade during those first encounters (Frideres and Gadacz 2001). It has been asserted that without the cooperation of Aboriginal nations, European settlement onto the land would not have happened (Frideres and Gadacz 2001). Aboriginal peoples accepted, recognized, respected, supported and made space available for European settlement on their land despite many cultural differences. What if the Aboriginal peoples had resisted the entry of Europeans onto Turtle Island? Would Canada have existed at all? This undoubtedly depicts that Aboriginal nations have made a significant impact in the establishment and development of what Canada is today since they were engaged in some form of promoting multiculturalism from the outset. It also implies that Aboriginal peoples

encouraged cross-cultural interactions with European Newcomers which later resulted in creating intercultural identities (Saul 2008).

The beginning of the colonial legacy in the 1830s changed the living conditions of Aboriginal peoples through the Canadian Indian policy goals: “protection”, “civilization” and “assimilation” into the broader society (Tobias 1983; Peters 2000). History shows that the Canadian federal government negotiated through treaties signed with Aboriginal nations and made the Crown guardian of Aboriginal lands in order to protect such lands from European Newcomer invasion (Dickason 2002). In the process, Aboriginal nations were allocated reserves for their exclusive use (Dickason 2002). To Aboriginal peoples, the Treaties meant safeguarding their land rights. But to the Canadian federal government, it was a tool for terminating Aboriginal land rights in order to make lands available for settlement and development (Dickason 2002). Thus, First Nations, on one hand, were coerced into reserves to make way for urbanisation and rural agricultural settlement, and go through the process of civilisation through assimilation policies by teaching them how to farm and converting them into Christians (Tobias 1983). On the other hand, the Métis, mostly descendants of intermarriages between First Nations women and European officers of the Hudson’s Bay Company, were also stripped off their land in Red River, now Winnipeg in Manitoba, which resulted in the development of fringe settlements (Dickason 2002). Métis were not allowed to educate their own children because the Métis adults did not own any property (Dickason 2002). It was envisaged that with time the reserves would be phased out as Aboriginal peoples were assimilated into the broader society (Tobias 1983). First Nations and Métis were restricted from moving into the urbanised areas and were controlled by Indian Agents and settlement superiors respectively (Cairns 2000). Accordingly, life on the reserves and

fringe settlements deteriorated since both First Nations and Métis were treated harshly in foreign cultures, and with low levels of economic development, lack of employment opportunities and famine, poverty became entrenched in their living conditions (Newhouse and Peters 2003). This history shows that Aboriginal peoples and European Newcomer relationships ended in the marginalisation of Aboriginal peoples. This still poses challenges to having their full Indigenous rights recognised as original occupants of Canada.

In the 1960s, many events happened in Canada which transformed the image of the country and resulted in Aboriginal peoples understanding themselves differently (Palmer 2009). On the Newcomer side, the debate between French and English Canadian settlers over whether Canada should be Bilingual or Bicultural led to the formation of the Bilingualism and Biculturalism (“B and B”) Royal Commission in 1963 by the federal government in power. The Commission completed its work in 1969 and made its recommendation for Canada to become an officially Bilingual nation, whereby the nation would recognise two official languages (French and English) with no single official culture (Friesen 1991). Importantly, other ethno-cultural groups (immigrants other than French and English) rose up to the work of the “B and B” Commission, and also called for recognition. In 1971, multiculturalism was introduced as a policy direction in response to this movement, recognising the other ethno-cultural (immigrants) groups and working to eliminate barriers they were encountering in accessing government programs, and recognising them as part of the broader society including the maintenance and development of their distinct cultures (Friesen 1991; Fleras and Elliott 2002).

At the same time, on the other hand, Aboriginal leaders were intent on maintaining their cultural identities and having their inherent rights as the Indigenous peoples of Canada safe-guarded and respected. To foster their right to self-determination, they were silent on the work of the “B and B” Commission. They thought the debate on Canada’s Charter groups which resulted in the formation of the “B and B” Commission was an issue between French and English Canadians. But Aboriginal peoples later made their voices heard when there was an attempt to include them in the multiculturalism policy that was recommended after the “B and B” commission. Thus, in 1969, the federal government proposed the White Paper to extinguish the group rights of Aboriginal peoples as original occupants; turning them into ordinary citizens and placing them nominally on equal footing with mainstream Canadians (Walker 2008a). In contrast, Aboriginal leaders initially in Alberta and then across Canada refused the ordinary citizenship status and counteracted with the Red Paper which was titled “Citizens Plus” in order to maintain their group rights in Canada (Friesen 1991; Walker 2008a). In addition, Aboriginal leaders resisted the notion of receiving services through the same channels and from the same government agencies as other Canadians since Aboriginal peoples were “Citizens Plus” (Cairns 2000). Extraordinary rights as the original occupants, and treaties with the Crown, were to be respected. They wanted to negotiate for their needs and aspirations on a different table since most experienced problems of disparity such as lack of access to employment and lack of access to other social services like education and affordable housing, which needed a special attention (Newhouse and Peters 2003). Friesen (1991) asserts that multiculturalism policies in Canada were initiated partially without the consideration of Aboriginal peoples because their issues were then handled by the Department of Indian Affairs and Northern Development, now Indian and Northern Affairs Canada.

Due to persistent and poor socioeconomic living conditions and the need to maintain Aboriginal cultures among Aboriginal peoples, the Royal Commission on Aboriginal Peoples (RCAP) 1996 was set up to provide guidance (Newhouse and Peters 2003). Since the RCAP was created for Aboriginal peoples, the creators were silent on the interface between Aboriginal peoples and other ethno-cultural groups and present-day Newcomers. But daily encounters and interactions of urban Aboriginal peoples with Newcomers, as well as intermarriages, are an obvious consideration given the annual migration of 225,000 Newcomers into Canada (Murdie and Teixeira 2006). It is an urban growth policy of the Canadian federal government to increase the annual rate of Newcomers to 300,000 and distribute them evenly in cities across the country (Murdie and Teixeira 2006; Hoernig and Walton-Roberts 2006). Moreover, the population of Aboriginal peoples, especially in prairie cities is growing faster than the mainstream Canadian population, and projected to be between 1.39 million and 1.49 million in 2017 (Statistics Canada 2005 & 2006). In view of this, it may be fruitful for Aboriginal peoples and Aboriginal organisations to focus attention on building cross-cultural relations with present-day Newcomers so that Newcomers have a better understanding of the history, contributions, and challenges of Aboriginal peoples within Canada (Pontikes and Garcea 2006). This understanding would also enable Newcomers to appreciate and respect the inherent Indigenous rights of Aboriginal peoples in Canada and the cultures of its First Peoples that played such an important part in the development of this country's identity (Saul 2008).

An Aboriginal - Newcomer interface is absent in most of the government sponsored settlement agencies that assist Newcomers to integrate into the communities in cities like Saskatoon,

Edmonton and Winnipeg. It is therefore necessary to implement such cross-cultural activities at the community-level to enable urban Aboriginal peoples and Newcomers to come together in difference to learn from each other, and develop cross-cultural understanding and intercultural relationships (Pontikes and Garcea 2006; Sandercock 2003). This challenge of bringing Aboriginal peoples and Newcomers together through cross-cultural activities is being worked out at the community level within the inner city of Winnipeg by KNK and its partnerships with Newcomer settlement organisations. In view of this, KNK and its partnerships are invaluable as a case setting for this study in order to find out how they are pioneering initiatives to build cross-cultural relationships and social capital between Aboriginal peoples and Newcomers in Winnipeg. It is of central interest to this thesis to examine how Aboriginal peoples and Newcomers work and live together, fighting against racism and eradicating colonial relationships in the city.

2.4 Multiculturalism, Interculturalism and Post-colonialism

Sandercock (1998) argues that the age of migration, the rise of post-colonial and Indigenous peoples, and the emergence of minority groups (e.g. women, gay) suppressed as political actors are the socio-cultural forces of our time, and have become recognised groups in cities and regions across the globe. She notes that these new forces are changing the identities of cities and regions which are becoming more culturally diverse, with each group making claims for their own space, and have become a major urban governance and planning issue. Sandercock (1998) defines “cosmopolis” as a construction site of the mind, a city/region which has a genuine connection with respect and space for the cultural other and the possibility of working together on matters of common destiny with recognition of intertwined fates. This definition of

cosmopolis relates to the ideal multicultural society which must be worked at and also be in the making. Banting and Kymlicka (2003:12), on the other hand, argue that multiculturalism critics “are only concerned with policies that go beyond the protection of traditional individual citizenship to provide some additional form of public recognition or support or accommodation of ethnic groups, identities and practices”. This emphasizes the need for the host nations or city authorities to extend urban citizenship for Newcomers and Aboriginal peoples alike to realise substantive rights by making them feel as part of the broader society in the city, and for both groups to assert their identities, rights and practices (Holston 2001). The thesis therefore focuses on the above idea of cosmopolis and other related scholarly literature in this section to develop a conceptual framework in supporting its argument and purpose of the research.

Lee (1996) defines multiculturalism as the ideal state in which people’s culture, language, heritage and humanity are fully valued and the expression of their culture, language, and heritage is unhindered. He describes racism as the use of institutional power to deny or grant people and groups of people rights, respect, representation and resources based on their skin colour. Lee substantiated his argument by using a white Canadian student’s view on the correlation between racism and multiculturalism, that the latter will be realized as soon as racism is abolished. Sandercock (2004) argues that becoming a multicultural society means more than ethnic restaurants or citizenship legislation; rather, it requires the active construction of new ways of living together, new forms of spatial and social belonging which is a long-term process of building new communities, during which certain fears and anxieties cannot be dismissed but need to be worked through by both the host society and the Newcomers. Multiculturalism should be based on more than co-existence side-by-side in space, but rather upon intercultural exchange,

shared political community and hybrid cultures that reflect not only the sanctity of cultural maintenance but also the creative interrelationships that come from these exchanges (Sandercock 2004). Those relations are at the heart of what the thesis aims to substantiate through the findings of the effects of KNK partnership programs on building cross-cultural relationships between Aboriginal peoples and Newcomers in Winnipeg.

A study by Fleras and Elliott (2002) gives new insight into multiculturalism and interculturalism in the Canadian context. They found that multiculturalism policy at the federal level has some inherent differences with respect to the one being implemented in the province of Quebec. They said that the official policy of multiculturalism initiated by the Canadian federal government seeks to eliminate barriers to integration by Newcomers through the recognition of all citizens as equal with full rights and equal access to government services regardless of their ethnic or cultural background. Fleras and Elliot asserted that this perspective refuses to declare an official culture and assumes the notion that all cultures and ethnic groups are equal in status within a bilingual nation. Thus, the culture of English Canadians is somehow hidden as the dominant culture and somewhat set as standard for all other cultures to look up to and be assimilated. Fleras and Elliott (2002) concludes that Quebec rejected the federal multiculturalism policy because it fails to honour the bicultural vision upon which the Canadian federal system was built and circumvents its unique rights as one of the founding nations of Canada. They note that French Canadians and Aboriginal peoples must be recognised by others as firmly rooted within their distinct communities with extraordinary collective rights as Canadians (Elliott and Fleras 2002).

In the public domain, racism is still a great challenge to both Aboriginal peoples and Newcomers in Canadian cities. As well, discourses of “democratic racism” refer to blaming racialised groups for their problems (Walker 2006a). In the Canadian context, such discourses often relate to Aboriginal peoples, where they are denied control of resources and institutions because the general assumption is that they cannot be trusted with managing their own affairs (Walker 2006a). The results of this study would challenge this assumption by depicting the prospects of KNK’s partnership programs since they acknowledge the values of other cultures and encourage the development of cross-cultural relationships between Aboriginal peoples and Newcomers. Therefore, there is a need to ensure that the objectives of multiculturalism are effectively implemented at the community-level to create urban spaces for Aboriginal peoples and Newcomers to achieve their full potential (Holston 2001; Sandercock 2003). This can be done through cross-cultural understanding, intercultural exchange and anti-racism programs for both Aboriginal cultures and other cultures of Newcomer groups to flourish within the urban space to enrich the social and cultural diversity of Canada (Sandercock 2003).

These conceptualizations of multiculturalism are supposed to help us understand how to ensure that there is space for all citizens. In particular, it should help us to ensure that Aboriginal peoples and Newcomers will be able to exercise their full rights with respect to eliminating profound colonial legacies that are inherent in the cities of Settler societies, and pursuing the decolonisation of cities (Jacobs 1996; Holston 2001).

Jacobs (1996) shows that Newcomers from independent nations and Aboriginal peoples still encounter the forces of colonialism and are still shaped by the ideologies of domination and

prejudices practiced in Settler-nations like Canada and Australia. She conceptualises post-colonialism “as an historically dispersed set of formations which negotiate the ideological, social and material structures of power under colonialism” (Jacobs 1996: 25). Jacobs (1996) notes that colonial legacies belong not only to the past that is being protested in the present but also to a past that is being reworked and creatively adapted in the present. For example, by rejecting multiculturalism policies which seek to bestow ordinary citizenship status to Aboriginal peoples, Indigenous struggles for recognition as original occupants have gained importance in Settler nations like Canada and Australia (Jacobs 1996; Cairns 2000; Morgan 2006). The above interactive and contested processes that are expressed in the lives of Aboriginal peoples in Canada and Australia towards decolonising cities are typical examples of post-colonialism. This research will therefore shed light on the partnerships established between KNK and Newcomer settlement organisations in Winnipeg and how their work contributes toward decolonisation and building cross-cultural relationships to create inclusive communities and postcolonial cities.

History suggests that Aboriginal peoples were expected to give up their cultural identities to obtain ordinary citizenship status and be assimilated in the cities of Settler nations (Tobias 1983; Cairns 2000; Morgan 2006). There is also the notion that authentic Aboriginal cultures exist only in the bush or on reserves (Morgan 2006; Walker 2008b). Work by Morgan (2006) notes that culture is a dynamic and continuous process that is formed through dialogue, engagement and resistance, and involves the incorporation of elements of the cultures of the colonisers. He emphasizes, in effect, the importance of intercultural relationships. Since culture is not fixed, new forms of identities developed in the city by Aboriginal peoples are equally authentic to those on reserves (Morgan 2006). This also highlights the chances of developing hybrid cultures or

identities between Aboriginal peoples and Newcomers. Thus, if there happen to be frequent interactions and dialogues between both groups, new forms of intercultural identities can be developed with time, which is central to this thesis.

Morgan (2006) argues that Newcomers can explore cultural possibilities by creating new hybrid identities, by combining contemporary and traditional forms from their home-country. On the other hand, he asserted that this situation is different for most urban Aboriginal peoples because they want to rediscover an identity, distinct from mainstream society, by reviving Aboriginal cultural identities which are often remote from their own life experiences. He shows that urban Aboriginal peoples in Australia “embrace traditional symbols of their collective selves” and “make sense of their lives through reference to traditional social arrangement, and to the nurturing and guiding properties of traditional lands and kinship ties” to move toward decolonisation (Morgan 2006: 145). For instance, even though the roles of community leaders in Redfern, an inner city neighbourhood in Sydney, differ from those of tribal leaders and do not hold any elected office, urban Aboriginal peoples refer to them as Elders. As well, many Aboriginal organisations in Australia are guided by a culture and value system that is distinct from those of the mainstream society. Some use localised or regional traditional culture such as dot painting, which is indigenous to central Australia and hoist it as an emblem of all Indigenous Australians to break the colonial legacies imposed on their parents’ generation (Morgan 2006). The urban Aboriginal identities in Australia show the dynamic nature of contemporary identity reproduction, drawing on relationships with the past, the modern and cross-cultural present and aspirations for the future.

It will be interesting to know how the work of KNK and its partnerships, which are geared toward bringing Aboriginal peoples and Newcomers together in cross-cultural relationships to address discriminatory practices, contributes to the process of decolonisation in Winnipeg, given the conceptual framework developed in this chapter.

2.5 Conclusion

There is a need to produce new forms of culture to break down the colonial legacies inherent in Settler nations like Canada, to move towards decolonisation and post-colonialism. There is also a missing link with regard to incorporating the history, traditions and cultures of Aboriginal peoples in most of the government settlement programs for Newcomers in Canada (Pontikes and Garcea 2006). The work of KNK, which is an Aboriginal-led organisation, is unique, in the sense that this organisation is filling some of these identified gaps through partnerships established with Newcomer settlement organisations to build cross-cultural relationships between Aboriginal peoples in, and Newcomers to, Winnipeg. There is therefore the need to study this organisation and its partnership initiatives to know how their operations have enhanced the mutual understanding between Aboriginal peoples and Newcomers, to know how Canada's First Peoples act as leaders, receiving Newcomers to their land and building cross-cultural relationships that help to resist racial discrimination, build new friendships and hybrid intercultural cultures and facilitate Newcomer integration in Winnipeg. Ultimately this research examines how the work of KNK contributes to the enhancement of Indigeneity, multiculturalism and intercultural relationships.

CHAPTER THREE RESEARCH METHODS

3.0 Introduction

This chapter discusses the methodology that was used in examining the work of Ka Ni Kanichihk (KNK) and its partnership organisations during this case study in Winnipeg. Focus groups and one-to-one interviews were conducted in order to gather raw data from participants, staff members of KNK and representatives of partner organisations. The data gathered captured information about programs, such as Aboriginal Awareness Workshops, Youth Peacebuilding Gatherings and Anti-racism Training organised by KNK which are spearheaded by the United Against Racism (UAR) and Aboriginal Youth Circle (AYC) branch of KNK.

The chapter describes purposive sampling, the technique adopted in selecting participants, and rationalises the incorporation of Talking Circle guidelines as ground rules for facilitating the focus group discussions. It discusses how these data were transcribed and then analysed using the general inductive approach to qualitative data analysis and ATLAS.ti computer software to organise, code and categorise data from the focus groups and interviews into themes relating to the purpose of the study. Notably, the fieldwork was undertaken between May and August 2009.

The limitations of the study are also discussed, depicting that the methods used were not to generalise the interpretation of the results but to focus on understanding how through partnership programs, the KNK and some Newcomer serving agencies have helped in building cross-cultural understanding and intercultural relationships between Aboriginal peoples and Newcomers in Winnipeg.

3.1 Case Study Approach

A case study is defined as a research strategy which may be focused on an individual, group, a setting or an organisation in its own right, and which takes into account its context and mostly involves multiple methods of data collection (Robson 2002). Robson asserts that this approach helps researchers gain a better understanding of a particular situation or organisation, and makes room for changes or corrections of a previous unforeseen problem at any point in time. Following Robson (2002), the object of the study informed the adoption of the case study as a strategy of enquiry allowing an in-depth investigation of the operations of KNK with an emphasis on the partnership activities of its UAR/AYC components with Newcomer settlement organisations in Winnipeg. It is worth noting that due to its flexibility, two different data collection techniques, interviews and focus groups, were used successfully to gather rich narrative qualitative data. Data were collected from staff of KNK and the representatives of partner organisations through interviews while the data gathered from Aboriginal and Newcomer participants who had engaged in the UAR/AYC programs was through focus groups.

As part of decolonizing methodologies to ensure successful research, KNK as an Aboriginal-led organisation was partnered with and not simply considered as an object of research (Tuhiwai Smith, 1999). Rapport was initially established with the Team Leader of UAR/AYC of KNK through a number of email and telephone conversations. I then expressed interest in partnering with the organisation to undertake exploratory research to break new ground in knowledge on improving relationships between Aboriginal peoples and Newcomers. The Team Leader responded in the affirmative and also talked to the board members concerned through which a

research partnership agreement was reached. Since the UAR/AYC of KNK had no budget for evaluation, this research was a good opportunity to assess the effects of their anti-racism, diversity and cross-cultural partnership programs.

3.2 Open-ended Questions for Focus Group and Interview Guides

Robson (2002) describes open-ended questions as flexible, indicating that they encourage cooperation, correct misunderstandings and have the potential to produce rich qualitative data. Likewise, Krueger (1998) describes the questioning approach as a series of open-ended questions that are phrased in a conversational manner to facilitate focus group discussion. By applying Robson's insights and Krueger's description to the case study under examination, this general approach was used to develop the focus group guide in line with the objectives of the study, because: (1) it increases the confidence level of the researcher since questions developed address the intended purpose of doing a particular study; (2) it helps researchers who are less-experienced in moderating focus groups to stay on track; and (3) it ensures consistency of questioning to facilitate the analysis of data gathered from organising more than one focus group (Krueger 1998). Moreover, it was also asserted that open-ended questioning revealed what was on the minds of respondents and enabled them to share their thoughts and feelings freely on any subject matter (Krueger 1998). In the end, the focus group guide included questions which concentrated on gathering data on cross-cultural knowledge gained from Aboriginal and Newcomer participants after engaging in the UAR/AYC partnership initiatives, and how that has helped them build relationships with each other.

The interview guide, on the other hand, also serves as a reminder, offers the interviewer greater confidence, ensures that important areas are covered, and allows easy comparison between interviewees' responses (Cameron 2000). Consequently, a series of open-ended questions was generated according to the objectives of the research. This series was developed into the interview guide, which helped the researcher to stay on track. The interview guide comprised questions about the basis for establishing partnerships and the nature or key features of partnership programs. This was used in interviewing the staff of KNK and representatives of its partner organisations.

3.3 Selection of Participants for the Study

Purposive sampling is a technique that targets a particular object, entity, or population, in order to satisfy the intent of a study (Robson 2002). This technique was used since the data needed from both interviews and focus groups could only be provided by staff members of KNK, representatives of its partner organisations who were directly involved in organising and delivering partnership programs, and Aboriginal and Newcomer participants who had engaged in the programs. Conditions were established for recruiting potential participants for the interviews and focus groups. Participants for the interviews had to be willing to participate, be either a staff member of KNK or a representative of a partner organisation, and have in-depth knowledge on the operations of the partnership programs such as the Aboriginal Awareness Workshops, Youth Peacebuilding Gathering (Cultural exchange) or Anti-racism Training programs. Even though the Youth Peacebuilding Gathering is in collaboration with seven community-based organisations, only the views of four partner organisations, including KNK, were considered. This was due to time and financial constraints on the part of the researcher.

