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Urban Aboriginal Economic Development in Sault Ste. Marie: Environmental Scan

Northern Ontario Research, Development, Ideas and Knowledge



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Sault
Community
Career Centre

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1.0 Introduction

In November 2008, a group of approximately sixty researchers, practitioners and policy makers gathered in Ottawa to explore "Urban Aboriginal Economic Development"¹ in Canada. The three-day meeting, organized as a 'learning circle', was facilitated by John McBride and Ray Gerow, and was funded by the Social Sciences and Humanities Research Council (SSHRC) through a grant obtained by Professor Greg Halseth of the University of Northern British Columbia (UNBC). The purpose of this initial 'learning circle' was two-fold: first to begin to determine the nature and extent of economic development within urban Aboriginal populations; and second, to explore and support the 'learning circle' methodology as a research method for the three-year national project.

Gayle Broad, an Assistant Professor in the Community Economic and Social Development (CESD) program at Algoma University, was invited to attend this initial gathering. Prior to travelling to Ottawa, Gayle met with representatives of the Sault Ste. Marie Indian Friendship Centre's employment counselling unit to obtain their input, and also informally discussed the concept with a number of other community members in the Sault Ste. Marie area. Funding was obtained to support research assistance for the development of a learning circle in this area.

After a brainstorming session with NORDIK researchers at Algoma University, a list of approximately 20 individuals and organizations were identified as potentially having an interest in the field of Urban Aboriginal Economic Development (UAED). Letters of invitation were issued and the first circle was held in early March 2009. Christine Sy, a graduate student at Trent University and a local Anishinaabe-kwe, was hired as a research assistant to organize and support its development. John McBride attended the initial Learning Circle to provide guidance and training on the research methodology.

The Sault Ste. Marie and Area Learning Circle determined that in order to plan and develop further, they need to know the current environment of the urban Aboriginals of Sault Ste. Marie. The Circle determined that an Environmental Scan would be beneficial to explore the history of UAED and its current context in this locale. A second research assistance-ship was obtained from the national research program, and Derek Rice was hired to undertake such a scan in the fall of 2009. He was assisted in this work by Natalie Waboose, a researcher at NORDIK, and by Gayle Broad, NORDIK's Research Director. The environmental scan was later completed by Ian Brodie with the supervision of Gayle Broad and Research Coordinator, Jude Ortiz.

2.0 Methodology

2.1 Geographic Boundaries

The Circle determined that this environmental scan would focus primarily on the lands and territories governed by the 1850 Robinson Huron and 1850 Robinson Superior treaties and currently known as the City of Sault Ste. Marie. It was recognized by the Circle members that urban Aboriginal economic development is strongly influenced by, and to an extent dependent upon, neighbouring First Nations, and thus the scan also extends to the lands and territories of Batchewana First

¹ More information on the national network may be found at: <http://abdc.bc.ca/uaed/background-info/>

Nation and Garden River First Nation; and to a lesser extent, other First Nation communities which comprise what is now the Algoma district.

2.2 Research Methodology and Implications for Validity

The environmental scan was undertaken in the fall of 2009 and completed in fall of 2011.

Given the scope and resources available, the study has relied heavily on StatsCanada data for information related to labour market trends, population characteristics, income levels, etc. This data tends to be incomplete for urban Aboriginal peoples due to a variety of factors including: a) transient population; b) identification and confusion of terminology and definition, resulting in lack of self-identification as 'Aboriginal'; c) age of data, etc².

Although StatsCanada provides data on the general population and data specifically reflective of Aboriginal peoples, it does not provide data specifically reflective of non-Aboriginal peoples. Without data on non-Aboriginals it is difficult to compare and contrast the qualitative and quantitative characteristics between the Aboriginal peoples and non-Aboriginal peoples of Sault Ste. Marie, Ontario, Canada.

In order to overcome this barrier, the Aboriginal data was subtracted or otherwise removed from data on the general population in order to produce data specifically reflective of non-Aboriginal peoples. This procedure required the recalculation of several statistics, a prime example being the unemployment rate.