As well, participants for the focus groups had to be ready to talk about KNK and its partnership programs, and have participated in at least one of either the Aboriginal Awareness Workshops, Youth Peacebuilding Gathering, or Anti-racism Training programs. In the end, the participants selected, with assistance from a research assistant in Winnipeg, were all post-program users or were directly involved in organising the partnership programs of KNK, and had special knowledge or experience which was useful to the study (Krueger 1998; Robson 2002). The research assistant was employed because there was a need to involve a local person familiar with the programs who could easily identify with the participants and was familiar with information concerning the purpose and benefit of the study to facilitate the recruitment process. This saved time and money because it reduced the amount of long-distance phone calls required and the burden of explaining the research to potential participants on the phone. It also made potential participants feel comfortable, since they could freely talk with a local person about the programs of KNK and the research in Winnipeg, instead of talking on the phone in an attempt to do direct recruitment from a distance by the researcher, in this case from Saskatoon.

3.4 Focus Group Diversity and Size

The rule of thumb in conducting focus groups is to limit the number of groups to a minimum of three and maximum of five (Morgan 1997; Krueger and Casey 2000). Such a range provides for understanding different perspectives between groups, and is required to provide a reliable answer to the research question such that data begins to show trends of repetition or what is often referred to as saturation (Morgan 1997; Krueger and Casey 2000). In addition, a group size of four - twelve participants has been suggested by scholars as an ideal size for each focus group,

providing in-depth information and producing knowledge through the iterative and synergistic process so valued in this method (Stewart and Shamdasani 1990; Tang and Davis 1995; Krueger and Casey 2000; Robson 2002).

Moreover, it allows group interactions or participants to react and build upon the ideas and views of others in the group (Stewart and Shamdasani 1990; Cameron 2000; Krueger and Casey 2000). These scholars refer to this process as “synergy” because it has the ability to produce data or ideas that may not be attained through individual interviews. Again, the focus group method was used because it provides situated and reliable data, in real-time about similarities and differences in the perspectives of participants as opposed to making such inferences during later analysis of separate responses from each participant interviewed (Morgan 1997). This makes focus groups appropriate for collecting information about the type of relationships that exist between Aboriginal and Newcomer participants after engaging in the partnership programs of KNK and Newcomer settlement organisations. The focus group method was adopted to gather data from Aboriginal and Newcomer participants because it produces data faster and at a lower cost than individual interviews (Stewart and Shamdasani 1990).

Three focus groups were assembled with between five - eight Aboriginal and Newcomer participants each. Participants included both youth and adults, with all participants having been involved in the Aboriginal Awareness Workshops, Youth Peacebuilding Gatherings (Cultural exchange) or Anti-racism Training programs. One of the focus groups consisted of only Aboriginal peoples (five participants), the other of only Newcomers (six participants) and the last focus group contained half-Aboriginal peoples (four participants) and half-Newcomers (four

participants). The decision to assemble the participants in the above groupings was informed by the purpose of the study. This is because the purpose guides and influences decisions made to ensure the success of a research (Krueger and Casey 2000). Thus, participants were put in only Aboriginal or only Newcomer groups in order to provide a comfortable environment to allow the free flow of information within each group (Stewart and Shamdasani 1990). This enabled the above groups to openly share their views on how they felt about each other before and after engaging in KNK partnership programs, and whether those previously held notions have changed or not. The mixed group, on the other hand, was to take participants out of such comfort zones to allow some form of interface and interactions among Aboriginal and Newcomer participants, providing grounds for the kind of relationships between both groups to be addressed and explored (Cameron 2000). This enabled the researcher to determine some of the non-verbal cues like mutual understanding and mutual respect established between Aboriginal and Newcomer participants. These were assumed because participants were forthcoming and interacted with each other, allowing them to openly share their views without hindrance about the kind of perceptions that they had about each other and how that has changed over time after engaging in the partnership programs. As well, the above groupings ensured easy identification of trends and patterns of participants' responses across the groups (Krueger and Casey 2000).

It is worth noting that five participants, instead of an anticipated minimum of six participants, were assembled for the "only Aboriginal peoples' focus group", because one potential participant, at the last minute, could not attend. However, this did not affect the volume and quality of the data gathered, since the size of the group was still reliable to provide useful

information (Tang and Davis 1995; Robson 2002). Although gender balance was not attained in all the groups, there was at least one male in each group. All of the groups had mostly female participants. The participants were from diverse cultural backgrounds, countries and continents, with different experiences and perceptions, aside from having a common connection or a similar experience of engaging in the partnership programs of KNK with Newcomer settlement organisations. Aboriginal peoples included First Nations (Ojibwa and Cree) and Métis. Newcomers included people from the countries of China, Japan, Ethiopia, Kazakhstan, Philippines, Nigeria, Moldova and Sudan, and thus, from the continents of Europe, Asia and Africa. This brought about some group dynamics which stimulated a rich discussion with both differing and shared points of view on building relationships between Aboriginal peoples and Newcomers (Robson 2002). Figure 3.1 below depicts the composition of the pool of participants, with Aboriginal peoples representing 47 percent and Newcomers 53 percent as follows: African (26 percent), Asian (16 percent) and Eastern European (11 percent).

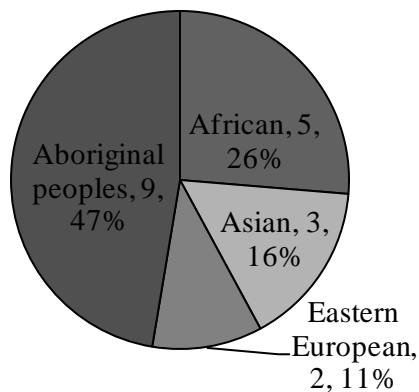


Figure 3.1: Composition of Focus Groups

3.5 Incorporation of Talking Circle Guidelines in Focus Groups

Talking Circles are an Aboriginal communication method based in Indigenous traditions of making use of a talking stick or an object that is passed around a group of people sitting in a circle (Becker et al 2006; Ball, Caldwell and Pranis 2007). The object is normally passed around in a clockwise direction to give the holder the sole right to speak without any interruptions from within the group (Becker et al 2006; Ball, Caldwell and Pranis 2007). As a need to apply and re-engage Indigenous methodologies to decolonise and halt discourses of marginalisation in the discipline of geography and in geographical research, some Talking Circle guidelines were adopted as ground rules to facilitate the moderation of the focus groups (Shaw, Herman and Dobbs 2006; Pualani Louis 2007). The Talking Circle guidelines were also used because of their cultural relevance and ability to bring people together to share their experiences, and promote communication, equality, respect and shared responsibility (Becker et al 2006; Ball, Caldwell and Pranis 2007).

The following ground rules were set to provide a thoughtful and less-disruptive environment in order to encourage full participation and engagement of the focus group participants: (1) participants speaking one at a time; (2) moving the discussion around the table in a clockwise direction; (3) listening attentively to anyone who was speaking; (4) respecting the views of others and not interrupting them while they were speaking, and (5) building trust and friendship by keeping the discussion confidential (Mi'kmaq Spirit 2007; Volkhvy of Rockhopper 2003). It is worth noting that this last goal made a significant impact and encouraged some participants who were initially shy and reluctant to talk freely and share their views. It also kept dominant speakers in check and avoided skewed data collection (Robson 2002), since the approach gave

all of the participants an equal opportunity to share their views during the focus group discussions. All the ground rules set were adhered to by the participants because the discussions in all three focus groups were conducted successfully. Even though participants were encouraged to keep the proceedings of the discussion confidential as already mentioned, there is no guarantee whether or not they did so afterwards, which is beyond the researcher's control.

3.6 Focus Group Procedure

Stewart and Shamdasani (1990) noted that focus groups are useful for exploratory research, especially when little is known about the object of interest. Three separate focus groups were conducted on three different days within a week. They were focused on identifying and understanding the effects of the Aboriginal Awareness Workshops, Youth Peacebuilding Gatherings and Anti-racism Training programs on building relationships between Aboriginal and Newcomer participants in Winnipeg. To facilitate full participation by participants in the focus groups, a community-based organisation within the inner city of Winnipeg was chosen as the venue. The time was scheduled strategically for 6pm to avoid conflicts with the busy schedules of participants, the research assistant, the note-taker and operations of the community-based organisation where the focus group sessions were held. Tables and chairs in the conference room were re-arranged to make a circle. The proceedings were recorded by a digital recording device which ensured that every comment and contributions made by participants was captured. Another chair was set at the end outside of the circle which enabled the note-taker to hear clearly and take notes of the discussions. The note-taker made summaries of the discussions, noted some direct quotes as well as general observations such as non-verbal cues which suggested the feelings or reactions of participants during the discussions as back-up information in case the

recording device failed. To ensure consistent and straightforward way of taking notes, a note-taking template (See Appendix H) was developed and used by the note-taker based on a format adapted from Krueger (1998).

Information and consent forms were set at the table for each participant. The subject matter, building cross-cultural relationships through the work of KNK and its partnerships, was then introduced to them. They were informed of the importance of the study and how their contributions would be instrumental to the success of the study. They were also made aware of their rights as participants. They were informed that they would receive an honorarium of \$50.00 to compensate them for their time. The participants then signed the consent forms as confirmation of their willingness to participate in the research. In addition, participants were informed of the cultural relevance of the sitting arrangement and the use of some of the guidelines of Talking Circles as ground rules for the discussion as an Indigenous research method (Becker et al 2006; Ball, Caldwell and Pranis 2007). This enabled open discussion, where participants freely shared their thoughts, because there were no right or wrong answers to questions asked (Krueger 1998).

Open-ended questions in relation to the partnership programs and the relationship between them (Aboriginal peoples and Newcomers) were posed one after the other, on which each participant would share an opinion. It is worth noting that due to the incorporation of the Talking Circles guidelines as ground rules, every participant had the chance to share their feelings and views on the partnership initiatives, such as Aboriginal Awareness Workshops, Youth Peacebuilding Gathering and the Anti-racism Training programs, and how that has helped them in building

cross-cultural relationships. The duration for each of the three focus groups was two hours. Participants had a break after half of the questions on the focus group guide were completed. This allowed them to stretch, have refreshments, and engage in conversation with each other for about fifteen minutes. The break also provided a great opportunity for Aboriginal and Newcomer participants to engage with each other on a one-to-one basis, getting to know each other, and release inner tensions in cases where participants may have initially felt shy (Krueger 1998). The rest of the questions were considered after the break. Participants were thanked for their important comments, their views and personal experiences shared in relation to the subject matter, and were paid their honoraria.

3.7 Interview Procedure

Interviewing can be described as a conversation between a researcher and an interviewee that is carefully guided by the researcher to obtain an in-depth understanding of the research topic in an extended discussion (Rubin and Rubin 2005). Dunn (2000), as well, describes an interview as a data collection method in which there is oral information exchange. In view of this, one-to-one interviews were conducted to gather first hand information from the staff of KNK and representatives of partner organisations with the help of the interview guide. Interviews were used because they are private conversations that allow participants to freely share their views and experiences, and enable researchers to gain an in-depth understanding of a participant's views and experiences on the subject of enquiry (Morgan 1997; Rubin and Rubin 2005). Thus, the candid opinions and experiences of staff of KNK and representatives of partner organisations were essential to the research. This is because there was the need to ascertain whether or not there was consensus (Dunn 2000) on the rationale for working in collaboration to design

partnership programs to bring Aboriginal peoples and Newcomers together. Moreover, since the type of questions used were open-ended, it also encouraged participants to freely express their views (Robson 2002; Krueger 1998).

In short, data collected covered the reasons for establishing the partnership initiatives, and the key features of the programs. This was basically through implementing anti-racism, cultural diversity awareness and cross-cultural programs to engage Aboriginal peoples and Newcomers in Winnipeg. Before the interviews, KNK staff and partnership representatives were initially informed about the purpose and benefits of the study through the local research assistant. The interviewees were then called to confirm the date, time and venue for the interview at their convenience. Notably, all the interviews took place at the offices of the interviewees which also made them comfortable to share their views on the partnership initiatives. A formal consent and permission to record the proceedings of the interview were attained from interviewees after they were provided with information about the ethical issues considered such as their right to anonymity, confidentiality and ability to withdraw from the interview without any consequences. The proceedings of each interview were recorded with an audio recording device.

In all, seven interviews were conducted and each took an average of about 40 minutes. The interviewees comprised two staff members of KNK, and five representatives from four different partner organisations of which one was the Institute for Community Peacebuilding and the remaining three were Newcomer settlement agencies in Winnipeg. Notwithstanding the fact that participants for the interviews had to be willing to participate in this research, the main criterion used in selecting them was that they had to be directly involved in the planning, organising and

delivering of the partnership programs. Initially, the aim was to interview representatives from all the seven partner organisations involved, especially in the Youth Peacebuilding Gatherings, including staff members of KNK. In the end, participants interviewed were from four of such partnerships because they were readily available within the time and duration of the fieldwork period in Winnipeg.

3.8 Data Analysis

Dey (1993:30) states that qualitative analysis is “a process of resolving data into its constituent components, to reveal its characteristic elements and structure”. He argues that the main aim of data analysis is to describe a phenomenon, classify it and determine how derived concepts are interconnected. Miles and Huberman (1984), on one hand, simplifies qualitative analysis as three processes: “data reduction”, referring to sorting relevant information from data gathered; “data display”, meaning organising sorted information to provide the basis for drawing conclusions; and “conclusion-drawing and verification”, which refers to inferences made from data displayed after searching for trends and patterns, and ensuring credibility of research results. Similarly, Thomas (2006) describes general inductive analysis, an aspect of qualitative data analysis, as basically the use of relevant excerpts of the raw data to develop concepts, themes, or a framework in order to interpret the data collected by the researcher. Thomas claimed that such an approach also reduces the volume of raw data into brief summaries, establishes links between research objectives and the major findings, and helps to develop a model or framework of the experiences or processes that are evident in the raw data. He asserts that even though such an approach is not as strong as some approaches in the area of theory development, it provides a

convenient and efficient way of deriving defensible findings to address the objectives of the research.

In light of the above insight from Dey (1993), Miles and Huberman (1984) and Thomas (2006), the data collected through the interviews and focus groups were analysed. The actual analysis began by transcribing the data gathered from the interviews and focus groups using a professional secretarial service. The transcripts were read over several times by the researcher to become familiar with the data and have a clear understanding in relation to the purposes of the study (Cameron 2000; Dey 1993). After becoming familiar with the data, ATLAS.ti qualitative data analysis software was used to reduce the volume of data collected into manageable forms (Dey 1993). This software facilitated the process of organising, coding, and categorizing relevant narrative excerpts which addressed the research questions (Robson 2002). Through the ATLAS.ti software, the data gathered from interviews and focus groups were reduced by breaking them down into narrative excerpts or sorting relevant quotes through the process of coding (Miles and Huberman 1984; Dey 1993; Seidman 2006). This was done by noting and labelling narrative excerpts that were interesting and related to the answering the research questions, and put into appropriate files for easy identification, storage and retrieval (Miles and Huberman 1984; Seidman 2006). The coded narrative excerpts that shed light on similar issues were then organised into categories.

The themes were developed after identifying interconnecting trends and patterns among the excerpts within each category and connections between the various categories (Seidman 2006). In addition, the categorized narrative excerpts from both interviews and focus groups were

printed out and triangulated by reading them several times to determine internal consistencies, common patterns and interrelations across each of the categories, and were then developed into meaningful themes as major findings of the research (Cameron 2000; Dunn 2000; Thomas 2006). It is worth noting that some direct quotes were edited to correct basic grammatical errors, since some Newcomer participants had English as an additional language. The themes derived were described and interpreted according to the understanding of the researcher and supported with evidence comprising direct quotes to ensure validity, reliability and objectivity of the researcher's interpretation of the results (Dey 1993; Baxter and Eyles 1997; Seidman 2006; Thomas 2006).

Bradshaw and Stratford (2000) note that one of the ways to ensure credibility of research results is to check them with research participants. In view of this, the results that were derived from the analysis of the interview data were validated by staff of KNK and the representatives of partner organisations who were interviewed and interested in reviewing a draft version of the research results. Thus, soft copies of the results in relation to the interviews conducted were sent through email to participants for review. The review also ensures accuracy and reliability of the data and guards against inconsistencies (Baxter and Eyles 1997; Bradshaw and Stratford 2000). Their review was to ensure that both the data gathered from the interviews and its interpretation and representation by the researcher reflected accurately upon the efforts of KNK and its partnerships with Newcomer settlement organisations in Winnipeg. Notably, my thesis supervisor also reviewed narrative analysis made in the preliminary phases, providing a means of triangulation as part of the validation process to confirm the interpretation of the research results (Baxter and Eyles 1997).

The feedback from all the reviews affirmed the direct quotes used as well as their interpretation. This suggested that there was consensus between participants concerning the research results. In contrast, Aboriginal and Newcomer participants were not contacted to review the results from the data analysis of the focus groups. This is because data gathered from focus groups are rich qualitative data that come from different people at the same time and allow participants to react to opinions shared within the group, which ensures a thorough discussion (Stewart and Shamdasani 1990; Krueger and Casey 2000; Robson 2002). Thus, views or statements made by participants within each of the focus groups were affirmed and reaffirmed during the discussion to ensure internal consistencies, reliability and validity of the data used in conveying the research results (Robson 2002; Baxter and Eyles 1997).

3.9 Limitations

In qualitative research, researchers are positioned as the primary research instrument because their values or impressions and intuitions influence the outcome of the research, either negatively or positively (Dey 1993; Ley and Mountz 2001). For instance, during the focus group discussions, as both the researcher and a Newcomer from Ghana, I was challenged by fellow Newcomers who were participants to disclose my own views about Aboriginal peoples. My views, however, were no different from what most of the Newcomer participants expressed. Notably, this initial notion partially informed the study in the first place in order to get a better understanding of the situation of Aboriginal peoples and the rationale behind KNK partnership programs with Newcomer settlement organisations, and how relationships between Aboriginal peoples and Newcomers are being improved through such programs towards clearing away

misconceptions. Therefore, my personal biases may be reflected in the interpretations of some of the research results. However, I am tempted to believe that my interest as a Newcomer to understand the above triggered positive response from staff of KNK, representatives of partner organisations, and Aboriginal and Newcomer participants to willingly participate in the research and contribute to its richness.

In finding a solution to minimising the negative influence of researchers on research results, Dey (1993) revealed that data analysis procedures must be rigorous and logical. This buttresses the processes already noted by Baxter and Eyles (1997) and Bradshaw and Stratford (2000), which were adhered to in this research, to improve rigour and trustworthy inferences. Primarily, this study is not intended to draw conclusions about the relationships between Aboriginal peoples and Newcomers in Winnipeg in general. It seeks instead to present an in-depth understanding of the experiences of Aboriginal and Newcomer beneficiaries of the partnership programs, such as Aboriginal Awareness Workshops, the Youth Peacebuilding Gatherings and the Anti-racism Training programs towards building cross-cultural understanding, respect (for cultural diversity) and friendships. The research also provides insight into how these relationships have indirectly helped Newcomer integration into communities predominantly occupied by Aboriginal peoples within the inner city of Winnipeg.

CHAPTER FOUR

BUILDING INTERCULTURAL RELATIONSHIPS BETWEEN ABORIGINAL PEOPLES AND NEWCOMERS

4.0 Introduction

This chapter presents the results of one-to-one interviews with the staff of Ka Ni Kanichihk (KNK) Inc. and representatives of Newcomer settlement organisations that partner with KNK. The analysis of the interviews and discussions addressed: 1) the operations of the United Against Racism/Aboriginal Youth Circle (UAR/AYC) and its working relationships with partner organisations; 2) the type of partnership programs organised; 3) the rationale for engaging both Aboriginal peoples and Newcomers together; and, 4) how the programs have helped in facilitating Newcomer integration. This seeks to provide an understanding of the key features of the programming and partnership initiatives, and reasons why an Aboriginal-led organisation, KNK have established programs in partnership with Newcomer settlement agencies.

4.1 The Operations of United Against Racism/Aboriginal Youth Circle

The main purpose of United Against Racism (UAR), a branch of KNK, is to address racism and oppression issues at the community level within the inner city of Winnipeg. Within the organisation of KNK, the UAR branch works hand in hand with Aboriginal Youth Circle (AYC) as the same branch and led by the same Team Leader with the focus of empowering Aboriginal youth through Anti-racism Training programs. The UAR/AYC collaborates with Newcomer settlement organisations or other community-based organisations to bring Aboriginals and Newcomers together to interact and build relationships through programs such as Aboriginal Awareness Workshops and Youth Peacebuilding Gatherings. In contrast, the work that the UAR/AYC branch of KNK does is mostly directed towards ending colonial relationships

between Aboriginal communities and all other communities. The programs focus on empowering Aboriginal communities to improve their social and economic conditions by challenging the perception that they are a marginalised problem-ridden people who need rehabilitative treatment.

4.1.1 Anti-racism Training Program

This is a training workshop that is also called the “Train the Trainers” workshop. It was one of the first programs implemented when KNK got its funding to deliver anti-racism programs to the community. Anti-racism training was an internal partnership initiative of the UAR/AYC, where Aboriginal youth were recruited and educated on anti-racism and diversity issues, particularly on the meaning of racism and the fact that some people in society are still oppressed through racism while others prosper. The youth were trained in leadership and public speaking skills to be facilitators of anti-racism workshops and were delegated to do outreach programs to talk about combating racism in schools and workplaces. In addition, the UAR/AYC engaged the Aboriginal youth in their partnership programs such as the Aboriginal Awareness Workshops and Youth Peacebuilding Gathering with the broader community including Aboriginal communities, the mainstream community, ethno-cultural communities and Newcomer communities.

4.2 Working Relationships between Ka Ni Kanichihk (UAR/AYC) and Newcomer Settlement Organisations

To find answers to the research questions posed in this study, the working relationship between KNK and Newcomer settlement organisations needed to be examined. It was realised early on that KNK, as an Aboriginal-led and community-based organisation, has a number of partnerships with Newcomer settlement organisations, such as the initiative of the UAR/AYC. The partnership programs with the Newcomer settlement organisations are the Aboriginal Awareness

Workshops program and the Youth Peacebuilding Gathering program (Cultural Exchange). These partnership programs are described in detail in the following sub-sections to help create a better understanding of the nature of these programs, which are geared toward building cross-cultural relationships between Aboriginal peoples and Newcomers.

4.2.1 Aboriginal Awareness Workshops Program

The Aboriginal Awareness Workshops program is designed by UAR/AYC of KNK and incorporated into Newcomer orientation programs and English as an Additional Language (EAL) program of Newcomer settlement organisations and language training schools respectively. The above was possible because the UAR/AYC have partnerships with these organisations to work in collaboration to create cultural awareness (particularly about Aboriginal peoples) and address racism issues in Winnipeg. Through monthly workshop sessions, the UAR/AYC welcomes Newcomers into the traditional territory of Aboriginal peoples, and takes the opportunity to educate them about the Aboriginal histories and cultures [Representative, Partner organisation D, Interview-7]. Special attention is devoted to major historical events such as the residential school system as a means to help Newcomers understand the conditions and struggles of Aboriginal peoples [Staff member, KNK, Interview-2]. Some of the programming is offered through the Success Skills Centre and the Red River College's EAL program. Orientation materials such as the booklet titled "The Aboriginal Peoples of Manitoba - Welcome Newcomers to Our Homeland!" have been produced and are used for the workshop (McLeod, Personal Communication, 2008).

4.2.2 Youth Peacebuilding Gathering Program

The Winnipeg Youth Peacebuilding Gathering program is a weeklong summer camping event organised annually to bring Aboriginal, Established⁵ and Newcomer youth together not only to share their views on cultural diversity, prejudice, racism and power, but also to socialize, have fun and celebrate their different cultures and religions. In the summer camp of 2009 approximately 60 youth participated in discussion and activity groups [Representative, Partner organisation A, Interview-3]. The programming is organized for youth who are between the ages of 13-16 years by dialogue facilitators, arts facilitators and cabin leaders available at the camp. This gathering is organised through the collaboration of seven community-based organisations including the UAR/AYC of KNK (McLeod, Personal Communication, 2008).

The program provides a friendly atmosphere which recognises equal rights of people with different cultural backgrounds to share and learn from each other's stories at the gathering. Thus participants (particularly Aboriginal and Newcomer youths) get the chance to experience some of the cultural practices, traditional foods and the spiritual beliefs of each other. For instance, Newcomer participants had the opportunity to experience the Aboriginal spiritual beliefs such as the sweat lodge and smudging while Aboriginal participants experienced those of Muslims together with some African drumming and dancing. This helps both groups to have an understanding of how the other lives and what they value culturally and spiritually and see different ways to living a good life, and encourages respect for each other's worldviews that

⁵ The term "Established" is used interchangeably with "mainstream" in this research. This is a term some participants, particularly those involved in the Youth Peacebuilding Gatherings, identified with in Winnipeg, referring to people of European descent (Caucasian backgrounds) whose parents were born in Canada or predecessors settled as Canadians some generations ago.

make them culturally distinct from each other. The organization and activities of the camp are described by a representative of a partner organization as follows:

It's a seven-day gathering, held out at an outdoor recreation facility, a summer camp, on Lake of the Woods and the camp is run by ...YWCA Camp Stevens... last year we brought 64 youth, 20 youth leaders, 14 dialogue facilitators and five arts facilitators, so a lot of staff and a lot of youth... the kids that are usually from age 13 to 16, they're living in cabins together, so with bunk beds, 10 kids to a cabin, with two youth leaders in there; youth leaders are about 18 to 24, and they live in those cabins for seven days; they eat all their meals together at tables in a dining hall. The site has a ropes course, a climbing wall, sail boats, canoes, kayaks, swim dock, pretty typical summer camp setting... Over the course of the seven days ...the youth had the opportunity to experience the sweat lodge and a variety of other cultural, recreational, spiritual and physical activities... Each morning youth meet in their ... dialogues group, from 12 - 15 youth, and they work with two dialogue facilitators who are professional facilitators from our partner organizations and other areas in Winnipeg and in those dialogue sessions, the youth are challenged and invited to talk about identity and grouping and conflict and solutions to identity-group conflict and peace, ultimately... youth also work with an artist facilitator who helps them work on themes of community, peace, expression, self-identity. Then in the afternoon the youth work in their cabin groups and do all sorts of recreation: soccer, basketball, swimming, all of the boating activities I mentioned. And in the evening we have full group programs, so either Y games in the forest, or like entertaining each other, youth will sign up to... dance, or sing or ...put on a short skit or something. We have a campfire night; we did a cookout night, that sort of thing... (Representative, Partner organisation C, Interview-6)

KNK relies on joint programming with its other community-based partners in Winnipeg to create awareness about Aboriginal history and cultures, and also to encourage Aboriginal peoples, especially the Aboriginal youth, to engage with the Newcomer youth in cross-cultural programs.

4.3 Rationale for Establishing Programs in Partnerships

Several themes emerged in the research to explain the rationale for establishing programs in partnership to engage Aboriginal peoples and Newcomers in building cross-cultural relationships: (1) paucity of interaction in shared neighbourhoods; (2) misunderstanding and

negative perceptions; (3) segregation and tension among youth in high schools; and, (4) common history of colonialism, racism and socioeconomic challenges. These themes that emerge from the findings are explained further in the sub-sections below.

(1) Paucity of Interaction in Shared Neighbourhoods

The paucity of interactions in shared neighbourhoods was one of the most significant reasons noted for the creation of the partnerships established by UAR/AYC of KNK with Newcomer service agencies. An example of low interaction has been evident in the West Alexander neighbourhood. A study of five inner city neighbourhoods in Winnipeg revealed that in those neighbourhoods the bulk of the population consists of Aboriginal peoples, visible minorities and recently arrived Newcomers, and that the Aboriginal population alone constituted a higher percentage in some neighbourhoods (Carter, Polevychok and Sargent 2003; Carter 2009). In addition, Carter (2009) notes that even though the quality of housing in the inner city is not high in comparison with other areas of the city, its affordability makes it the centre of attraction to both Aboriginal peoples and Newcomers alike moving into the city. He added that for Newcomers it also serves as a transitional zone with proximity to the initial settlement services needed to facilitate their integration into communities in Winnipeg. This issue of Newcomers living in the same neighbourhood with a high concentration of Aboriginal peoples was raised by participants. Thus, the West Alexander neighbourhood was said to have made it necessary, according to one of the partners, to establish a working relationship with KNK, which also happens to be in this neighbourhood. It was realised that there were tensions due to a lack of communication between Aboriginal peoples and Newcomers. So, for Newcomers opportunities for cross-cultural learning and understanding were essential to help build good relationships with

their neighbours and to assist in facilitating their integration into the West Alexander Neighbourhood in the inner city of Winnipeg. The following is what a representative of the partnership said about the low level of interaction and the need to encourage cross-cultural understanding and relationships between Aboriginal peoples and Newcomers.

Well, our neighbourhood is the West Alexander neighbourhood, and so IRCOM [Immigrants and Refugees Community of Manitoba] is a little bit of an enclave which is full of new Canadians in a neighbourhood that's predominantly Aboriginal and what we've noticed is a real lack of interaction or connection between the new Canadians we work with and the general community. So we think in terms of preventing tension but also... being able to integrate into the wider community, there needs to be an understanding... (Representative, Partner organisation A, Interview-3)

Moreover, it was revealed that there were fears created among Aboriginal and Newcomer youth in the neighbourhood due to the increasing operation of gangs which prohibited them from walking on certain streets or going beyond certain boundaries.

The other thing that prompted us is we noticed with some of our youth that, unfortunately, there's gang lines in this area so if you go a couple of streets over, that's where the Aboriginal gangs start and on a couple streets this way is where the African Mafia and Mad Cows are so we've actually seen, although not, I don't want to overdramatize it either, but we've seen times where our youth have been afraid to walk to school a different way because they've been harassed by Aboriginal gangs and I am sure it goes the other way as well, but there is, certainly with our youth, certainly some fear around territory and ... so we feel like before that gets to a point where it is something that's happening all the time, that we need to try and build some bridges... (Representative, Partner organisation A, Interview-3)

The green border line around the five divisional maroon zones on Figure 4.1 below shows the inner city of Winnipeg. The maroon zones indicate neighbourhoods with high numbers of Aboriginal populations together with significant numbers of Newcomers. It is worth noting that KNK and two of its partner Newcomer settlement organisations are strategically situated in the West Alexander neighbourhood which falls within the maroon zones. The shared space serves

as grounds to bring both Aboriginal peoples and Newcomers together to interact, learn and build good relationships.

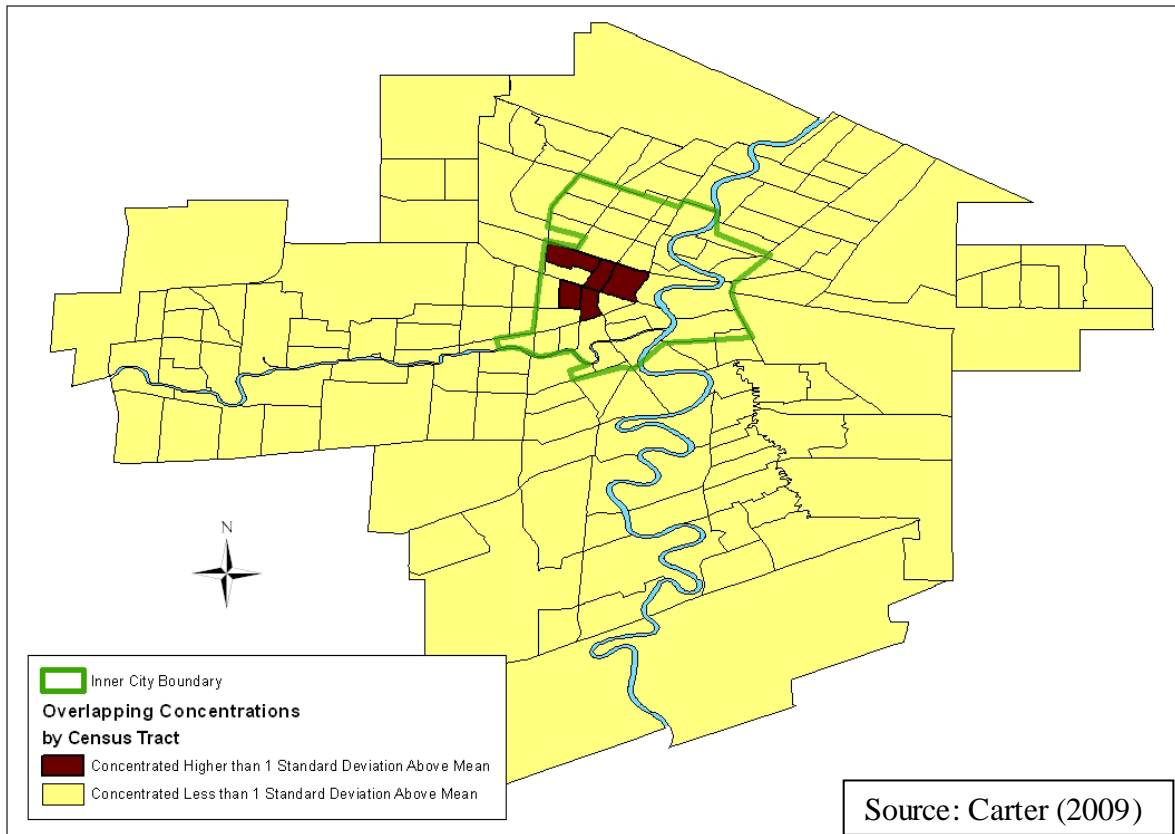


Figure 4.1: Overlapping Concentration of Aboriginal Peoples and Newcomers in Some Inner City Neighbourhoods in Winnipeg

(2) Misunderstanding and Negative Perceptions

The misunderstanding and negative perceptions between Aboriginal peoples and Newcomers are significant reasons identified for the establishment of the partnerships between KNK and Newcomer settlement organisations. For instance, it was realised that both Aboriginal peoples and Newcomers do not know much about each other or do not understand the situation of the other due to the gaps in communication and unreliable sources of information. Most mutual understanding was based on narrow views developed second-hand through what was heard or

seen either on the street or through the media, and prompted negative conclusions by stereotyping or labelling each other as poor, drug addicted and gang members. This only increased tensions between them. In the light of this, it was noted that the partnerships were established to design cultural awareness programs particularly about Aboriginal peoples and cross-cultural programs to address this issue. The following responses shed more light on the misunderstanding and negative perceptions between Aboriginal peoples and Newcomers due to inaccurate information.

...a lot of people don't know about the history so you need to know about where you've been before you know where you're going to go... (Staff member, KNK, Interview-2)

...one thing that's very common is our new Canadians don't necessarily understand the context and history of oppression and colonialism that happened to our Aboriginal peoples and so trying to find spaces where we can explore that and create that opportunity for education is really important (Representative, Partner organisation A, Interview-3)

Another representative from a partner organisation noted the prejudiced behaviour among most Newcomer professionals and skilled workers who were hesitant to work and live with Aboriginal peoples, making it necessary to establish working relationships with the UAR/AYC of KNK to deliver Aboriginal Awareness Workshops and address this problem.

...it was six years ago we had clients who were resistant to work[ing] with Aboriginal people and I was upset about it because Aboriginal people are the First Nations and they are a growing population and also they are starting to get into universities, in schools, and they become professionals trained with high education... therefore Newcomers one day, they will cross lines with Aboriginal people as co-worker, as colleague, as neighbour, as employer too, as supervisor. Then we, from that date realized that there is a resistance from many of our professionals... I am not talking about ordinary immigrant; I'm talking about people who could become Engineers, Doctors, Pharmacists, etc. having this perception that no way, Aboriginal people are not people with whom we are going to work. It's not true. It's [a] false perception... then we decided no. we called to [the Team Leader of UAR/AYC-KNK] and we required from them, their

organization, to provide ...workshop for Newcomers... (Representative, Partner organisation D, Interview-7)

Emphasis was placed again on stereotyping based on what Newcomers and Aboriginal peoples alike would see on the streets and television. The objective of the organizations was to work together to bring both groups into constructive contact to educate each other, and particularly to enlighten Newcomers about the contributions of Aboriginal peoples to Canada.

...especially the government-assisted refugees, they first come to Winnipeg, they live at the Welcome Place residence on Qu'Appelle and they walk through Central Park every day and all they see is negative aspects of Aboriginal people and they form an opinion based on that, based on an observation of something they see and often they don't have an understanding of, first of all, why that's happening, why there are addiction issues or whatever, so they need to understand that piece, but they also don't necessarily see all the incredible contributions that our Aboriginal people have made to our society... (Representative, Partner organisation A, Interview-3)

...it is just really important that everybody gets the correct information, ...a lot of our clients come and say well, we've got all these Indians in the streets and they're always drunk and they're on welfare... but we really want to make sure that they get to see the real face, that there are a lot of Aboriginal folks out there that are professionals, doing well, that aren't ...what you see on the streets and that ...not all Aboriginal peoples are in gangs and in the same ...reverse for the Aboriginal communities that not all our refugee clients are Africans, they're not all in gangs and ...they're intelligent people, ...some of them come with a lot of skills and backgrounds and just because they come from Africa doesn't mean they've been in refugee camps and starving and you know, those pictures that they always see on TV... (Representative, Partner organisation B, Interview-4)

Moreover, it was confirmed that Aboriginal peoples also had negative impressions and engaged in stereotyping, particularly about refugees from some African countries. Refugees and other Newcomers are depicted as people who come to Canada to steal the employment opportunities of Aboriginal peoples. These negative impressions and stereotypes result in social distancing between Aboriginal peoples and Newcomers, and were suggested as some of the strong and negative influences of colonialism.

I think that we try to ...understand a shared heritage and a shared experience because we understand what racism is about, ...we have that understanding and while we may experience it differently and we may even experience interracialism, ...and that also exists here as well, ...this kind of notion, we've picked it up too... I know Indigenous people that think that African people don't belong here... They're here to steal our jobs, but a white person kind of belongs here, eh? So we've internalized those kinds of notions as well, those dangerous notions... (Staff member, KNK, Interview-1)

The false impressions noted above were identified as continuously creating misunderstandings between Aboriginal peoples and Newcomers. The recognition of this problem led KNK and Newcomer settlement organisations to establish a collaborative partnership in bringing members of the two groups together.

(3) Segregation and Tension among Youth in High Schools

Segregation and tension among the youth in some high schools was also a significant reason for the creation of partnerships by KNK with Newcomer settlement organisations. Some of the schools identified in Winnipeg were segregated with the intention of creating a safe environment for students, but instead was preventing students (youth) with different cultural and religious backgrounds from interacting with each other. It was explained that this has fuelled tensions among youths and perpetuated negative impressions about each other in some schools. This made it necessary for KNK to establish some partnerships in finding ways of resolving this problem. The following information from the partnership representatives depicts the rationale for designing the Youth Peacebuilding Gathering to target youth.

...we bring them [the youth] together, not because they're fighting each other, but because they're not relating to each other. They're either not relating to each other at all, even though they're beside each other, or there is, in fact, some tension... (Representative, Partner organisation C, Interview-5)

...one of the schools that we work in is the school that I went to and when I went to that school, it was a very divided place and it continues to be a very divided place; it's very institutionally divided and the students also want the school to be a safe place and in some ways the school has made the space safe by keeping students separate and ...I feel like that was unfortunate; I feel like it's unfortunate now and I would like to be a part of changing it safely... (Representative, Partner organisation C, Interview-6)

...some of the schools have quite a bit of segregation so we're trying to work at ...building connections... (Representative, Partner organisation A, Interview-3)

As a move to counteract the escalating problems of tension between Aboriginal and Newcomer youth in the schools, one of the partner organisations served on the Advisory Board of UAR/AYC of KNK to help develop cross-cultural programs.

...through the United Against Racism at Ka Ni, we had been asked if we would be able to send a rep to be on their advisory board, so that was our commitment because we knew that there had been some issues between Aboriginal youth and Newcomer youth and so we wanted to be able to find ways that we could resolve and find some solutions in ...bringing down those tensions in the school systems. So I was appointed to the advisory committee for United Against Racism. (Representative, Partner organisation B, Interview-4)

The above issues indicate that KNK and its partner organisations realised there was the need to intervene through a collaborative effort that included community-based organisations concerned with relationship issues between Aboriginal peoples and Newcomers, particularly the youth. This enabled the partnership to develop the cross-cultural programs (Youth Peacebuilding Gathering) in order to encourage Aboriginal and Newcomer youth to interact and learn about each other's histories and cultures. It is envisaged that such deliberate encounters or engagement between Aboriginal and Newcomer youth would foster mutual understanding and mutual trust. This is to enable members of both groups to establish cross-cultural friendships in order to get rid of the tensions created out of fear of the unknown and lack of understanding of their differences.

(4) Common History of Colonialism, Racism and Socioeconomic Challenges

The common history of colonialism, racism and socioeconomic challenges is the last but equally important reason cited by participants for the establishment of partnerships by KNK with Newcomer settlement organisations in Winnipeg. It was apparent from the data analysed that Aboriginal peoples and Newcomers (particularly some of the refugees from some African countries) have a shared history of repressive colonial rule which for a long time denied them a holistic entitlement to the natural resources on their own land as well as their fundamental human rights as distinct peoples. Even though they have different experiences, they have shared similar struggles to redeem themselves as liberated people. Again, it was revealed that both Aboriginal peoples and Newcomers face racial discrimination which makes it difficult for them to access adequate social and economic resources like housing, employment, education, health and so on towards finding a good life. This served as a bond and made it necessary to work together to find lasting solutions to shared difficulties encountered when living in Winnipeg. A staff member of KNK and a representative of one of the partner organisations interviewed talked about the common colonial experience between Aboriginal peoples and Newcomers.

...so for Newcomer groups, I want us to know each other because we have more in common, we have a shared history of colonial enterprise, I mean ...it's worked out very differently ...I know that in ...African countries, in East Indian countries, the colonial masters have gone home, in some respect, ...but they didn't go home here and that's a big difference, so we still live in it... It's ...right here and right now and ...in saying that, I know that ...their departure has been just [as] brutal as their arrival in many... countries, so we need each other...(Staff member, KNK, Interview-1)

...So the other thing is the Newcomer and Aboriginal populations have had a common struggle in a way... a lot of our new Canadians have come from societies where colonization was one of the root causes of conflict..., where they've had an oppressor and where they've had to fight for their liberation and for their own... control of resources and sovereignty so I think there's a lot of commonalities... (Representative, Partner organisation A, Interview-3)

Racism issues related to difficulties faced in finding employment and housing were also raised by another staff member of KNK and a representative of one of the partner organisations as reasons for them to collaborate to overcome some of these common problems.

...a lot of the Newcomers go through the same things that Aboriginal people do, like getting targeted for gangs, the racism and the lack of good opportunities for jobs and ... lack of... housing, so a lot of the same issues that we have the Newcomers have so it just seems right to hook up with them, or team up with them... (Staff member, KNK, Interview-2)

I think if we look at both groups there's always racism on both sides; they may not see it as racism but most of us know that it is racism, so looking at how we can work together in overcoming some of the barriers because I think both groups have similar barriers. I know with the Aboriginal community, Aboriginals that come from the reserves into the city, housing is always a huge issue and a lot of it... personally I think is racism from the people who are renting the houses... and our clients also face that too with having a really difficult time finding housing... [Representative, Partner organisation B, Interview-4]

Clearly, the common experiences like colonial history, racial discrimination and the socioeconomic problems faced by many Aboriginal peoples and some Newcomers from postcolonial countries in Winnipeg has brought the UAR/AYC of KNK and Newcomer settlement organisations together, where both groups find common ground in challenging inherent colonial relationships while creating inclusive communities.