Similar data was sought regarding Sault Ste. Marie, Michigan, but this was unobtainable in a practical timeframe.

2.3 Definitions Used

This study uses the term "Aboriginal" to include all those persons who identify their heritage as inclusive of peoples indigenous to the lands and territories today commonly known as Canada. The study's intention was to be as inclusive as possible, and at a minimum includes those people who self-identify as First Nations, Métis, Inuit, 'status', 'non-status' and urban. The term "Aboriginal" has been used to reflect the language used by the national Learning Circle, though it is recognized that this is a contested term. (For legal definitions please see Appendix A attached)

3.0 Historical Context for Urban Aboriginal Economic Development in Sault Ste. Marie

3.1 Economic history

This area was originally called Bawating, meaning 'place of the rapids,' by the Ojibwe, who used the site as a regional meeting place during the Whitefish season.

² For an analysis of some of these validity issues see, for example, Frideres, J.S., Kalbach, M.A., and Kalbach, W. E., *Government Policy and the Spatial Redistribution of Canada's Aboriginal peoples*. In *Population Mobility and Indigenous Peoples in Australasia and North America*, by Taylor, J. and Bell, M., (2004). Routledge. USA and Canada.



Photo of Indians Dip Net Fishing at the St. Mary's River Rapids³

At the time of first contact between the Aboriginal peoples of this territory and the French (the first Europeans to visit the area) on or about 1621, the economy of the region was based on careful stewardship of the land and its resources by the Aboriginal peoples. Hunting, fishing and gathering of indigenous foods and plants met the requirements of the inhabitants. The rich fishing beds of the Great Lakes, and particularly in what has come to be known as the St. Mary's rapids, combined with a nomadic lifestyle, ensured that the Aboriginal peoples were well-fed, and did not over-harvest the rich natural resources. After European contact, Bawating became a major meeting place for the fur trade, with Aboriginal populations from the West, South and North bringing their furs here where they could be transported to Montreal, a city which became the hub of the fur trade for all of North America. The St. Lawrence Seaway became a major transportation route requiring that modifications be made to the rapids area with the Northwest Fur Company's navigation lock on the Canadian side in 1779, creating one of the major trading hubs of the time.⁴

Up until the early twentieth century, the fur trade continued to be a strong component of the regional economy, gradually declining as industrialization increased over the early and mid-1900s. In addition to the fur trade, the Great Lakes provided rich fish harvests, and in 1837 the Hudson's Bay Company commercialized the industry, shipping whitefish from the region (approximately 60,000 lbs) from the Sault. Commercial fishing, like fur trading, gradually declined in importance as industries such as the steel plant, forestry and mining gradually became the focus of settler communities' economic activities.

3.2 Nations and Populations in the region⁵

At the time of first contact, the Great Lakes region was home to an alliance of tribes called the Three Fires Confederacy, which continues to be present. Composed of three nations, the Ojibwe (also known as Chippewa), the Potawatomi, and the Odawa (also known as Ottawa), the peoples found great strength in working together to overcome the changing circumstances.

³ Batchewana Band Website, <http://www.batchewana.ca/content/content.html?page=17>

⁴ Shingwauk Collection, 'History of Batchewana Band', SP 64, Various Authors, Wishart Library

⁵ 'The Historical Background of Contemporary Native Issues in Canada: Teaching Module #1', By Tony Hall, NATI 2305, University of Sudbury

3.3 Treaties⁶

The 1850 Robinson Huron Treaty was signed by William Robinson and the Ojibways of Batchewana and Garden River bands. Batchewana band asserts rights under the 1850 Robinson Superior Treaty as well.

The 1850 Robinson-Huron and 1850 Robinson-Superior Treaties cannot be separated from that of mining development. In 1845, the government of the United Province of Canada, which was still a British Colony, gave out licences to individuals and companies to prospect and mine along the lakes. One person who received a licence was William Benjamin Robinson. The government had no right to give out those mining licenses under the terms of the Royal Proclamation; governments in British colonies were not allowed to grant land to non-Aboriginals unless they had first obtained a legal surrender of the land from the aboriginal people at a public meeting. By 1846, 133 mining applications are granted for the North Shore, Huron and Superior all without a treaty.