4.3.1 Conclusion

The foregoing analysis reveals that four factors led to the establishment of partnerships between KNK and Newcomer settlement agencies to engage Aboriginal peoples and Newcomers in building cross-cultural understanding and relationships. It also reveals that the four factors were related to three gaps and a bond between both groups. The first factor, which depicts a gap, is the paucity of interaction between Aboriginal peoples and

Newcomers living in shared neighbourhoods. This created the second factor, also showing a gap, is misunderstanding and negative perceptions between Aboriginal peoples and Newcomers as a result of the lack of communication and having inaccurate information about each other. The third factor, which is as well representing a gap, is the segregation and tension among youth in high schools. This mirrored what is happening in the first and second factors and hindered cross-cultural interaction, understanding, and friendships between Aboriginal and Newcomer youths in Winnipeg. The fourth factor is the common history of colonialism, racism and socioeconomic challenges in contemporary societies, which helped create a bond between participants in the programs. Collectively, the above factors facilitated the working relationship between KNK and Newcomer settlement organisations as partners, and encouraged some Aboriginal peoples and Newcomers to come together to interact and share information about cultural diversity, prejudice, racism and power.

4.4 Facilitating the Process of Newcomer Integration

One of the objectives of this study is to determine whether or not the partnership initiatives such as the Aboriginal Awareness Workshops and the Youth Peacebuilding Gathering facilitate Newcomer integration. The results indicate that accurate and basic information sharing about Aboriginal peoples, and cross-cultural activities which engage Aboriginal peoples and Newcomers, both play a role in facilitating the process of Newcomer integration into communities predominantly occupied by Aboriginal peoples in Winnipeg. Even though responses from staff of KNK and representatives of partner organisations expressed some doubts on how the cross-cultural exchange and information sharing was going to directly assist the

integration of Newcomers, they noted that it would help Newcomers to understand and lay down the fears that they have in terms of relating with Aboriginal peoples and living in Aboriginal communities. They noted that through such programs Newcomers could learn how to adjust, interact and extend the needed respect to establish good relationships with Aboriginal peoples, especially for Newcomers living in the same neighbourhood or community where the Aboriginal population is the majority. The following is what staff of KNK and its partnership representatives said about Newcomer integration:

I think so... we [Aboriginal peoples] are... first of all living in communities where other marginalized people, economically marginalized people are living and so I believe that just having been oriented, ...having alternative information and awareness about who their neighbours are going to be and the history of those neighbours, I think has to have an impact... (Staff member, KNK, Interview-1)

...I think it's one piece of the puzzle, right? I certainly wouldn't say that only that program..., provides settlement; in fact, I think that program is more about relationships and connections and how we interact with others in our community, to make it a safer, more healthy, vibrant place... (Representative, Partner organisation A, Interview-3)

I'm not sure how it would help them settle any better, but I think it has helped them have a different view of the Aboriginal communities and especially because, if they are moving into certain areas where there's a lot of Aboriginal people, then they're not as fearful perhaps... (Representative, Partner organisation B, Interview-4)

Although the above contributions are not perceived as fundamental to aiding the settlement of Newcomers, indeed the kind of relationships and cultural understandings developed through such partnership programs are indeed perhaps as important as any formal settlement assistance.

4.5 Conclusion

In short, the UAR/AYC was described as the branch of KNK that was directly working in collaboration with other community-based organisations, especially Newcomer settlement

organisations, on building cross-cultural relationships between Aboriginal peoples and Newcomers in Winnipeg. It was noted that through partnerships, KNK and its partner organisations designed cross-cultural, diversity and anti-racism programs, known as Aboriginal Awareness Workshops, Youth Peacebuilding Gathering, and Anti-racism Education Training. These partnership programs showed that KNK relies on its partnerships toward delivering cross-cultural and anti-racism programs that focus on bringing Aboriginal peoples and Newcomers together.

As well, the analysis of the interview data from staff of KNK and representatives of partner organisations, pointed to several factors that contributed to the creation and implementation of the partnership programs. These include: paucity of interactions in shared neighbourhoods; misunderstanding and negative perceptions; segregation and tension among youth in high schools; and common history of colonialism, racism and socioeconomic challenges. It can be deduced that the first three factors create a disconnection in the relationship but the latter provides a bonding opportunity between Aboriginal and Newcomer participants (who mostly come from postcolonial countries). In conclusion, this makes it easier for KNK and its partners to engage Aboriginal peoples and Newcomers in their cross-cultural activities and information sharing programs in order to encourage both groups to work together, and address problems of communication, mistrust and distancing themselves from each other.

CHAPTER FIVE

IMPACTS OF THE PARTNERSHIP PROGRAMS ON BUILDING INTERCULTURAL RELATIONSHIPS

5.0 Introduction

This chapter discusses the results of the focus group discussions with Aboriginal and Newcomer participants. First, it sheds light on the perspectives that Aboriginal and Newcomer participants have about the partnership programs of the United Against Racism/Aboriginal Youth Circle (UAR/AYC) of Ka Ni Kanichihk (KNK) such as the Aboriginal Awareness Workshops program, Youth Peacebuilding Gathering program and Anti-racism Training program (which is an internal partnership program of KNK). This offers an understanding of how Aboriginal and Newcomer beneficiaries see the partnership programs that they participated in. Second, it examines the relationships that existed between Aboriginal and Newcomer participants before engaging in the partnership programs, and importantly, their assessment of the impact of the programs on cross-cultural understanding and relationships between Aboriginal peoples and Newcomers.

5.1 Preconceptions of Aboriginal Peoples and Newcomers about One Another

In examining the type of relationship that existed between Aboriginal peoples and Newcomers before engaging in the partnership initiatives, preconceptions were identified as a major factor creating distance in relationships between both groups. Thus, the analysis showed that each of these groups had general negative impressions about each other and which created tensions and disconnections between them. These negative impressions have been categorized as (1) Newcomers' perception of Aboriginal peoples, and (2) Aboriginal peoples' perception of Newcomers, and discussed further as follows.

(1) Newcomers' Perceptions of Aboriginal Peoples

The most common issues that came up from the responses of Newcomer participants in the focus groups were that most of the negative images they had about Aboriginal peoples were based on the people they always saw as drunk and begging for money on the streets. Newcomers stressed that this one-sided information stayed in their minds for a long time when they first arrived in Winnipeg because they never expected to see such people in Canada, the “land of opportunities”. Newcomers drew quick conclusions about Aboriginal peoples as drunkards and beggars on the streets based on their limited observations in the inner city of Winnipeg.

...the first time I came to Winnipeg, the few people who I met... at Welcome Place here and I was living upstairs and every time... I came out I'll meet a few people who are drunk outside here, begging for money and all the time I was wondering, man, I was coming to Canada, life is golden. How come these people are begging? How come these people are drunk all the time and for a while my perception of Aboriginal community was defined by that group that I met...
(Male adult Newcomer, Mixed focus group)

Some Newcomers claimed they stayed away from Aboriginal peoples because they thought it was unsafe to relate or interact with Aboriginal peoples.

[I did] not [have] very bright opinions... [about Aboriginal peoples] ...it's like from what I saw... Nobody told me what they were like, it was just [what] I saw ...and ...I kind of stayed away from them... (Male youth, Newcomer focus group)

(2) Aboriginal Peoples' Perceptions of Newcomers

Aboriginal participants' perceptions of refugee Newcomers in particular were based on commercial advertisements by the Christian Fund Foundations (CFF) and the United Nations Children's Fund (UNICEF) or news on television. Participants indicated that all they see are people who live in extreme poverty and are in desperate need of help due to persistent civil wars. This partial information is what most of the Aboriginal youth said they could relate to in terms of

the knowledge that they had about refugee Newcomers, which resulted in negative labels of Newcomers as poor and hungry people from war-stricken countries.

My perception on Newcomers before ...I'm not going to lie, I definitely thought, and just from what you hear and see on Christian's Fund, what is that called ...UNICEF? ...like you see those commercials and you see like extreme poverty and ...I know it's [an] incredibly relevant issue, but not everybody... is in that situation, or in Africa are living in that extreme poverty... But ...my perception was definitely in that; more category of that and that was due to all those commercials ...like you see on TV like just so sad stuff... (Female youth, Aboriginal focus group)

... it's like what you see on TV like on the news ...like wars and people throwing bombs [in] Afghanistan and stuff like that..., and that's our perception of like what's going on overseas and stuff so I guess when people think of Newcomers like that's the majority of people they're thinking like what they see on TV because it's the only thing they have to relate to ...Just have this vague insight of what it is like on the other side of the world... (Female youth, Aboriginal focus group)

Some Aboriginal participants also commented that they stayed away from Newcomers because they did not know much about them and how to communicate with them.

I grew up ...north where [there's] not a lot of Newcomers, very little actually and when I moved to Winnipeg when I was 15, it was very shocking. I knew nothing about where they came from, the Newcomers came from, or ...what the Newcomers were about so I was kind of a little, not to say stand-off-ish, just a little wary because it was new, it was new to me as well, not knowing what to do or ...how to interact, really. So it was like yeah, just a little stand-off-ish before any of the anti-racism training... (Male youth, Aboriginal focus group)

An Aboriginal adult female emphasized that due to the past experience of the impact of racism in the family she was taught not go beyond her neighbourhood and to interact only with Aboriginal peoples. She explained that this made it difficult for her to interact and get to know more about Newcomers because of her fear of the unknown.

...being raised in between the 200 – 600 block of the north end... I never stepped out of that environment until I was about 22 years old because I was taught by my family who have been very much hurt, First Nations, my grandmother, my

grandfather, my mother around racism and mostly around white racism. So we feared white people and so we were told... not to go into other neighbourhoods that I wouldn't be wanted, that I'd be targeted, that I'd be hurt and so very common that you'll see, and I think that's where you get that enmeshment with people just sticking to their own because of the fear around trusting other people based on stereotypes... (Female adult Aboriginal, Mixed focus group)

The preconceptions noted above reveal that Aboriginal peoples and Newcomers decided to avoid being involved with each other; they preferred being in their cultural enclaves because of fear of the unknown and lack of mutual trust. Unfortunately, the knowledge developed about each other was also based on unreliable information. This prevented both groups from having positive interactions and perpetuated the negative impressions about each other. By providing Aboriginals and Newcomers with the opportunity to interact and educate each other by sharing their stories helped in breaking down stereotypes and developing cross-cultural relationships.

5.2 Perspectives of Aboriginal Peoples and Newcomers on Partnership Programs

This section provides an analysis of the partnership programs of the UAR/AYC of KNK such as the Aboriginal Awareness Workshops program, Youth Peacebuilding Gathering program and Anti-racism Training program (which is an internal partnership program of KNK) from the perspectives of Aboriginal and Newcomer participants across the three different focus groups conducted. For instance, Newcomers who engaged in the Aboriginal Awareness Workshops program explained that it enlightened them about the true history behind the incidence of Aboriginal peoples in Winnipeg, their distinct cultural groups, some of their traditional values, and the spiritual beliefs of Aboriginal peoples.

I did a workshop. I was able to know the history of the Aboriginals, the seven different kinds of Aboriginal groups that we have: the Métis, the Dene, the Cree, Ojibwa, Dakota, Inuit, and [Ojibwa-Cree] and the three distinct groups of the First Nations, Métis and Inuit. I was able to know about the origin of these groups of

people and that now in Canada these Aboriginals they are really ready to accept the immigrants so that you know they will be able to come together in one spirit, to be united because that's the title of that [program], "in one spirit, united against racism". Okay, and then ... I was able to learn about their religious beliefs, they believe the way they worship, the different plants and the meaning attached to... the usefulness of these plants that they have and ...how they perform [their] healing ceremonies, how they burn these sacred plants together and then I was able to learn that even Newcomers are welcome to their temple without any discrimination and so far as you know how to go about it and to blend and at the end ...one that really interests me more is the final part of the [program] which says "if you have come to help me, you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together". This is integration of culture (Female adult, Newcomer focus group)

As well, the Aboriginal and Newcomer youth who were involved in the Youth Peacebuilding Gathering Program revealed that the gathering created a friendly atmosphere and promoted mutual respect of each other's cultural differences and experiences. This encouraged every youth at the gathering to communicate with and learn about their respective cultures from each other. The Youth Peacebuilding Gathering Program was described as the best place to improve one's knowledge about different cultures and develop cross-cultural relationships.

... with YPP (Youth Peacebuilding Project), it's one of the best places to build a relationship of any kind with the youth, with the facilitators, even with the camp staff because you're not just keeping up your barriers, you let them down and you talk to everyone. You get to know their story, you get to know where they come from; you feel as if they're putting their heart out there, so you tell them about your hardships just like they told you and that just builds a stronger relationship between not only you and that one person but between you and everyone around you because you see a smile, but that smile is just another person, ...that ...come from a different place but with same story and that's what I guess the relationships grow stronger because you see yourself, maybe not in the same scenario but similar, similarities in your stories that you share with them and yeah that's what strengthens your relationship (Male youth, Aboriginal focus group)

Moreover, participants described the Anti-racism Training Program and curriculum as an aid to understanding and accepting people regardless of their cultural differences.

...the workshop that I was in, which was working against racism, we just learned basically, first we had to learn, what is racism. We actually had different words and a different description and we had to define which one is what. And we just basically got to know what it is first and then we looked at stereotypes and then we looked at the different levels and again, as mentioned, we kind of talked about how we can, I guess, get involved and stand up when you hear somebody out of your friends, or family or relatives talking about racism... (Female youth Newcomer, Mixed focus group)

... Anti-racism is about educating community and interrupting racism whenever you see it (Female Aboriginal adult, Mixed focus group)

The foregoing analysis has shown that some of the impacts of KNK partnership programs relate to creating awareness about Aboriginal histories, cultures and traditions; cultural exchange activities to help improve their knowledge about different cultures; and opportunities to be educated about racism and ways to fight it. These shared perspectives held among Aboriginal and Newcomer participants create a conducive environment for building cross-cultural understanding and intercultural relationships.

5.3 Impacts of the Partnership Programs from the Perspectives of Aboriginal Peoples and Newcomers

This section discusses the impacts of the partnership programs that were derived from the views shared by Aboriginal and Newcomer participants in the focus groups conducted. They are: (1) promoting cross-cultural understanding, (2) bridging social distance, (3) and eliminating negatives stereotypes and racism in Canadian society. These themes have been explained further as follows.

(1) Promoting Cross-cultural Understanding

Promoting cross-cultural understanding is one of the important impacts of the UAR/AYC partnership programs, identified from the analysis of the data gathered from Aboriginal and

Newcomer participants. For instance, the analysis shows that after engaging in the partnership programs, Aboriginal and Newcomers (especially those from postcolonial countries) realised they share a lot in common, in terms of the colonial history and some of the barriers like racial discrimination. It also emerged that the cross-cultural learning and sharing of ideas has given Aboriginal and Newcomer participants the opportunities and knowledge to value their differences. This helped both groups to develop mutual understanding of the problems that each of them encountered, as a contributing factor to promoting cross-cultural understanding. The Aboriginal and Newcomer beneficiaries who had the chance to engage in the partnership programs of UAR/AYC noted that they now know more about each other and appreciate their similarities and their cultural differences. The following excerpts show the mutual understanding developed between both groups.

Understanding like when we first came here, I had no idea what's Aboriginal like, you know? I would see a lot of people on the streets and I had this idea of how they look, but then like I think this year, I've had a lot of contacts with them and it really changed my opinion like going to peace camp changed a lot... (Male youth, Newcomer focus group)

Furthermore, a female Newcomer youth also expressed how the dialogues held at the gathering helped her to understand the myopic views of some Aboriginal and Established youths about Africans because of the commercials or documentaries that they see on the television.

I'm kind of understanding because when we were having the talking moment, they [Aboriginal and Established] mostly watched TV so they don't actually know most of the information about us. They just watch the News (UNICEF communities) and stuff so they expect every African [is] like that so I kind of understand them too... (Female youth, Newcomer focus group)

On the other hand, Aboriginal participants from the Aboriginal focus group talked about the same issue of the understanding developed for Newcomers in relation to where they came from,

their cultures and some of the similar problems encountered by Aboriginal peoples due to colonialism and racism.

...it helped for me to understand where they [Newcomers] come from; it's helped realize that there's always something different going to be happening; it teaches me that life goes on so it's really important to me, but not only to me but to everyone who steps foot in there, like I was given the examples of the Newcomers that came there, held a dinner, told stories and showed us the different foods that they, had ...from their country where they come from. They told us of the hardships that they've experienced through what [Female youth Aboriginal] was saying, colonization. And not only that, but internally through their own people... (Male youth, Aboriginal focus group)

...I kind of got ...a firsthand ...experience ...from their [Newcomers] point of view as to ...how they were being treated and stuff. I don't know like them being Newcomers into Canada, ...what that was like for them and I was living with one of the girls [Newcomers] for three months, so like every day I'd get to hear what her experience was ...like throughout her day, ...where she was working and ...how she was treated, and I kind of got to understand that it was similar, like the racism that they experienced was similar to the racism that Aboriginals experienced as well, so kind of interesting to realize that... (Female, Aboriginal focus group)

A Newcomer male participant from the mixed focus group narrated how his involvement in KNK partnership programs led him to further understand the history of the residential school system as a causal influence of the poor living conditions of some of the Aboriginal peoples seen on the street.

... as time went by I read about the colonial experience, I read about what forced people [some Aboriginal peoples] to this life and the kind of structures that have placed people in this kind of life that I saw. The more that I read about it, the more I got to know and when I got involved ...with Ka Ni Kanichihk, it explained further the experience, the residential school system, ...the history of the oppression, and all this kind of helped me to understand ...the background of these people and how or why they found themselves in this situation, ...that I found them [in] on that day (Male adult Newcomer, Mixed focus group)

Again, open-mindedness was expressed by Aboriginal and Newcomer participants as one of the contributing factors to promoting cross-cultural understanding between both groups after engaging in the partnership programs. Participants admitted that this has increased their willingness to learn more about culturally distinct people without judging them by their physical appearance and unreliable information conveyed on the streets or through the media. They are now approachable to each other, which makes it easier than before to ignite conversations and learn more about each other's cultures. Aboriginal and Newcomer participants across the three different groups described this issue of being open-minded to each other.

Yeah, like if now somebody tries to talk to me, I'm more social about it like I'll talk back. In my country, if you don't know a person you just don't know, like that's it, you don't talk to them, you don't look his way. Just like that and here, if like you happen to look at the person [in the] eyes, just smile... and yeah that's what I learned (Male youth, Newcomer focus group)

A female Newcomer youth also reported how the atmosphere created at the camp boosted her morale and confidence to openly express herself irrespective of her different cultural background because other youth (both Aboriginal and Established) who were present showed keen interest and were eager to listen and learn from her personal stories.

Before I went to the peace gathering ..., I felt like the people who grew up here wouldn't understand me, like wouldn't understand my culture and it would be ...useless if I talk about it and I was more shy, but after a week in the camp, we were talking about how we got here and everything so they were telling us what they think when we come to their country and most of them, they ... were happy to see new faces and then they were like..., they don't know about us, they still want to know more things about us. That made me feel good, to actually talk about myself to them (Female youth, Newcomer focus group)

Perspectives from the Aboriginal focus group indicated that the partnership programs have helped in building their interest to learn more about different cultures and broaden their minds. It

was noted that they now know Newcomers also face similar problems of racism, which encourages Aboriginal program participants to easily interact with them.

...it gave me more curiosity to learn about other cultures... and ...now I don't think I'm like super aware... but... it helped me understand and see like in depth in some cultures, not all cultures though. ...you always have time to learn, ...interact and teach yourself but I mean, my perception on Newcomers I mean I'm more understanding, open, interested if someone is willing to tell me a story, I'm not going to close my ears... (Male youth, Aboriginal focus group)

...to add on to what [Male youth Aboriginal] had mentioned in terms of just being more open minded ...but also knowing that ...any Newcomer faces certain barriers when they come here too, right, to Canada to our grounds... I guess in essence being able to relate to them in some way, ...to know that they face some barriers as well in society that I've experienced in a sense too, you know for being a woman, for being Aboriginal; I mean sure they come here and maybe they're getting mistreated because they're women and their face is all covered... So really looking at that in terms of the training that we took was ...just to have that really to be open-minded about that, that we're not the only ones that face certain stereotypes... it's Newcomer people as well, anybody really, any different cultures... will experience the same things... (Female adult, Aboriginal focus group)

Information from the mixed focus group confirmed this impact of Aboriginal and Newcomer participants being open-minded to each other by laying down their fears to communicate with each other.

...I was sitting at a bus stop and there was an Aboriginal lady sitting there and out of nowhere we just started talking. We started talking about the weather; we started talking about how the city is going. We just, out of nowhere just started talking and before, I don't think I would have done that; I would have been too shy... maybe even of rejection. I'd be like, why are you talking to me or something like that. But now that I kind of had my eyes opened, I can strike up a conversation, just talk about, as you [Male adult Newcomer] said, just to another human being and talk about anything really... (Female Newcomer, Mixed focus group)

Clearly the participants felt that KNK and its partner organizations were important to Aboriginals and Newcomers. They believed that engaging in the partnership programs have

positive impacts on fostering mutual understanding and open-mindedness between Aboriginal peoples and Newcomers in Winnipeg. This provides the grounds for building cross-cultural understanding and relationships between Aboriginal peoples and Newcomers, and supports the argument of this thesis.

(2) Bridging Social Distance

Bridging social distance is another important impact of UAR/AYC and its partnerships, noted by Aboriginal and Newcomer participants. For example, the location of KNK and some of its partnerships, particularly the refugee Newcomer organisations, was noted as strategic because they are situated in a neighbourhood which is predominantly occupied by Aboriginal peoples with significant numbers of Newcomers living within the same neighbourhood. Aboriginal and Newcomer participants explained that even though they lived in the same neighbourhood, they were not involved with each other. Rather, they kept to themselves. Participants admitted that the role being played by KNK and its partnerships in organizing cross-cultural programs to bring both groups together to interact, learn and build cross-cultural relationships to promote peaceful communities, was important to them. This is because they were bridging the distance in the relationship between Aboriginal peoples and Newcomers that had been created out of fear and lack of positive interaction. Aboriginal and Newcomer participants also admitted that it helped them not only to know their neighbours, but also to know that they share a lot of similar experiences together like the history of colonialism, and racial discrimination in accessing socio-economic opportunities in contemporary Canadian society.

The other thing I'll say is Ka Ni Kanichihk is located right in the neighbourhood where there is a large Aboriginal community, large Newcomer population, just across the street on that side is IRCOM house ...over 300 Newcomers, on the other side of MacDiarmid is Winnipeg Housing with 90 percent of the population

[constituting] Newcomers ...and Ka Ni Kanichihk coming to play the role of working with all these communities is very helpful... (Male adult Newcomer, Mixed focus group)

A female youth Newcomer further explained the importance of bridging the social distance created due to the lack of interaction between Aboriginal peoples and Newcomers living in the same neighbourhood.

I also think that it, as [Male Newcomer] mentioned where it [KNK] is located, where there's the Aboriginal culture, and the Newcomers all around and so there is that as you said, the gap and I think they really felt like they needed to do something about it because they would stay in their corner, they would stay in their corner and they really needed to do something about the interactions (Female youth Newcomer, Mixed focus group)

As well, a female Aboriginal participant also talked about the common struggles shared with Newcomers and the importance of KNK working in collaboration with Newcomer settlement organizations to build relationships between Aboriginal peoples and Newcomers.

...it's just like... a tree, it [KNK] ...grew as a little tiny seed, ...and then grew into a building and then there was different programs that came from it and now it's just like a snowball; it's getting really, really big and eventually ...we're talking not just Aboriginal people but Newcomers too and ...we know we share the same struggles as Newcomers and now it's just ...building another branch off the tree to ...create relationships with Newcomers... (Female, Aboriginal focus group)

Moreover, as an on-going process in bridging social distance, Aboriginal and Newcomer participants noted that they are establishing friendships and social networks after engaging in the cross-cultural learning and sharing of ideas through the KNK partnership programs. They explained that after the exposure to, and improved understanding of, other cultures, and being open to people, they have developed networks through which they can easily connect with acquaintances and friends who participated in the programs. The following are details from

Aboriginal and Newcomer participants across the three different focus groups on friendships and social network established.

The Newcomer youth across the focus groups revealed that they have created an internet support group on Facebook in order to connect and chat with friends that they made through the Youth Peacebuilding Gathering program.

...Actually one of the kids has opened a Facebook group; he's calling it Rainbow Nation, so he's saying we are white, black, yellow, orange, green people... and ...[we are] all ...members of that group... (Male adult Newcomer, Mixed focus group)

Most of them [friends developed] ...were Newcomers and Aboriginals so I just got their email address like Facebook and just get in contact... and we just talk like randomly like how are you and stuff... (Female youth, Newcomer focus group)

A male Newcomer youth also stated how an Aboriginal youth who was his partner became his first Aboriginal friend through the peace gathering.

...I had a partner who was Aboriginal... He's actually my first Aboriginal friend who I know well... He has just a good personality... (Male youth, Newcomer focus group)

As well, a female adult Newcomer beneficiary from the Aboriginal Awareness Workshops program said that it has opened her up to a friendship with an Aboriginal woman that she is proud of, and made her realize that there are Aboriginal peoples who are successful and help in contributing to a good society.

...I just recently met someone; she's actually a successful person here in Winnipeg. She's the daughter of Maurice Sinclair. I didn't know at first that she's related to a really famous person... so we're now friends and I'm kind of proud because I didn't know that she's from [a] famous person and her family is doing a lot of great things for the nation here... so it turns around, I mean there are probably Aboriginals that are not fortunate... but there are a lot of people who are

successful and they're doing everything to help society... (Female adult, Newcomer focus group)

A follow-up story of this new Aboriginal woman friend established by the above female Newcomer described how she helped her with more information about a vacant employment position that she wanted to apply for, and served as a networking opportunity in a job hunt.

...you get to meet a lot of people from different countries and you start to build a network. Probably one good example for me is being able to meet the person [Aboriginal woman] I mentioned a while ago. ...two weeks ago, ...[there was] an opening in that organization so I wanted to know more about the position so I contacted her..., that ...helped me [to] learn more about the position.. (Female adult, Newcomer focus group)

The following feedback from the Aboriginal respondents across the focus groups also portrays the type of relationships established with the Newcomer community, especially the youth through the partnership organizations and the programs organized in collaboration with KNK such as the Youth Peacebuilding Gathering.

... well IRCOM, and YPP, I've established a lot of friendships, not only with older people, I guess the children ...through YPP. Sometimes when I'm walking out, the kids that I met through Ka Ni Kanichihk that stay at IRCOM, they still remember my name because of the relationship I built with them during my term in the urban green team. They remember that I'm Aboriginal and that I'm friendly and then they forget that I'm Aboriginal, so the little ones, the relationship with them is very important to me... (Male youth, Aboriginal focus group)

It was like definitely like a sisterhood ...like a lot of the women that were there, I was able to work with people and I was able to play and ..., in between there somewhere just really trust each other and because ..., that place was there for us to talk and do what we needed to do. I definitely have some really good friends that I trust a lot and ... will go to with certain things and ..., so like very personal relationships too with that Newcomer community through going to camp mainly... (Female youth, Aboriginal focus group)

I think I've been able to meet three Newcomer friends and I still remember them and ...so we got to build relationships from Ka Ni Kanichihk... (Female adult Aboriginal, Mixed focus group)

The above analysis depicts the extent of relationships and networks established between Aboriginal and Newcomer participants in bridging the social distance created out of fear, low level of interactions and stereotypes.

(3) Eliminating Negative Stereotypes and Racism in Canadian society

Aboriginal and Newcomer participants in the Anti-racism Training Program noted how for them, this helped acknowledge the fact that racism still exists in Canadian society, and to work together as a team to find positive ways to counteract the inhibiting factors that have been marginalizing Newcomers and Aboriginal peoples, and the latter in particular from progressing for a long time as culturally distinct peoples and sovereign nations.

... it's simply because it was like one of the biggest factors, ... and if we don't get that ... biggest thing that's so obvious and been studied for decades out of the way, then how are we going to be able to move forward and bring us back to what we are supposed to be, what we were as a people (Female youth, Aboriginal focus group)

I think racism is widespread. The fact that there is too much stereotyping that they are able to come up with this and that for me, I think [is] why they came up with this is that the fact that racism has existed for a long time and it gives back to more racism and there was a need to ... deal with this issue... (Male adult Newcomer, Mixed focus group)

It was noted by Aboriginal participants that the Anti-racism Training program was purposely targeted at Aboriginal peoples because racism was the major problem facing Aboriginal peoples in Winnipeg. Again, it was revealed that KNK is one of the pioneer Aboriginal-led organizations that deemed it necessary and has proactively taken up the task of educating Aboriginal peoples and the community to combat racism, leading toward creating inclusive communities in Winnipeg.

I think a lot of Ka Ni Kanichihk training was targeted towards Aboriginal participants... to understand what's going on as opposed to keep being victimized by racism, to just empower Aboriginal people because in Winnipeg, specifically, it's pretty bad here...(Female youth, Aboriginal focus group)

United Against Racism [was valuable]..., because racism is a big issue and it was really to give the people in the community a voice to say like what they thought about it ...Pretty much it was one of the important things that they needed to do and Ka Ni Kanichihk started it... (Male youth, Aboriginal focus group)

Also, Aboriginal and Newcomer participants explained how the workshops taught them how to make use of appropriate language in a very proactive way to avoid stereotyping others. It was noted that they now choose their words or vocabulary carefully and draw the attention of friends or people who loosely use certain harsh/offensive language or name calling, such as Indian instead of Aboriginal, White instead of Caucasian and Black instead of African, to address culturally or racially distinct people. Participants in the focus groups gave an in-depth description of the use of proper language to address each other:

... anti-racism really helped me be able to put my thoughts into words or my ideas into words and also helped me get the other person to see the commonality and... helped them not feel as though they were being blamed when I'm explaining or talking about racism, but also so they can see where they do stand and of course the privileges that they do get from this and see how to maybe rebalance it and just to understand it ... (Female, Aboriginal focus group)

...after what I've learned in Ka Ni Kanichihk, practising it, I really, ...do it every day now and if I hear somebody saying something discriminatory or stereotypical I'll be like, ...I don't think what you said is right. Do you want to think about what you said, or reword what you said, and just kind of spreading it over (Female Newcomer, Mixed focus group)

...from what I can remember, just like how to voice what was going on instead of just having an emotion towards racism but actually how to address it with the proper vocabulary [whenever we] come across ...something injust... (Female, Aboriginal focus group)

The above shows that the KNK partnership programs have helped Aboriginal and Newcomer participants to make headway in breaking down negative stereotypes through the use of appropriate language as a means to eliminating racism in the Canadian society.

5.4 Conclusion

In a nutshell, the partnership programs have been very important because the focus group data revealed that there were negative preconceptions of Aboriginal peoples and Newcomers about each other prior to their interaction in any of the partnership programs. This finding confirms the rationale for establishing partnerships and organising cross-cultural and anti-racism programs to help bring both groups together to exchange information and educate each other in order to build good relationships. The data analysed also suggested that Aboriginal and Newcomer participants were familiar and could easily identify with the Aboriginal Awareness Workshops program, Youth Peacebuilding Gathering program, and Anti-racism Education Training program.

In addition, the data analysed suggested the three major impacts of the partnership programs on Aboriginal and Newcomer participants who have participated in such programs. These comprise: promoting cross-cultural understanding; bridging social distance; and eliminating negative stereotypes and racism in the Canadian society. These identified impacts can be conceptualised as stages that Aboriginals and Newcomers go through towards changing negative perceptions about each other in order to build cross-cultural relationships. The initial stage is promoting cross-cultural understanding. This involves two processes of (1) encouraging Aboriginals and Newcomers to develop mutual understanding of each other's situation, and (2) fostering open-mindedness to interaction with each other in order to get to know each other better. The next

stage is bridging social distance between both groups through friendships and social networks established as a result of the mutual understanding of their similar circumstances and respect for each other's culture. The last stage is proactively eliminating negative stereotypes and racism in the Canadian society through the use of appropriate language to address each other after developing cross-cultural understanding, respect and friendships.

CHAPTER SIX

PROMOTING MULTICULTURALISM AND INTERCULTURALISM THROUGH THE LENS OF INDIGENEITY

6.0 Introduction

This chapter discusses further the themes from the results in chapters four and five, especially as these themes relate to the research objectives and the conceptual framework. It begins with a description of the complicated relationship between Aboriginal peoples and Newcomers, in which there are misunderstandings, negative preconceptions and tensions due to paucity of interactions. The chapter then explores some of the similarities in the histories of Aboriginal peoples and Newcomers (especially from postcolonial countries), such as racism and colonialism, with an exploration of whether these similarities could form a bond between Aboriginal peoples and Newcomers. The potential for that bond could be realised by the Ka Ni Kanichihk (KNK) and some Newcomer settlement organisations that have established partnerships to work in collaboration with one another and have a mutual goal to bring both groups together in Winnipeg.

The chapter also discusses the type of partnership programs (Aboriginal Awareness Workshops and Youth Peacebuilding Gathering) developed and implemented in order to promote information sharing and cross-cultural exchange between Aboriginal peoples and Newcomers. A multicultural approach was adopted to improve mutual understanding of the similar situations, respect for cultural diversity, and develop cross-cultural friendships between Aboriginal peoples and Newcomers. Moreover, the chapter examines the effects of the partnership programs on Aboriginal and Newcomer participants with respect to the significant change realised in improving the knowledge and relationship between both groups. The concluding discussion

explains how the work and achievements of KNK and its partnerships contribute to Indigeneity and the goals of multiculturalism and interculturalism relationships; or support the assertion of this thesis.

6.1 Disconnection between Aboriginal Peoples and Newcomers

The disconnection between Aboriginal peoples and Newcomers is manifest in the social distance between both groups within the inner city neighbourhoods in Winnipeg. This distance was most apparent in the mutual misunderstanding of the conditions and challenges of the other group, with each group labelling the other negatively. Tensions were created between the groups due to a lack of interaction with each other, even though they shared a common space. For instance, there was very little opportunity for Aboriginal peoples and Newcomers to communicate with each other. Both groups continued to avoid, and even went so far as to marginalise, each other. This social phenomenon was depicted as due to the negative influence of colonialism. The discriminatory practices against each group were seen as based on mistaken assumptions. This discourse of marginalisation among Aboriginal peoples and Newcomers, then, widens the social distance between them. This affirms Sandercock's (2003) assertion that lack of face-to-face interactions between different identity groups breeds contempt.

History shows that the initial encounter between Aboriginal peoples and European Newcomers was in many cases a constructive one, and that those previous Newcomers had cultural assistance from Aboriginal peoples which enabled them to settle onto the land peacefully through trade and intermarriages (Saul 2008). Such positive relationships did not last into the late 1800s after the British and federal government imposed colonial policies on Aboriginal peoples and took over

control of Aboriginal lands and institutions of governance (Tobias 1983; Dickason 2002). After subjecting Aboriginal peoples to colonial rule, the European Newcomers, now the mainstream society, have been managing Newcomer settlement agencies to assist new immigrants or present-day Newcomers to integrate into Canadian cities. In contrast, Aboriginal peoples are out of the scene here. Consequently, they rarely have an opportunity to interface with present-day Newcomers when Newcomers first arrive. The story of Canada, and Canadians, that Newcomers perceive, is not coming from the original receptor communities of this land. Moreover, most of the settlement programs give minimal attention to incorporating Aboriginal histories, cultures, struggles and contributions in the orientation programs, especially with respect to enlightening Newcomers with basic and accurate information of who they are as Aboriginal peoples (Pontikes and Garcea 2006). This maintains the distance in the relationship between Aboriginal peoples and Newcomers.

In view of the above, the partnership initiatives of KNK and Newcomer settlement organisations can therefore be argued as a paradigm shift or a re-engagement in the Newcomer settlement services to achieve the following: (1) incorporate and teach Newcomers about the histories and contemporary issues of Aboriginal peoples, and vice versa, to clear misunderstandings; (2) close the gaps in the relationship created between Aboriginal peoples and Newcomers due to the lack of direct contact and interactions when Newcomers arrive initially in the city; and (3) indirectly welcome Newcomers into the traditional territories of Aboriginal peoples and assist in orienting Newcomers to facilitate their integration into Aboriginal communities in Winnipeg. Aboriginal communities have been in Winnipeg, notably Métis settlements in Red River (and Canada) longer than the mainstream Settler people (Dickason 2002). It therefore seems logical that they

would have a prominent role to play in integrating new waves of Newcomers and help them understand the cultural depth of Canada as a whole, and the basis for Indigeneity in general.

6.2 Bond between Aboriginal Peoples and Newcomers

The sympathetic bond between Aboriginal peoples and Newcomers can be created by these groups recognizing the common history of colonialism, racism and socioeconomic challenges encountered in the inner city of Winnipeg. These similar experiences were clear especially with Newcomers who have emigrated from independent nations, mostly from African and Middle Eastern countries where there use to be colonial rule. In other words, this shared history of colonialism and racism buttresses the argument that Aboriginal peoples and Newcomers remain under the influence of colonialism, because their lives have been and are shaped by ideologies of domination and prejudices in Settler nations such as Canada and Australia (Jacobs 1996). In the light of this, it can be stated that the history of oppression and racism persists and manifests itself in subtle ways. For example, the effects of this racial discrimination were noticeable in the difficulties encountered in searching for quality and affordable housing, and the lack of opportunities for any meaningful employment, which hampered the ability of both groups to develop a sense of belonging in communities and to improve their standard of living in Winnipeg. This supports the assertion by Newhouse and Peters (2003) that Aboriginal peoples (migrating from the reserves into cities) and Newcomers face similar challenges in accessing housing, health, education, employment and integrating into the broader society in Canada. However, Pierre (2007) argues that finding adequate and affordable housing has positive indirect effects because it stabilises people's lives and increases socio-economic opportunities. She notes that these are essential to promoting community integration and achieving individual as well as

family well-being (Pierre 2007). But in Winnipeg specifically, reports also show that the most pronounced challenges to Aboriginal peoples and Newcomers are the similar housing discrimination encountered from landlords (A Sense of Belonging 2007, Corrado Research and Evaluation Associates Inc. 2003), which marginalises and excludes them from the broader society. It is therefore not surprising that Aboriginal peoples and Newcomers are often associated with low paid jobs and relatively poor housing conditions in low income areas, usually within the inner city areas, in this case, the inner city of Winnipeg (Carter 2009). In view of the above, it can be concluded that Aboriginal peoples and Newcomers share high marginalisation in the inner city of Winnipeg in common.

It was interesting that both groups do not know much about these challenges that they do share in common and tend to avoid interactions with each other. The effort and involvement of KNK with Newcomer settlement organisations therefore portrays a proactive venture which has enabled the organisations to realise these similarities, and have capitalised on it as a bond to establish working partnerships in Winnipeg. It is worth mentioning that this collaboration helped to successfully develop the joint programs such as the Aboriginal Awareness Workshops and Youth Peacebuilding Gathering, which are still being implemented to bring Aboriginal peoples and Newcomers together to find ways of addressing their challenges. Notably, these partnership programs have helped in building mutual understanding and respect for these common problems that both groups encounter. It was apparent that this has also helped Aboriginal peoples and Newcomers to develop friendly relationships and positive social networks, decreasing the social distance created between them within the inner city of Winnipeg. In short, it can be stated that KNK and its partnerships advocate on behalf of both groups in entrenching multiculturalism that

gives effect to Indigeneity. This works by eliminating discriminatory practices which deny Aboriginal peoples and Newcomers equal access to social and economic opportunities in order to help improve their living conditions.

As well, the work and achievement of KNK and its partnerships can be viewed as an effective tool that has helped in building social capital between Aboriginal peoples and Newcomers. In reviewing the literature, social capital was referred to as characteristics of social life such as networks, norms and trust which make it possible or conducive for participants to proactively work together towards the realization of a common goal (Putnam 1996). The result of this research shows similar characteristics to Putnam's concept of "bridging" social capital, where Aboriginal peoples and Newcomers go beyond their identity groups by crossing cultural boundaries to establish relationships with each other. An identified bond is the similar experiences of colonialism, racism and socioeconomic problems, serving to bridge the gaps such as tensions and lack of interactions between both groups. This enables them to develop friendships and work together to address the common challenges faced in integrating into the broader society. For instance, KNK and its partner organisations organise the annual summer camp (Youth Peacebuilding Gathering program) to engage especially Aboriginal and Newcomer youth living together in the same neighbourhoods, in lots of recreational activities that focus on information sharing and cultural exchange. So, just like the members of Florentine choral societies who indirectly built social capital because they loved to sing together (Putnam 1996), the Aboriginal and Newcomer youth participated in the summer gathering because the setting provided a playing ground for them to have fun and entertainment. At the same time they were able to interact and learn from each other's personal stories, cultures and spirituality, make

friends and build intercultural bonds. In other words, this could even be referred to as *intercultural social capital*. It further relates to the argument made by Putnam (1993) that social capital should be a by-product of other social activities that is transferable from one social setting to another. The by-product of this engagement through the summer camping is that it provides opportunities for Aboriginal and Newcomer participants to build direct bridges. In conclusion, by engaging in the summer camp, Aboriginal and Newcomer youth have developed mutual trust and understanding of their differences and similarities to establish good friendships and social networks.

6.3 Contributions to Indigeneity

The Aboriginal and Newcomer interface is missing in most of the government sponsored settlement agencies that assist Newcomers to integrate into Canadian cities such as Edmonton, Vancouver, Toronto, Winnipeg, Saskatoon and Prince Albert, where there is large number of Aboriginal peoples. A recommendation made in a report prepared for the City of Saskatoon by Pontikes and Garcea (2006) to incorporate the history and contemporary issues of Aboriginal peoples in government assisted Newcomer settlement programs exemplifies the gap that presently exists. Pontikes and Garcea (2006) envisioned the above mainly to help educate Newcomers so that they would respect and understand the rights and struggles of Aboriginal peoples as a necessary step for the City of Saskatoon to take in new waves of Newcomers successfully by fostering diversity and creating a global city grounded in local context. This thesis depicts that in Winnipeg, an initiative has been developed and is being implemented through partnership between the UAR/AYC of KNK and some Newcomer settlement organisations. It is not the City of Winnipeg itself, however, that has provided impetus or

stewardship to this endeavour. This is a community-based Aboriginal-led organisation that has stepped out and partnered with Newcomer settlement organisations to develop joint programming on anti-racism, cross-cultural activities and the information about the history and cultures of Aboriginal peoples. Indeed, the above indicate some step towards creating a global city where there is recognition of the concerns of Aboriginal peoples. It also defies the idea that Aboriginal organisations have turned inward and avoid working in collaboration with Newcomer settlement organisations towards addressing similar challenges such as the racism within the inner city of Winnipeg (A Sense of Belonging 2007). There does remain the question; however, of how common it is for Aboriginal community-based organisations or (Aboriginal) governments in Canadian urban areas to undertake initiatives similar to those of KNK, targeting cross-cultural relations with Newcomers.

Maaka and Fleras (2006) define Indigeneity as using the politics of original occupancy as a basis for entitlement and engagement, in which the fundamental values of the Settler nation is challenged and social transformations sought along postcolonial lines. The move by KNK to proactively get involved with Newcomer settlement organisations through partnership initiatives to promote the desired recognition of Aboriginal peoples indirectly represents re-engagement in the process of integrating Newcomers into communities or neighbourhoods that are predominantly Aboriginal in Winnipeg. The term 're-engagement' was used here because historically Aboriginal peoples were the source of assistance to European Newcomers who sought to settle onto the land (Saul 2008). In a sense then, Aboriginal peoples are picking up where they left off generations ago. Welcoming Newcomers to one's home-place may indeed be one of the most powerful expressions of sovereignty and occupancy as a political community.

KNK has taken up the mandate through its partnerships to explain Aboriginality to Newcomers in Winnipeg, which is similar to what the Saami people of Norway do (Thuen 2006; Maaka and Andersen 2006). It was noted that the Saami people proactively explain themselves to Newcomers to avoid questions like who they are and why their distinct rights as Indigenous peoples of Norway should be recognized (Thuen 2006; Maaka and Andersen 2006). In the case of KNK and its partnerships, the emphasis is placed on educating both Newcomers and Aboriginal peoples to help break down negative preconceptions and build friendly relationships. On behalf of Aboriginal peoples, KNK helps to deconstruct discourses of marginalisation by developing Newcomers' consciousness about the need to respect the Indigenous peoples of Canada. Therefore the role being played by KNK in the partnership initiatives represent Indigeneity as the politics of using original occupancy to engage in the design of Newcomer settlement orientation programs to acknowledge Aboriginal issues.

The concepts of Indigeneity and postcolonialism are interrelated in the sense that they both seek to break down or deconstruct the inherent structures of domination and marginalisation of Aboriginal peoples in Settler societies. Jacobs (1996) emphasized that such proactive initiatives help to free cities from hegemonic ways in Settler nations by making space available for people with different cultures to have a sense of belonging. Promoting mutual understanding, respect and friendships between Aboriginal peoples and Newcomers who share common neighbourhoods in Winnipeg has led to this achievement. The work of KNK through its partnerships with Newcomer settlement organisations represents Indigeneity because this work seeks to transform the neighbourhoods within Winnipeg along postcolonial lines (as inclusive

communities) and in the long-term takes incremental steps towards the goal of decolonisation and self-determining autonomy.

6.4 Contributions to Multiculturalism and Interculturalism

In connection with the literature reviewed, Sandercock (1998) referred to cosmopolis as the ideal multicultural society, and defines it as a construction site of the mind, a city which embodies genuine connections, with respect for, and space for the cultural other, and the possibility of working together on matters of common destiny with recognition of intertwined fates. Results from this research can be interpreted as steps toward cosmopolis. For example, the results depicted KNK and its partnerships mining the commonalities such as racism and history of colonialism experienced by Aboriginal peoples and Newcomers where they exist, and exploring it to establish cross-cultural relationships. Even though both groups are culturally distinct, they were encouraged to work together towards addressing common challenges faced in gaining recognition and support as part of the broader society in Winnipeg. Banting and Kymlicka (2003) described multiculturalism as being virtually co-existent with the politics of recognition. They emphasized that effort should be made to provide substantive public support or accommodation of different ethnic groups, identities and practices. In addition, Lee (1996) defined multiculturalism as the ideal situation where people's humanity is valued and their expression of culture, language and heritage valued without hindrance. It is worth noting that the ideological concept of multiculturalism as defined by the above scholars is similar to what is being implemented and promoted by KNK and its partners at the gathering. They ensure that the youth (Aboriginal, Established and Newcomer) are given equal opportunity and support to freely

express their cultures, spiritual beliefs, personal experiences and share their ideas about identity conflict and resolution.

Sandercock (2004) emphasizes that becoming a multicultural society requires active construction of new ways of living together and should be based on intercultural exchange and shared political community. The information sharing and cultural exchange activities organised by KNK and Newcomer settlement organisations can be seen as bold steps taken to work together as a team and engage Aboriginal peoples and Newcomers towards building a multicultural and intercultural society. In addition, existing scholarly knowledge makes it clear that Aboriginal peoples and Aboriginal communities, in particular, are already heterogeneous (Spark 2002; Peters 2005), which implies that accepting other culturally distinct people into their territory would be easier. Arguably, the cross-cultural programs which engage Newcomers and members of the receiving community, especially Aboriginal communities, have a great potential to facilitate Newcomer integration. This is because both the receptor community and Newcomers get the opportunity to interact, teach and learn from each other to improve their understanding of issues created due to fear of the unknown, lack of communication and mistrust. This would go a long way to eliminate harboured fear and tensions, particularly within the members of the receptor community, since they would also get the chance to learn and understand the diversity that Newcomers bring into their territory. Essentially, the above elucidates the argument that for multiculturalism to be successful there is the need for cross-cultural exchange programs and facilities at the community level to engage both Newcomers and the broader community (Sandercock 2003). The partnership initiatives of KNK and Newcomer settlement organisations

in the short-term contribute to multicultural relationships between Aboriginal peoples and Newcomers. They also create a platform for intercultural communities in Winnipeg.

Fleras and Elliott (2002) defined interculturalism as the cross-cultural interaction between two or more cultures with the possibility of blending them to develop a hybrid culture. For instance, the Métis culture is a blend of First Nations and European Settlers' cultures (English and French) which was developed through intermarriages. The partnership initiative, especially the Youth Peacebuilding Gathering, promotes cross-cultural exchange between all the different identity groups to develop friendships, but does not necessarily promote blending of cultures. At the gathering, KNK and its partnership adapted a unique approach or strategy, which is different from both the Federal and Quebec's multiculturalism policies in promoting the concepts of multiculturalism and interculturalism. They encourage Aboriginal and Newcomer participants to freely celebrate and value their differences, and honour each other's cultures and world views. Notably, there is no hidden dominant culture (related to federal multiculturalism policy) or culture that is openly endorsed as the focus of integration (related to Quebec's interculturalism) (Elliott and Fleras 2002). Thus, the partnership programs do not rank any culture as higher or lower, but encourage Aboriginal and Newcomer participants to value their differences, co-exist peacefully, and explore the similarities which will enable them build friendships and create intercultural communities. Through these cross-cultural networks, there is also a prospect of instrumental policy and advocacy to address common issues in urban policy. Interculturalism is not created explicitly by policies and programs, but may emerge over time through the kinds of cross-cultural relationships catalyzed by KNK and its partner organisations.

Due to the similar challenges that Aboriginal and Newcomer participants have struggled to overcome, which could form a sympathetic bond between the two groups, it is believed that friendships developed can be taken it to a higher level, in which they would pick up certain traits of each other's culture and modify them on their own to develop urban hybrid cultures or intercultural communities, distinctly a product of Aboriginal peoples and Newcomers. This could even happen through future intermarriages similar to that of the Métis culture. In the long run, the partnership initiative of KNK and Newcomer settlement organisations has the potential to develop intercultural relationships between Aboriginal peoples and Newcomers in Winnipeg. Again, considering the power positions of both Newcomers and Aboriginal peoples vis-a-vis Established Settler culture and institutions, it can be concluded that there is greater potential for Aboriginal peoples and Newcomers to form strong bonds of cross-cultural relationships than there is of either of those identity groups doing so with the Established Settler culture and institutions.

CHAPTER SEVEN CONCLUSION

The literature suggests that at the time of initial contact relations between Aboriginal peoples and European Newcomers were in many cases mutually respectful and important for Newcomer settlement and co-existence. Aboriginal peoples were instrumental in the success of European Newcomers settlement in Canada. Aboriginal peoples provided European Newcomers with a wide range of assistance, especially on how to adapt to, and build settlements on, the land. However, over time relations changed tremendously; today there is less or no direct contact between Aboriginal peoples and present-day Newcomers who seek assistance to integrate into the Canadian society. For example, it was realised that, even though Aboriginal peoples and Newcomers live in the same neighbourhoods, there was fear and tensions among them, due to the paucity of positive interactions, which result in perpetuating negative preconceptions about each other.

In an attempt at bridging the gaps identified above, the UAR/AYC of KNK and some Newcomer settlement organisations have established partnerships to work collaboratively in order to bring Aboriginal peoples and Newcomers together based on one of the major challenges: history of colonialism where they existed in Newcomers country of origin, racism and socioeconomic problems encountered by both groups in Winnipeg. The partnership implements anti-racism and cross-cultural programs which focus on information sharing and cultural exchange activities to enable Aboriginal peoples and Newcomers to engage in dialogues and learn from each other. This has had positive effects by fostering cross-cultural understanding, respect and friendships between Aboriginal peoples and Newcomers. Again, the partnership programs proved to be

successful in the sense that Aboriginal and Newcomer participants now understand the similar challenges that they face and have learned to respect their differences. They are also successful because it is easier for both groups to continue to approach and engage in conversation with each other than it was before, and the programs helped promote friendships and social networks. In the end, the partnership initiatives have helped in breaking down stereotypes between Aboriginal peoples and Newcomers, which ultimately moves closer to the goal of realising more peaceful and harmonious neighbourhoods within the inner city of Winnipeg.

Aspects of the information sharing initiative of the partnership programs give KNK the opportunity to teach, welcome and challenge Newcomers who do not know much about Canadian Aboriginal peoples, but usually live in the same neighbourhoods with them. The initiative enables Newcomers to gain a better understanding of the histories, struggles and contributions of their Aboriginal neighbours in Canada from KNK, an Aboriginal organisation. The efforts of KNK tend to promote respect for Aboriginal peoples as a culturally distinct group with unique rights as the original occupants of the land. These effects contribute to Indigeneity, because the role being played by KNK through its partnerships with Newcomer settlement organisations represent the use of original occupancy as basis to engage in helping to design Newcomer Settlement orientation programs to acknowledge Aboriginal issues.

In light of the concepts of multiculturalism and interculturalism, the partnership initiatives of KNK contribute to the cross-cultural exchange needed to build those cultural pathways. This is because the events engage diverse cultures on a common ground to interact with each other, and thus, share their personal stories and learn to honour their differences, and co-exist peacefully.

Clearly the initiatives do not encourage Aboriginal and Newcomer participants to suppress their cultural differences in order to be friends with each other; rather, the participants are encouraged to value their cultural differences and build friendships based on the similarities which enable them to easily connect to each other. In essence, this confirms the importance of different cultures and their active interactions with each other in order to co-exist peacefully within the twenty-first century city, creating *cosmopolis* (Sandercock 1998). The above therefore support the main argument of this thesis that in the short term, the programs and partnerships are contributing to better cross-cultural understanding and relations within a multiculturalism framework, and that in the long term they have the potential to contribute to better cross-cultural understanding and relations within an intercultural framework.

7.1 Recommendations

It is wrong for Newcomers, who come to Canada seeking settlement assistance to integrate into communities, to jump to negative conclusions about Aboriginal peoples based on what they see on the streets and what they hear from racists when they initially arrive in Canadian cities. It was clear from the analysis that such negative preconceptions or images about Aboriginal peoples could stay in the minds of Newcomers for a longer period if they do not get the opportunity to be well informed about the histories and contemporary issues of Aboriginal peoples. Interestingly, studies show that Newcomers normally find accommodation within low income areas which are often also dominated by Aboriginal peoples in most inner city neighbourhoods, particularly cities in the Prairies like Saskatoon, Winnipeg, Regina, Edmonton and Calgary (Carter 2009; Thraves 2007). This shows that Newcomers would undoubtedly be in contact with Aboriginal peoples since both groups usually share a common physical space or live within the same vicinity.

Unfortunately, the result of this research suggests that there is still a social distance in their relationships with each other. To ensure a peaceful co-existence and interactions of both groups, Newcomers, in particular, need to know the people they are going to live with.

The above calls for policy measures at the municipal level to encourage and resource Aboriginal organisations and government funded Newcomer settlement organisations to work in partnerships. It would be especially prudent to involve Aboriginal-led community-based organisations since they are instruments of urban self-determination (RCAP 1996; Walker 2006a) and usually play an advocacy role for urban Aboriginal peoples. This would give Aboriginal organisations the chance and respect to share their views in the planning processes and make a significant impact in the development of joint programs such as anti-racism and cross-cultural programs. The focus would be to incorporate basic and accurate information about the histories, cultures, traditions, challenges and contributions of Aboriginal peoples to Canada in the orientation programs, as well as that of Newcomers in cross-cultural programs, in order for both groups to be reliably informed at the community level. This would enable Aboriginal peoples and Newcomers to build good multicultural and intercultural relationships, especially in Canadian cities that have significant numbers of both groups sharing a common space to help create peaceful and inclusive communities in the inner city neighbourhoods.

As already substantiated in the previous chapter, there is an inherent value in the partnership programs of KNK and Newcomer settlement organisations because they are the foundation for building multicultural and intercultural relations, pursuing cosmopolis (Sandercock 1998) or a global city (Pontikes and Garcea 2006) in a way that gives effect to Indigeneity. This call on the

City of Winnipeg to be supportive of strengthening urban policy strategies that seek to improve relationships among different cultures within the city, creating cosmopolis and a global city. This would help partnerships, particularly those established between Aboriginal and Newcomer organisations, to work in collaboration at the community level in order to build cross-cultural networks and acknowledge the concerns of Aboriginal peoples. This would enable the City of Winnipeg to reap the intrinsic value of such partnerships as instrumental and advocacy partnerships toward addressing common needs and aspirations in urban policy planning. The City of Winnipeg can therefore serve as a benchmark for other municipal governments or city authorities to enact policies on improving Aboriginal-Newcomer relationships.

In line with Pontikes and Garcea's (2006) recommendations, the City of Saskatoon can move forward in this direction by adopting the approach (take lessons) being implemented by KNK and Newcomer settlement organisations in Winnipeg and modify it to suit the local conditions in Saskatoon. An example could be a collaboration/partnership between the Indian and Métis Friendship Centre or Central Urban Métis Federation or Saskatoon Tribal Council and the Saskatoon Open Door Society, where a resource person (Aboriginal) can be contracted from any of such Aboriginal organisations to take up a session in the orientation programs of the Saskatoon Open Door Society. This would be a good opportunity to welcome and provide Newcomers with the basic and accurate information about the Aboriginal peoples of Saskatchewan in the city. As well, it would honour and acknowledge the inclusion of Aboriginal peoples as part of the broader society in dealing with Newcomer integration in Saskatoon in order to avoid the silencing of the true information about the histories and cultures of Aboriginal peoples. It would also serve as an opportunity for Newcomers to interface with Aboriginal

peoples to provide that initial contact where respect would be extended to Aboriginal peoples as the original occupants and significant contributors to the development of Canada. Essentially, such partnership initiative between Aboriginal-led and Newcomer settlement organisations, especially at the community level, would ensure that effective anti-racism and cross-cultural programs are implemented to promote positive interactions between Aboriginal peoples and Newcomers. It is envisaged that this would give Newcomers the right information about Aboriginal issues to help in getting rid of stereotypes and fear-based (erroneous and exaggerated) notions about Aboriginal peoples and communities. It would also provide supportive social networking opportunities to Newcomers as they settle in the city.

In addition, a similar summer camping event, like the Winnipeg Youth Peacebuilding Gathering program, can be duplicated in other cities, where there are significant numbers of Aboriginal peoples and Newcomers living together in the same inner city neighbourhoods, like some inner city neighbourhoods in Saskatoon and Regina, where the Aboriginal population represent the majority (Thraves 2007). For instance, one of the factors that informed the design and implementation of the Youth Peacebuilding Gatherings in Winnipeg were complaints about the lack of interactions between youth of different cultural backgrounds within the inner city neighbourhoods. The complaints were made by high school authorities and then heard by the partner organisations, which provide services for Aboriginal, Established and Newcomer youth. By acting on these complaints, the partner organisations are eliminating the segregation as well as relieving tension in the high schools through anti-racism education and cross-cultural activities in Winnipeg.

7.2 Areas of Further Research

The Youth Peacebuilding Gathering program is one component of a bigger pilot project called the Winnipeg Youth Peacebuilding Project. The other, which is the School component, runs throughout the year in some selected high schools that have segregation and tension among the Aboriginal, Established and Newcomer students, was not captured by this research. In addition, the participants selected for this study targeted only Aboriginal and Newcomer youth and not the Established youth, because the emphasis of the study was on finding the effects of the Youth Peacebuilding Gathering on building cross-cultural relationships between Aboriginal peoples and Newcomers. This means that the views of the Established youth who also benefitted from the program or participants of the program were not covered in this research. So, the conclusion or the interpretations of these research results do not represent the entire Winnipeg Youth Peacebuilding Project. However, it is envisaged that the result of this study would serve as a good foundation for future research studies. For example, further research suggestions would be to evaluate the entire Winnipeg Youth Peacebuilding Project to cover all the two components mentioned above, including that of the Established youth. While the focus of this thesis was on Aboriginal and Newcomer relations, there are clearly interesting questions now worth pursuing further, and including relations involving persons from those groups and persons from Established/Mainstream groups. While this case study engaged in an exploration of a new field of study, a longitudinal research program might be considered in future work to follow the impacts over time of cross-cultural relationships on building intercultural communities.

REFERENCES

- A Sense of Belonging, 2007. "Report: A Sense of Belonging Winnipeg Regional Visit, September 24th to September 27th", <http://www.unac.org/sb/en/Files/REPORT-WINNIPEG.pdf>, URL accessed November 11, 2008
- Ball, J., Caldwell W. and Pranis K., 2007. "Using Circles to Build Communication in Planning" *Plan Canada*, spring, 47-49
- Banting, K., and Kymlicka, W., 2003. "Do Multiculturalism Politics Erode the Welfare State?" Queens University, http://www.queensu.ca/politics/rgonemc/banting_kymlicka.pdf , URL accessed November 30, 2008
- Baxter, J., and Eyles, J., 1997. "Evaluating Qualitative Research in Social Geography: Establishing "Rigour" in Interview Analysis", *Transactions of the Institute of British Geographers*, n.s., 22, 505-525
- Becker, S. A., et al., 2006. "Talking Circles: Northern Plains Tribes American Indian women's Views of Cancer as a Health Issue" *Public Health Nursing*, 23 (1), 27-36
- Boyd, M., and Vickers, M., 2000. "100 Years of Immigration", *Canadian Social Trends*, Autumn, Statistics Canada — Catalogue No. 11-008, 2-12
- Bradshaw, M., and Stratford, E., 2000. "Qualitative Research Design and Rigour" *Qualitative Research Methods in Human Geography*, Edited by Iain Hay, Oxford University Press, 37-49
- Cairns, A. C., 2000. "Citizens Plus: Aboriginal Peoples and the Canadian States" Vancouver: University of British Columbia Press
- Cameron, J., 2000. "Focussing on the Focus Group" *Qualitative Research Methods in Human Geography*, Edited by Iain Hay, Oxford University Press, 83-102
- Carter, T., 2009. "Planning for Newcomers in Winnipeg's Inner City" Metropolis Web Site: The Bridge http://canada.metropolis.net/thebridge/thebridge_e_vol2_7.html , URL accessed March 18, 2010
- Carter, T., Polevychok, C., and Sargent, K., 2003. "Is Winnipeg's Aboriginal Population Ghettoized?" Canada Research Chair in Urban Change and Adaptation, Research Highlight No. 2, [http://www.homelesshub.ca/\(S\(rh2blf4542mdaavkatify1ar\)\)/Library/Is-Winnipeg-Aboriginal-Population-Ghettoized-34897.aspx](http://www.homelesshub.ca/(S(rh2blf4542mdaavkatify1ar))/Library/Is-Winnipeg-Aboriginal-Population-Ghettoized-34897.aspx), URL accessed March 18, 2010
- Clark, T., (1997). "Reconceiving Resettlement Services as International Human Rights Obligations" *Refuge*, 15 (6), 19-24

Corrado Research and Evaluation Associates Inc., (2003). "Housing Discrimination and Aboriginal People in Winnipeg and Thompson, Manitoba", Canada Mortgage and Housing Corporation, Ottawa.

Dey, I., 1993. "Qualitative Data Analysis: A User-friendly Guide for Social Scientists, London: New York, NY: Routledge

Dunn, K., 2000. "Interviewing" *Qualitative Research Methods in Human Geography*, Edited by Iain Hay, Oxford University Press, 50-82

Fleras, A., and Elliott, J. L., 2002. "Engaging Diversity: Multiculturalism in Canada", Published by Nelson Thompson Learning, Toronto – Ontario, Canada

Frideres, J.S., and Gadacz, R. R., 2001. "Aboriginal Peoples in Canada" Contemporary Conflicts, Sixth Edition, Pearson Education Canada Inc., Toronto, Ontario.

Friesen, J. W., 1991. "The Cultural Maze: Complex Questions of Native Destiny in Western Canada", Published Detselig Enterprise Ltd, Calgary – Alberta, Canada

Gagnon, A. G., and Iacovino, R., 2005. "Interculturalism: Expanding the Boundaries of Citizenship". *Democracy, Nationalism and Multiculturalism*, Edited by Ramon Maiz and Ferran Requejo, London; New York: Frank Cass Publishers, 25-42

Garcea, J., 2006. "Attraction and Retention of Immigrants by Saskatchewan's Major Cities" *Our Diverse Cities*, Edited by J. S. Frideres, No.2, 74-77

George, U., 2002. "A needs-based model for settlement service delivery for immigrants to Canada" *International Social Work*, Sage Publications: London, Thousand Oaks, CA and New Delhi, 45(4); 465-480

Graham, K. A.H., and Peters, E., 2002. "Aboriginal Communities and Urban Sustainability" *Canadian Research Policy Networks*, Discussion Paper F/27 Family Network

Hoernig, H., and Walton Roberts, M., 2006. "Immigration and Urban Change: National, Regional, and Local Perspectives" *Canadian Cities in Transition: Local Through Global Perspectives*, Third Edition, Edited by Trudi Bunting and Pierre Filion, Oxford University Press, 408-418

Hoernig, H., and Zhuang Z., M., 2010. "New Diversity: Social Change as Immigration" *Canadian Cities in Transition: New Directions in the Twenty-First Century*, Fourth Edition, Edited by Trudi Bunting, Pierre Filion and Ryan Walker, Oxford University Press, 150-169

Holston, J., 2001. "Urban Citizenship" *Global City-Regions: Trends, Theory, Policy*, Edited by Allen J. Scott, Published by Oxford University Press, New York, United States

Jacobs, J. M., 1996. "Edge of Empire: Post-colonialism and the city" London and New York: Routledge

Ka Ni Kanichihk Inc., 2008. "Our Story", <http://www.kanikanichihk.ca/> , URL accessed October 10, 2008

Krueger, R. A., 1998. "Developing Questions for Focus Groups", *Focus Group Kit 3*, Thousand Oaks, California: Sage Publications

Krueger, R. A., and Casey, M. A., 2000. "Focus Groups: A Practical Guide for Applied Research" Third Edition, Thousand Oaks, California: Sage Publications

Lee, E., 1996. "Beyond Heroes and Holidays/Anti-Racism Education: Pulling Together to Close the Gaps," Addressed to annual METCO conference. Boston, Massachusetts

Ley, D., and Mountz, A., 2001. "Interpretation, Representation, Positionality: Issues in Field Research in Human Geography". *Qualitative Methodologies for Geographers: Issues and Debates*, Edited by Melanie Limb and Claire Dwyer, Arnold, 243-247

Maaka, R., and Andersen, C., 2006. "The Indigenous Struggle and the Politics of Indigeneity", *The Indigenous Experience: Global Perspectives*, Edited by Roger C.A. Maaka and Chris Andersen, Canadian Scholars' Press Inc, Toronto, 247-248

Maaka, R., and Fleras, A., 2000. "Engaging with indigeneity: Tino Rangatiratanga in Aotearoa". *Political Theory and the Rights of Indigenous Peoples*, Edited by Duncan Ivison, Paul Patton, and Will Sanders, Cambridge University Press, New York, 89-113

Maaka, R., and Fleras, A., 2006. "Indigeneity at the Edge: Towards a Constructive Engagement", *The Indigenous Experience: Global Perspectives*, Edited by Roger CA Maaka and Chris Andersen, Canadian Scholars' Press Inc, Toronto, 337-360

McLeod, A., 2008. "Personal Communication", Team Leader of United Against Racism/Aboriginal Youth Circle - Ka Ni Kanichihk Inc., Email dated November 10, 2008

Mi'kmaq Spirit, 2007. "Mi'kmaw Spirituality: Talking Circles"
<http://www.muiniskw.org/pgCulture2c.htm> , URL accessed August 31, 2009

Miles, M. B., and Huberman, A. M., 1984. "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft" *Educational Researcher*, 13 (5), 20-30

Morgan, D. L., 1997. "Focus Groups as Qualitative Research" Second Edition, Qualitative Research Methods Series 16, Thousand Oaks, California: Sage Publications

Morgan, G., 2006. "Unsettled Places: Aboriginal People and Urbanisation in New South Wales" Published by Wakefield Press, Kent Town, South Australia

Murdie, R. A., and Teixeira, C., 2006. "Urban Social Space" *Canadian Cities in Transition: Local Through Global Perspectives*, Third Edition, Edited by Trudi Bunting and Pierre Filion, Oxford University Press, 154-170

Newhouse, D., and Peters, E., 2003. "Introduction" Not Strangers in These Parts: Urban Aboriginal Peoples, *Policy Research Initiative*, Edited by David Newhouse and Evelyn Peters, CP22 (77), 1-13

Omidvar, R., and Richmond, T., 2003. "Perspectives on Social Inclusion: Immigrant Settlement and Social Inclusion in Canada" *The Laidlaw Foundation*, Working Paper Series

Palmer, B. D. 2009. "Canada's 1960s: The Ironies of Identity in a Rebellious Era", University of Toronto Press Incorporated, Ontario, Canada

Peters, E., 2001. "Geographies of Aboriginal people in Canada", *The Canadian Geographer*, 45 (1), 138-144

Peters, E., 2005. "Indigeneity and marginalisation: Planning for and with urban Aboriginal communities in Canada" *Progress in Planning*, 63 (4), 327-404

Peters, E., 2000. "The Two Major Living Realities: Urban Services Needs of First Nations Women in Canadian Cities". *Gendering the City: Women, Boundaries, and Visions of Urban Life*, Edited by Kristine B. Miranne and Alma H. Young, Rowman & Littlefield Publishers, Inc, 42-62

Pierre, N., 2007. "A Safer Haven: Innovations for Improving Social Housing in Canada" CPRN Research Report, http://www.cprn.org/documents/49103_EN.pdf , URL accessed September 22, 2008

Pontikes, K., and Garcea, J., 2006. "Building Saskatoon to Become a Global City: A Framework for an Immigration Action Plan" Final Report Prepared for the City of Saskatoon, http://www.city.saskatoon.sk.ca/org/clerks_office/imm_report_full.pdf, URL accessed October 10, 2008

Porter, L., 2004. "Unlearning one's privilege: Reflections on Cross-cultural Research with Indigenous peoples in South-east Australia". *Planning Theory & Practice*, 5 (1), 104-109

Pualani Louis, R., 2007. "Can You Hear us Now? Voices from the Margin: Using Indigenous Methodologies in Geographic Research" *Geographical Research*, 45 (2), 130-139

Putnam, R. D., 2007. "E Pluribus Unum: Diversity and Community in the Twenty-first Century the 2006 Johan Skytte Prize Lecture" *Scandinavian Political Studies*, 30 (2), 137-174

Putnam, R. D., 2001. "Social Capital: Measurement and Consequences". *Isuma: Canadian Journal of Policy Research* 2, 41-51

- Putnam, R. D., 1993. "The Prosperous Community: Social Capital and Public Life" *The American Prospect*, 4 (13), p.35
- Putnam, R. D., 1995. "The Strange Disappearance of Civic America" *The American Prospect*, 24, 34 - 48
- Qadeer, M., 1997. "Pluralistic planning for multicultural Cities: the Canadian practice", *Journal of the American Planning Association*, 63 (4), 481–494
- Robson, C., 2002. "Real World Research: A Resource for Social Scientists and Practitioners-Researchers, (Second Ed.), Published by Blackwell Publishing, Oxford, UK
- Rose, D., and Ray, B., 2000. "Landed Refugees Claimants' First Three Years in Quebec: Their Housing Experience", Montreal, CERIS – Montreal
- Royal Commission on Aboriginal Peoples, (1996). "Urban Perspectives", Report of the Royal Commission on Aboriginal Peoples, Volume 4, Chapter 7.
- Rubin, H. J., and Rubin, I. S. 2005. "Qualitative Interviewing: The Art of Hearing Data" (Second Ed.), Thousand Oaks: Sage
- Sandercock, L., 2003. "Cosmopolis II: Mongrel Cities of the 21st Century". Published By John Wiley & Sons Ltd, London
- Sandercock, L., 1998. "Towards Cosmopolis: Planning for Multicultural Cities" Published By John Wiley & Sons Ltd, Toronto
- Sandercock, L., 2004. "Sustaining Canada's Multicultural Cities: Learning from the Local" Breakfast on the Hill Seminar Series, *Canadian Federation for the Humanities and Social Sciences*, Ottawa-Ontario
- Saul, J. R., 2008. "A Fair Country: Telling Truths about Canada" Penguin Group (Canada)
- Seidman, I., 2006. "Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences", New York: Teachers College Press
- Shaw, W. S, Herman, R. D. K, and Dobbs, G. R, 2006. "Encountering Indigeneity: Re-imagining and Decolonizing Geography" *Geografiska Annaler*, 88 B (3), 267-276
- Spark, C., 2002. "Brambuk living cultural centre: Indigenous culture and the production of place" *Tourist Studies*, Monash University, Sage Publications, London, Thousand Oaks and New Delhi, 2(1), 23–42
- Statistics Canada, 2001 & 2006. "Distribution of Total Population, Total Immigrants and Recent Immigrants, Canada and Census Metropolitan Areas",

<http://www12.statcan.ca/english/census06/analysis/immcit/tables/table2.htm> , URL accessed October 10, 2008

Statistics Canada, 2006. “Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census” An increasingly urban population, <http://www12.statcan.ca/english/census06/analysis/aboriginal/urban.cfm#01> , URL accessed November 12, 2008

Statistics Canada, 2005. “The Daily, June 28, 2005”, *Canada’s Aboriginal Population in 2017* <http://www.statcan.gc.ca/daily-quotidien/050628/dq050628d-eng.htm> , URL accessed November 12, 2010

Stewart, D. W., and Shamdasani, P. N, 1990. “Focus Groups: Theory and Practice” Applied Social Research Methods Series Volume 20, Newbury Park, California: Sage Publications

Tang, K. C., and Davis A., 1995. “Critical Factors in the Determination of Focus Group Size” *Oxford Press*’ 12 (4), 474-475

Teixeira, C., 2006. “Housing Experiences of Black Africans in Toronto’s rental Market: A Case Study of Angolan and Mozambican Immigrants” *Canadian Ethnic Studies Journal*, 38 (3), 58–86

Thomas, D. R., 2006. “A General Inductive Approach for Analyzing Qualitative Evaluation Data” *American Journal of Evaluation*, 27(2), 237-246

Thuen, T., 2006. “Saami and Norwegians: Symbols of Peoplehood and Nationhood”, *The Indigenous Experience: Global Perspectives*, Edited by Roger C.A. Maaka and Chris Andersen, Canadian Scholars’ Press Inc, Toronto, 267–285

Thraves, B. D., 2007. “Urban Ethnic Diversity”, *The Encyclopedia of Saskatchewan*, University of Regina, http://esask.uregina.ca/entry/urban_ethnic_diversity.html, URL accessed August 13, 2009

Tobias, J., 1983. “Protection, Civilization, Assimilation: An Outline History of Canada’s Indian Policy”. *As Long as the Sun Shines and the Water Flows: A Reader in Canadian Native Studies*, Edited by Ian A. L. Getty and Antoine S. Lussier, Vancouver: University of British Columbia Press, 39-55

Townshend, I. and Walker, R., 2010. “Life Course and Lifestyle Changes: Urban Change through the Lens of Demography” *Canadian Cities in Transition: New Directions in the Twenty-First Century*, Fourth Edition, Edited by Trudi Bunting, Pierre Filion and Ryan Walker, Oxford University Press, 131-149

Tuhiwai Smith, L., 1999. “Decolonizing Methodologies: Research and Indigenous Peoples”, London; New York: Zed Books

Volkhvy of Rockhopper, 2003. "Neo Paganism & Wicca 201: Mentoring Elders", *Introduction: How Do I Use It? Talking Circle*, First Edition, Edited by Volkhvy of Rockhopper, Stone Dragon Press, http://www.stonedragonpress.com/wicca_201/how_do_i_use_it_b.html , URL accessed August 31, 2009

Walker, R. C., 2008a. "Aboriginal Self-determination and Social Housing in Urban Canada: A Story of Convergence and Divergence". *Urban Studies*, 45 (1), 185–205

Walker, R.C., 2003. "Engaging the Urban Aboriginal Population in low-cost housing initiatives: lessons from Winnipeg", *Canadian Journal of Urban Research*, 12 (1), 99–118

Walker, R. C., 2008b. "Improving the Interface between Urban Municipalities and Aboriginal communities" *Canadian Journal of Urban Research*, 17 (1), 20–36

Walker, R. C., 2008c. "Indigeneity: A Cornerstone of Diversity Planning in Canadian Cities" *Progressive Planning*, 177, Fall, 8-13

Walker, R. C., 2006a. "Interweaving Aboriginal/Indigenous Rights with Urban Citizenship: A View from the Winnipeg Low-cost Housing Sector, Canada". *Citizenship Studies*, 10 (4), 391–411

Walker, R. C., 2006b. "Searching for Aboriginal/Indigenous Self-determination: Urban Citizenship in the Winnipeg low-cost-housing sector, Canada" *Environment and Planning*, A 38(12) 2345–2363

APPENDIX A: FLYER FOR POTENTIAL ABORIGINAL AND NEWCOMER PARTICIPANTS



UNIVERSITY OF
SASKATCHEWAN

Department of Geography and Planning
117 Science Place, Room 125 Kirk Hall
Saskatoon, SK S7N 5C8 Canada
Telephone: (306) 966-4832
Facsimile: (306) 966-5680

Invitation to participate in a focus group discussion on Planning for Diversity and Interculturalism between Aboriginal peoples and Newcomers in Winnipeg

Aboriginal peoples and Newcomers who have received or engaged in the services (*Aboriginal awareness, anti-racism training and cultural exchange*) of Ka Ni Kanichihk Inc. (United Against Racism/Aboriginal Youth Circle) are invited to participate in a focus group discussion about the effects of programs and services delivered by the organization and its partnerships in Winnipeg. This would help to get opinions on multicultural or cross-cultural programs that they have engaged in, and what effect it has had on their relationship with Aboriginal peoples and/or Newcomers.

Date	Time	Place	Focus Groups
Monday, October 19, 2009	6:00pm – 8:00pm	Welcome Place, 397 Carlton St. Winnipeg	For Newcomers only
Tuesday, October 20, 2009	6:30pm – 8:30pm	Welcome Place, 397 Carlton St. Winnipeg	For Aboriginal peoples only
Thursday, October 22, 2009	6:00pm – 8:00pm	Welcome Place, 397 Carlton St. Winnipeg	For Aboriginal peoples and Newcomers

Participants will receive an honorarium of \$50.00 for their time and assistance. You will have had to participate in any of the following Ka Ni Kanichihk sponsored activities: Aboriginal awareness workshops, youth cultural exchange activities, anti-racism training, etc.

If you are interested and require more information or would like to register for any of the above focus groups please contact:

Tasha Spillett (Focus Group Organizer) - Email: tasha_spillett@hotmail.com Cell: 226-8606

This study has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board on April 16, 2009. If you have any questions regarding your rights as a participant you can call the Ethics Office at (306) 966-2084.

APPENDIX B: CONSENT FORM FOR PARTICIPANTS



Letter of Information and Consent Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

Please read this carefully and sign at the end if you consent to participate in this research. A copy will be handed over to you for your records.

Contact Information for Researcher and Supervisor

John Victor Gyepi-Garbrah
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5853
Fax: (306) 966-5680
jvg967@mail.usask.ca

Ryan Walker
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5664
Fax: (306) 966-5680
ryan.walker@usask.ca

Purpose and benefit of the study

The purpose of the study is to examine how a community-based Aboriginal organisation in Winnipeg facilitates Newcomer settlement and builds intercultural relationship between Aboriginal peoples and Newcomers in Winnipeg. The interview and focus discussions may help people to know that Aboriginal organisations do not provide services to only Aboriginal peoples but also extend their services to welcome and assist Newcomers to settle in the Canadian environment. It may help people to know and understand the impact of the intercultural relationship being built between Aboriginal peoples and Newcomers by community-based Aboriginal organisations. It may also help to improve the programs and services of the organisation(s) in areas that may need much attention. To show an appreciation for the time that you spend in participating in the research, you will receive a gift of \$50.00.

Procedure

You will be involved in at least one of three focus group discussions, thus you will be either in the group of Aboriginal peoples and/or Newcomers accordingly. You will be asked open ended

questions about the programs or the types of services that you have received from Ka Ni Kanichihk Inc. (United Against Racism) and how such programs/services have helped you in building intercultural relationships with each other. Newcomers will be specifically asked to give their opinion on how such services have helped in facilitating their integration and settlement in Winnipeg.

The discussion for each of the focus groups may take 2 hours. Before the discussion, I will ask for your permission to use an audio tape device to record the proceedings of the discussion and then play it out. If you prefer not to be taped, please let me know and I will take notes as an alternative.

Foreseeable risk, side effects and discomfort

The discussion for each of the focus groups may pose some risk of discomfort since it is possible that a question may remind you of unpleasant experiences. Contact information of elders, counsellors and service organisations will be made available, should you find a question upsetting.

Withdrawal from Study

You may, if you wish, decide to opt-out of the focus groups at any time. If you do not feel like answering some questions, that is fine too. If you decide later that you do not want to be part of the study, please let me know and I will destroy any information data that you provided. None of these decisions will affect any services that you receive, particularly from the Ka Ni Kanichihk Inc. (United Against Racism), or programs that you participate in.

Confidentiality

The result of the study and names of the participants in the focus groups will be known to my supervisor, Dr. Ryan Walker and I, as well as other participants in the focus group. Most of the information gathered will be analyzed and presented in aggregate form. However, phrases or words that identify the names of people in any of the focus groups will be removed. None of the results will be tied to anyone personally. Any direct quote used in the research report will be attributed Male/Female or Aboriginal/Newcomer. The names of participants will not be listed in any publications, reports or presentations.

The tapes and transcribed data will be securely stored in a filing cabinet in Dr. Ryan Walker's office for five years, after which it will be destroyed. I cannot guarantee that other participants will keep the discussion confidential. Please respect the confidentiality of other participants by keeping the proceedings of the discussion to yourself and be aware that others may do otherwise. Protection of anonymity cannot be guaranteed with regards to who participated in

the focus group discussions since you will be recruited through the assistance of the organisation, but care will be taken to keep information gathered confidential. A summary of the results will be part of my thesis, manuscript for publications, conference papers and presentations.

Communication of results

The results of the study will be incorporated in my thesis work. In addition, it will be communicated through academic conferences, monographs, publications, public presentations and the University of Saskatchewan's Library website. If you want to review and comment on the summary of the results before they become part of these reports, I can send you a draft copy through the post or email.

Contact Information

If you have any questions concerning the study, please ask at any point in time. You can ask me or my supervisor, Dr. Ryan Walker at the number provided above if you have questions at a later time. This study has been approved by the University of Saskatchewan Behavioural Science Research Ethics Board on April 16, 2009. Any questions regarding your rights as a participant may be addressed to that committee through the Ethics office (306-966-2084). Out of town participants may call collect.

Consent to participate

I have read and understood the description provided above. I have been given the opportunity to ask questions and my questions have been answered. I agree to participate in this study, and I understand that I can withdraw and not participate at any time. I have been given a copy of this consent form for my records.

.....
Signature of Participant

.....
Date

.....
Signature of Researcher

I wish to receive a copy of the draft summary of the focus groups results by:.....

Email (give address):.....

Postal Address:.....

APPENDIX C: PARENTAL CONSENT FORM



Letter of Information and Consent Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

Please read this carefully and sign at the end if you consent to allow your child to participate in this research. A copy will be handed over to you for your records.

Contact Information for Researcher and Supervisor

John Victor Gyepi-Garbrah
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5853
Fax: (306) 966-5680
jvg967@mail.usask.ca

Ryan Walker
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5664
Fax: (306) 966-5680
ryan.walker@usask.ca

Purpose and benefit of the study

The purpose of the study is to examine how a community-based Aboriginal organisation in Winnipeg facilitates Newcomer settlement and builds intercultural relationship between Aboriginal peoples and Newcomers in Winnipeg. The interview and focus discussions may help people to know that Aboriginal organisations do not provide services to only Aboriginal peoples but also extend their services to welcome and assist Newcomers to settle in the Canadian environment. It may help people to know and understand the impact of the intercultural relationship being built between Aboriginal peoples and Newcomers by community-based Aboriginal organisations, with emphasis on Aboriginal youth/adults and Newcomer youth/adults who have engaged in the activities/services of Ka Ni Kanichihk Inc. It may also help to improve the programs and services of the organisation(s) in areas that may need much attention. To show an appreciation for the time that your child will spend in participating in this research, your child will receive a gift of \$50.00.

Procedure

Your child was selected as a potential youth participant because he/she has engaged in the activities/services of Ka Ni Kanichihk Inc. that this research is interested in studying. Your child

will be involved in at least one of three focus group discussions, thus your child will be either in the group of Aboriginal youth/adults and/or Newcomer youth/adults accordingly. Your child will be asked open ended questions about the programs or the types of services that he/she has received from Ka Ni Kanichihk Inc. (United against Racism) and how such programs/services have helped him/her in building intercultural relationships with other participants. The discussion for each of the focus groups may take 2 hours. Before the discussion, I will ask permission from your child to use an audio tape device to record the proceedings of the discussion and then play it out. If he/she prefers not to be taped, notes will be taken as an alternative.

Foreseeable risk, side effects and discomfort

The discussion for each of the focus groups may pose some risk of discomfort since it is possible that a question may remind your child of unpleasant experiences. Contact information of elders, counsellors and service organisations will be made available, should your child find a question upsetting.

Withdrawal from Study

You may decide whether or not to allow your child to participate in this research. As well, you are free to withdraw your child from the focus groups at any time. Your child may also refuse to participate at any time. None of these decisions will affect any services that you/your child receive or the relationships that you/your child have with Ka Ni Kanichihk Inc. (United Against Racism) or any other organisation.

Confidentiality

The result of the study and name of your child as a potential youth participants in the focus groups will be known to my supervisor, Dr. Ryan Walker and I, as well as other youth/adults participants in the focus group. Most of the information gathered will be analyzed and presented in aggregate form. However, phrases or words that identify the name of your child in any of the focus groups will be removed. None of the results will be tied to anyone personally. Any direct quote used in the research report will be attributed Male/Female or Aboriginal youth/adult or Newcomer youth/adult. The name of your child will not be listed in any publications, reports or presentations.

The tapes and transcribed data will be securely stored in a filing cabinet in Dr. Ryan Walker's office for five years, after which it will be destroyed. I cannot guarantee that other youth/adults participants will keep the discussion confidential. Your child as a youth participants will be entreated to respect the confidentiality of other youth/adults participants by keeping the proceedings of the discussion to himself/herself and will be made aware that other participants

may do otherwise. Protection of anonymity cannot be guaranteed with regards to who participated in the focus group discussions since your child will be recruited through the assistance of the organisation, but care will be taken to keep information gathered confidential. A summary of the results will be part of my thesis, manuscript for publications, conference papers and presentations.

Communication of results

The results of the study will be incorporated in my thesis work. In addition, it will be communicated through academic conferences, monographs, publications, public presentations and the University of Saskatchewan's Library website. If you/your child want to review and comment on the summary of the results before they become part of these reports, I will send you/your child a draft copy through the post or email.

Contact Information

If you have any questions concerning the study, please ask at any point in time. You can ask me or my supervisor, Dr. Ryan Walker at the number provided above if you have questions at a later time. This study has been approved by the University of Saskatchewan Behavioural Science Research Ethics Board on April 16, 2009. Any questions regarding your rights as a parent of a participant or rights of your child may be addressed to that committee through the Ethics office (306-966-2084). Parent of a participant who is out of town may call collect.

Consent to participate

I have read and understood the description provided above. I have been given the opportunity to ask questions and my questions have been answered. I agree to allow my child to participate in this study, and I understand that I can withdraw my child at any time. My child may also refuse to participate at any time. I have been given a copy of this consent form for my records.

.....

Signature of Parent

.....

Date

.....

Signature of Researcher

I wish to receive a copy of the draft summary of the focus groups results by:.....

Email (give address):.....

Postal Address:.....

APPENDIX D: CONSENT FORM FOR STAFF MEMBERS OF KA NI KANICHIHK



Letter of Information and Consent Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

Please read this carefully and sign at the end if you consent to participate in this research. A copy will be handed over to you for your records.

Contact Information for Researcher and Supervisor

John Victor Gyepi-Garbrah
Department of Geography & Planning
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5853
Fax: (306) 966-5680
jvg967@mail.usask.ca

Ryan Walker

University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5664
Fax: (306) 966-5680
ryan.walker@usask.ca

Purpose and benefit of the study

The purpose of the study is to examine how a community-based Aboriginal organisation in Winnipeg facilitates Newcomer settlement and builds intercultural relationships between Aboriginal people and Newcomers in Winnipeg. The interview and focus group discussions may help people to know that Aboriginal organisations do not provide services to only Aboriginal people but also extend their services to welcome and assist Newcomers to settle in the Canadian environment. It may help people to know and understand the impact of the intercultural relationship being built between Aboriginal people and Newcomers by a community-based Aboriginal organisation. It may also help to improve the programs and services of the organisation in areas that may need attention.

Procedure

You (Staff of Ka Ni Kanichihk Inc. - United Against Racism) will be asked a series of questions concerning the organisation if you consent to participate in this study. I will ask you for

information about the organisation in general, focusing on the history, goals, objectives, the type of services you provide for people, and how these services/programs have impacted on Newcomers and Aboriginal peoples in Winnipeg.

The interview will take 1.5 to 2 hours. If there is the need for a second interview, it may also take the same period of time. Before interviewing, I will ask for your permission to use an audio tape device to record the proceedings of the interview and then play it out. If you prefer not to be taped, please let me know and I will take notes as an alternative.

Foreseeable risk, side effects and discomfort

This study poses no risk to the organisation and to you (Staff) since questions that will be asked will not explore your personal experiences.

Withdrawal from Study

You may, if you wish, decide to stop the interview at any time. If you do not feel like answering some questions, that is fine too. If you decide later that you do not want to be part of the study, please let me know and data from your interview will be removed and destroyed. None of these decisions will affect you or the operations of your organisation.

Confidentiality

The result of the study, the name of the organisation and staff as a representative in the interview will be known only to my supervisor, Dr. Ryan Walker and I. After the initial data analysis, care will be taken to remove phrases or words that may lead to you (Staff). The information gathered will be presented in aggregate form. Where direct quotation will be used in the research report, they will be attributed Male or Female staff of Ka Ni Kanichihk.

The tapes and transcribed data will be securely stored in a filing cabinet in Dr. Ryan Walker's office for five years, after which it will be destroyed. Protection of your anonymity cannot be guaranteed with respect to who of your colleagues in the organisation will be interviewed, but I will ensure that information gathered from you is kept confidential. A summary of the results will be part of my thesis, manuscript for publications, conference papers and presentations.

Communication of results

The results of the study will be incorporated in my thesis work. In addition, it will be communicated through academic conferences, monographs, publications, public presentations and the University of Saskatchewan's Library website. If you want to review and comment on the summary of the results before they become part of these reports, I can send you a draft copy through the post or email.

Contact Information

If you have any questions concerning the study, please ask at any point in time. You can ask me or my supervisor, Dr. Ryan Walker at the number provided above if you have questions at a later time. This study has been approved by the University of Saskatchewan Behavioural Science Research Ethics Board on April 16, 2009. Any questions regarding your rights as a participant may be addressed to that committee through the Ethics office (306-966-2084). Out of town participants may call collect.

Consent to participate

I have read and understood the description provided above. I have been given the opportunity to ask questions and my questions have been answered. I agree to participate in this study, and I understand that I can withdraw and not participate at any time. I have been given a copy of this consent form for my records.

.....
Signature of Participant

.....
Date

.....
Signature of Researcher

I wish to receive a copy of the draft summary of the interview results by:.....

Email (give address):.....

Postal Address:.....

APPENDIX E: CONSENT FORM FOR REPRESENTATIVES OF PARTNER ORGANISATIONS



Letter of Information and Consent Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

Please read this carefully and sign at the end if you consent to participate in this research. A copy will be handed over to you for your records.

Contact Information for Researcher and Supervisor

John Victor Gyepi-Garbrah
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5853
Fax: (306) 966-5680
jvg967@mail.usask.ca

Ryan Walker
Department of Geography & Planning
University of Saskatchewan
117 Science Place
Saskatoon, SK, S7N 5C8
Phone: (306) 966-5664
Fax: (306) 966-5680
ryan.walker@usask.ca

Purpose and benefit of the study

The purpose of the study is to examine how a community-based Aboriginal organisation in Winnipeg facilitates Newcomer settlement and builds intercultural relationships between Aboriginal peoples and Newcomers in Winnipeg. The interview and focus group discussions may help people to know that Aboriginal organisations do not provide services to only Aboriginal peoples but also extend their services to welcome and assist Newcomers to settle in the Canadian environment. It may help people to know and understand the impact of the intercultural relationship being built between Aboriginal peoples and Newcomers by a community-based Aboriginal organisation. It may also help to improve the programs and services of the organisation in areas that may need attention.

Procedure

You (as a partner organisation) will be asked a series of questions concerning the working relationships that you have with Ka Ni Kanichihk Inc. (United Against Racism) if you consent to

participate in this study. I will ask you for information about your organisation in general, and the type of services/programs you provide for people in collaboration with Ka Ni Kanichihk, and how these services/programs have impacted on Newcomers and Aboriginal peoples in Winnipeg.

The interview will take 1.5 to 2 hours. If there is the need for a second interview, it may also take the same period of time. Before interviewing, I will ask for your permission to use an audio tape device to record the proceedings of the interview and then play it out. If you prefer not to be taped, please let me know and I will take notes as an alternative.

Foreseeable risk, side effects and discomfort

This study poses no risk to the organisation and to you (Staff) since questions that will be asked will not explore your personal experiences.

Withdrawal from Study

You may, if you wish, decide to stop the interview at any time. If you do not feel like answering some questions, that is fine too. If you decide later that you do not want to be part of the study, please let me know and data from your interview will be removed and destroyed. None of these decisions will affect you or the operations of your organisation.

Confidentiality

The result of the study, the name of the organisation and staff as a representative in the interview will be known only to my supervisor, Dr. Ryan Walker and I. After the initial data analysis, care will be taken to remove phrases or words that may lead to you (Staff) and the organisation. The information gathered will be presented in aggregate form. Where direct quotation will be used in the research report, they will be attributed Male or Female staff of partner organisation.

The tapes and transcribed data will be securely stored in a filing cabinet in Dr. Ryan Walker's office for five years, after which it will be destroyed. Protection of your anonymity cannot be guaranteed with respect to who of your colleagues in the organisation will be interviewed, but I will ensure that information gathered from you is kept confidential. A summary of the results will be part of my thesis, manuscript for publications, conference papers and presentations.

Communication of results

The results of the study will be incorporated in my thesis work. In addition, it will be communicated through academic conferences, monographs, publications, public presentations and the University of Saskatchewan's Library website. If you want to review and comment on

the summary of the results before they become part of these reports, I can send you a draft copy through the post or email.

Contact Information

If you have any questions concerning the study, please ask at any point in time. You can ask me or my supervisor, Dr. Ryan Walker at the number provided above if you have questions at a later time. This study has been approved by the University of Saskatchewan Behavioural Science Research Ethics Board on April 16, 2009. Any questions regarding your rights as a participant may be addressed to that committee through the Ethics office (306-966-2084). Out of town participants may call collect.

Consent to participate

I have read and understood the description provided above. I have been given the opportunity to ask questions and my questions have been answered. I agree to participate in this study, and I understand that I can withdraw and not participate at any time. I have been given a copy of this consent form for my records.

.....
Signature of Participant

.....
Date

.....
Signature of Researcher

I wish to receive a copy of the draft summary of the interview results by:.....

Email (give address):.....

Postal Address:.....

APPENDIX F: FOCUS GROUP GUIDE

Questions for Program Users

1. How did you come to know of Ka Ni Kanichihk in the first place? Or what comes to your mind when you think of Ka Ni Kanichihk?
2. Which of the programs of Ka Ni Kanichihk have you participated in? Or which of the sessions organised by Ka Ni Kanichihk (in collaboration with other settlement organisations) have you been engaged in?
3. What does (1) Anti-racism (2) Aboriginal Awareness (3) Cultural Exchange mean to you?
4. What did you know about Aboriginal peoples (First Nations, Métis and Inuit) and/or Newcomers before you participated in Ka Ni Kanichihk programs?
5. What did you think you would learn or get before engaging in such a program?
6. What attracted you to such a program? (1) Anti-racism (2) Aboriginal Awareness (3) Cultural Exchange
7. What did you learn about Aboriginal peoples and/or Newcomers from participating in (1) Anti-racism? (2) Aboriginal Awareness? (3) Cultural Exchange?
8. How was the program organised?
9. What type of activities were you engaged in?
10. What do you think is about Ka Ni Kanichihk programs? Are they important?
11. How have such services helped you in building a relationship with Aboriginal peoples and/or Newcomers? In what ways have such programs helped you in building those relationships?
12. How did your life change in Winnipeg through your experience with Ka Ni Kanichihk programs or the people you met there?
13. What type of relationship have you been able to establish with Aboriginal peoples and/or Newcomers? Describe the nature of this relationship established?
14. What are some of the things that you learned from/about Newcomers and/or Aboriginal peoples that you remember?
15. How do you feel towards Aboriginal peoples and/or Newcomers that you come across who you have not met before? (e.g. In the store, on the street, in the apartment next door to yours, like knowing and talking to the person, or you find it a mystery or you just don't want to know about the person)
16. What Aboriginal and/or Newcomer culture/traditions (e.g. food, cultural beliefs, practices, language etc) do you know and/or celebrate or have celebrated before?
17. Describe the nature of such tradition/culture or celebration?
18. What do you think influenced/prompted Ka Ni Kanichihk (and other settlement organisations) to provide (1) Anti-racism (2) Aboriginal Awareness (3) Cultural Exchange programs?
19. In what ways or how do you think Ka Ni Kanichihk programs contribute to the goals of cultural understanding?
20. What are your views on how to improve some of the services and programs of this organisation?

21. *What did you learn about Aboriginal history, traditions and culture in general and for Winnipeg area specifically? How has that helped you to understand the values and traditions of Aboriginals, and respect for Aboriginals and/or other cultures?*
22. *How have Ka Ni Kanichihk services/programs that you engaged in helped you to establish yourself in the community you live in? What makes you feel as part of the community?*

APPENDIX G: INTERVIEW GUIDE

Questions for Ka Ni Kanichihk (Executive Director)

1. What informed the establishment of Ka Ni Kanichihk? When was it established?
2. What is the vision and mission of Ka Ni Kanichihk?
3. What are the goals and objectives of Ka Ni Kanichihk?
4. What type of services and programs do you deliver to your clients?
5. Who are your clients or program users?
6. What prompted Ka Ni Kanichihk to provide these services and programs?
7. Who brought up the idea of extending services to include Newcomers in Anti-racism workshops, Aboriginal awareness sessions and cultural exchange programs?
8. What influenced this idea?
9. How is Ka Ni Kanichihk funded? What are the sources of these funds?
10. *What are the difficulties Ka Ni Kanichihk faces in accessing funding from agencies in terms of continuing or expanding programs?*
11. *What are the challenges to program sustainability over time?*
12. How do you sustain your programs and services?
13. *What does Ka Ni Kanichihk specifically do for Newcomers in Winnipeg? What are the reasons for doing that?*
14. *What does Ka Ni Kanichihk not do for Newcomers in Winnipeg, in terms of settlement programs? What are the reasons for not doing that?*
15. *What other settlement organisations and/or Aboriginal community organisations are close to the premises of Ka Ni Kanichihk within a walking distance (5min – 10min walk or half mile/1km)?*
16. *What links/partnerships does Ka Ni Kanichihk have with other organisations? What are these other partner organisations and what do they do in general? What do you (as partner organisations) do together, in terms of providing services to Newcomers? What led you to work together on such matters?*
17. What do you want your clients/participants to gain/achieve by engaging in your programs/services?
18. Do you think there are still some colonial legacies inherent in the city that challenges or create barriers to you as Aboriginal peoples? What are they? What are you doing to minimize these challenges?
19. How do you maintain your history, traditions and cultures in the city?
20. What do you teach Newcomers about Aboriginal history, traditions and culture?
21. *How many Newcomers and/or Aboriginal peoples do you deliver services to each year?*
22. What is your understanding of multiculturalism and/or interculturalism? How do your services/programs promote the above?
23. *In what ways do you think services/programs provided by Ka Ni Kanichihk assist Newcomers to integrate into communities in the City of Winnipeg?*
24. *In what ways do the services/programs of Ka Ni Kanichihk build relationships? Describe these types of relationships established through your programs?*

25. What are the achievements of Ka Ni Kanichihk over the years?
26. What have you put in place to ensure the continuation of delivering services (in collaboration with other partner organisations) for Aboriginal peoples and/or Newcomers?
27. What other services or programs do you provide for Aboriginal peoples (and Newcomers) apart from Aboriginal awareness workshops, anti-racism education and cultural exchange programs, if any?

Questions for Ka Ni Kanichihk (Team Leader/Director of Operations/Frontline Staff)

Cultural Exchange

1. What is the meaning of cultural exchange to Ka Ni Kanichihk?
2. What examples of cultural exchange programs does Ka Ni Kanichihk organise for people?
3. What made Ka Ni Kanichihk to deliver cultural exchange programs?
4. What makes cultural exchange programs important?
5. What does Ka Ni Kanichihk want people who engage in their cultural exchange programs to achieve?
6. How does your program contribute, in your view help to strengthen multiculturalism or in other views cultural exchange and understanding in Winnipeg?

Anti-racism

1. What does the term racism means to Ka Ni Kanichihk?
2. Describe any incidence or examples of racism that is common within the city?
3. Who are victimized the most in the city?
4. How do you help people who face such challenges in the city?
5. Describe what anti-racism means to Ka Ni Kanichihk?
6. What made Ka Ni Kanichihk to engage in delivering anti-racism education?
7. How do you provide anti-racism training or education?
8. What do you want people to learn from your anti-racism education?
9. What makes anti-racism training so important?

Aboriginal Awareness

1. When you say “Aboriginal Awareness”, what do you mean? What does Ka Ni Kanichihk Aboriginal Awareness entail?
2. What influenced Ka Ni Kanichihk to engage in organising Aboriginal Awareness workshops?
3. What makes Aboriginal Awareness workshops that you organise so important?

4. Who participate in Aboriginal workshops?
5. What do you think are the main benefits to people from participating in your Aboriginal workshops?
6. How do you create/promote Aboriginal Awareness? Or In what ways do you promote Aboriginal Awareness?

Questions for Collaborating Agencies /Partner Organisations

1. What does your organisation do for Newcomers (and/or Aboriginal peoples)?
2. What influenced your organisation to provide such services?
3. What are some of the most common problems/challenges that Newcomers face when they come to Winnipeg – Canada? How does your organisation assist in minimising such challenges?
4. In what ways do you work with Ka Ni Kanichihk?
5. What prompted you to work with Ka Ni Kanichihk?
6. What is it about Ka Ni Kanichihk that makes it so special/important to work with?
7. What do you have in common with Ka Ni Kanichihk?
8. How many years has your organisation worked Ka Ni Kanichihk in organising programs/delivering services to Newcomers (and/or Aboriginal peoples)?
9. How many Newcomers do you serve annually?
10. What percentage of these Newcomers get the opportunity of engaging in programs organised in collaboration with Ka Ni Kanichihk?
11. How often do you organise such programs/services in collaboration with Ka Ni Kanichihk?
12. What types of programs/services does your organisation organise with Ka Ni Kanichihk for Newcomers and/or Aboriginals? Describe the nature of such programs?
13. What makes these programs/services so important?
14. Which of these programs/services have been very beneficial and would be implemented annually? What made it so beneficial?
15. How do you fund such programs/services? Or who funds such programs organised in collaboration with Ka Ni Kanichihk? Or what are the sources of these funds?
16. What do you want participants (Newcomers) to gain from engaging in programs/services organised in collaboration with Ka Ni Kanichihk?
17. How do you plan to sustain the delivery of such services to Newcomers at least annually? Does your organisation and Ka Ni Kanichihk have plans to continue providing such services at least annually?
18. What does multiculturalism mean to you?
19. In what ways do the programs that you organise with Ka Ni Kanichihk contribute to the objectives of multiculturalism?
20. How do such programs help Newcomers to settle/integrate into communities in Winnipeg?

APPENDIX H: NOTE TAKING TEMPLATE FOR FOCUS GROUPS

Information about Focus Group

<i>Date</i>	
<i>Venue</i>	
<i>Description of Participants/Size</i>	
<i>Name of Moderator</i>	
<i>Name of Assistant Moderator</i>	

Feedback to Questions

1. How did you come to know of Ka Ni Kanichihk in the first place? Or what comes to your mind when you think of Ka Ni Kanichihk?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

2. Which of the programs of Ka Ni Kanichihk have you participated in? Or which of the sessions organised by Ka Ni Kanichihk (in collaboration with other settlement organisations) have you been engaged in?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

3. What does (1) Anti-racism, (2) Aboriginal Awareness and (3) Cultural Exchange mean to you?

Brief Summary/Key points	Direct/Notable Quotes
<u>Anti-racism</u>	
<u>Aboriginal Awareness</u>	
<u>Cultural Exchange</u>	
Comments/Observations	

4. What did you know about Aboriginal peoples (First Nations, Métis and Inuit) and/or Newcomers before you participated in Ka Ni Kanichihk programs?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

5. What did you think you would learn or get before engaging in such a program?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

6. What did you learn about Aboriginal peoples and/or Newcomers from participating in (1) Anti-racism? (2) Aboriginal Awareness? (3) Cultural Exchange?

Brief Summary/Key points	Direct/Notable Quotes
<u>Anti-racism</u>	
<u>Aboriginal Awareness</u>	
<u>Cultural Exchange</u>	
Comments/Observations	

7. What attracted you to such a program? (1) Anti-racism (2) Aboriginal Awareness (3) Cultural Exchange

Brief Summary/Key points	Direct/Notable Quotes
<u>Anti-racism</u>	
<u>Aboriginal Awareness</u>	
<u>Cultural Exchange</u>	
Comments/Observations	

8. How was the program organised?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

9. What type of activities were you engaged in?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

10. What do you think influenced/prompted Ka Ni Kanichihk (and other settlement organisations) to provide (1) Anti-racism (2) Aboriginal Awareness (3) Cultural Exchange programs?

Brief Summary/Key points	Direct/Notable Quotes
<u>Anti-racism</u>	
<u>Aboriginal Awareness</u>	
<u>Cultural Exchange</u>	
Comments/Observations	

11. What do you think about Ka Ni Kanichihk programs? Are they important?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

12. How have such services helped you in building a relationship with Aboriginal peoples and/or Newcomers? In what ways have such programs helped you in building those relationships?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

13. How did your life change in Winnipeg through your experience with Ka Ni Kanichihk programs or the people you met there?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

14. What type of relationship have you been able to establish with Aboriginal peoples and/or Newcomers? Describe the nature of this relationship established?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

15. What are some the things that you learned from/about Newcomers and/or Aboriginal peoples that you remember?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

16. How do you feel towards Aboriginal peoples and/or Newcomers that you come across who you have not met before? (e.g. In the store, on the street, in the apartment next door to yours, do you wish to know and talk to such a person, or you find it a mystery or you just don't want to know about other people)

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

17. What Aboriginal and/or Newcomer culture/traditions (e.g. food, cultural beliefs, practices, language etc) do you know and/or celebrate or have celebrated before?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

18. Describe the nature of such tradition/culture or celebration?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

19. In what ways or how do you think Ka Ni Kanichihk programs contribute to the goals of cultural understanding?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

20. What are your views on how to improve some of the services and programs of Ka Ni Kanichihk?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

21. What did you learn about Aboriginal history, traditions and culture in general and for Winnipeg area specifically? How has that helped you to understand the values and traditions of Aboriginals, and respect for Aboriginals and/or other cultures?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

22. How have Ka Ni Kanichihk services/programs that you engaged in helped you to establish yourself in the community you live in? What makes you feel as part of the community?

Brief Summary/Key points	Direct/Notable Quotes
Comments/Observations	

Note: The above note taking template was adopted from Krueger, R. A (1998). "Focus Group Kit (4), Moderating Focus Groups".

APPENDIX I: TRANSCRIPT RELEASE FORM FOR STAFF MEMBERS OF KA NI KANICHIHK



Transcript Release Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

I, _____, have reviewed the complete transcript of my interview as the Staff and a representative of the Ka Ni Kanichihk Inc. (United Against Racism) in this study, and have been given the opportunity to add, alter, and delete information from the transcript as appropriate. I acknowledge that the transcript accurately reflects what I said in my interview with John Victor Gyepi-Garbrah. I hereby authorize the release of this transcript to John Victor Gyepi-Garbrah to be used in the manner described in the Consent Form. I have received a copy of this Data/Transcript Release Form for my own records.

Name of Participant

Date

Signature of Participant

Signature of Researcher

APPENDIX J: TRANSCRIPT RELEASE FORM FOR REPRESENTATIVES OF PARTNER ORGANISATIONS



Transcript Release Form: Planning for diversity and interculturalism at the community level between Aboriginal peoples and Newcomers (immigrants) in Winnipeg.

I, _____, have reviewed the complete transcript of my interview as Staff of a partner organisation with Ka Ni Kanichihk Inc. (United Against Racism) in this study, and have been given the opportunity to add, alter, and delete information from the transcript as appropriate. I acknowledge that the transcript accurately reflects what I said in my interview with John Victor Gyepi-Garbrah. I hereby authorize the release of this transcript to John Victor Gyepi-Garbrah to be used in the manner described in the Consent Form. I have received a copy of this Data/Transcript Release Form for my own records.

Name of Participant

Date

Signature of Participant

Signature of Researcher