Similarly, General Grady and almost 300 soldiers came from the US to explore the south shore and detail Lake Huron for Michigan Territory at the time, for the War Department (at this time the War Department was in charge of Indian Affairs). In a report to the government he noted stories of copper and silver along the shore. As a result, the Chippewa and U.S signed the 1836 Washington Treaty six years later surrendering most of the land from Sault Ste. Marie and most importantly it gave the Europeans on the American side the right to explore and carry off any minerals they might find. By 1844, there were 166 mining companies in operation between Duluth and Sault, Michigan.

As this was happening to the south, the Canadian government was faced with rumours and speculation that Americans were crossing the river into Lake Superior doing additional mineral exploration. The Canadian government passed a law which brought the Sault Ste. Marie region under Canadian control but the Hudson Bay Company had *de facto* control of the region. A year later the government sent an Indian Agent, Joseph Wilson, and a land surveyor by the name of Logan to assess the rock formations on both the north and south shores. Chief Shingwauk of Garden River, and Chief Nebenegoching of Batchewana and others were aware of the government interest and concerned to protect the interests of their communities, so when Wilson and Logan arrived, they told them that if they wanted access to the minerals they wanted a treaty.

After years of battle between settlers, soldiers, miners, the government and the Indian bands, the government is forced to reluctantly sign a treaty, this was following the attack at Mica Bay in November 1849. The Governor-General appointed W.R. Robinson as its Commissioner to negotiate a treaty because of his experience as Superintendent of Operations at Bruce Mines and because he was the only prominent politician who was personally acquainted with the people in the area.

On Monday September 9th, 1850 the Lake Huron Chiefs, led by Chief Shingwauk along with Chief Nebenegoching signed the document now known as the Robinson-Huron Treaty. The Robinson-Superior Treaty was signed two days prior on September 7th, 1850.⁷

⁶ Told by Karl Hele, Transcriptions for “Treaty Dayz” held at Sault College

⁷ Anndi, Gaazhaamigak Gdakiimainang/Where did our land go? Karl Hele, for Garden River First Nation

3.4 Batchewana First Nation⁸

Batchewana First Nation is composed of four separate reserves, three of which are residential. They are Rankin Reserve 15D, Obadjiwon 15E, Goulais Bay 15 A and Whitefish Island. Rankin Reserve (15D) is now home to the largest population base and is located between Garden River Reserve on its eastern boundary and the city of Sault Ste Marie bordering on the west. It is approximately 1620 ha (4,000 acres). The portion of lands called Rankin was purchased by members of Batchewana First Nation from the Rankin Mining Company, but for many years was not settled. Finally, in 1939, the government of Canada recognized the lands as reserve lands, and in the late 1950s and early 1960s Batchewana Band members who had been displaced onto Garden River First Nation began establishing homes and services on these properties. In the early 1970s, the Band established an office, an industrial park, and gradually other services such as a daycare centre and housing.

Obadjiwan Reserve (15E), located approximately 85 kilometres north of Sault Ste. Marie is composed of a small areas of reserve land located on the westerly shores of Batchawana Bay on Lake Superior. Some Batchewana First Nation band members reside in the near by Batchawana village or on the lands held in trust. Goulais Bay Reserve (15A) is also located on the shores of Lake Superior on the westerly shore of Goulais Bay. It is approximately 56 kilometers north of the city of Sault Ste Marie, and covers approximately 645 ha (1595 acres).

Whitefish Island, an unpopulated portion of the reserve, is located in the St. Mary's Rapids and was regained by the Band in a land claims settlement in the early 1980s.

3.5 Garden River First Nation

The name Garden River was given by Chief Shingwaukonce, it was a place where his people could farm and hunt-meaning the creator's garden or in the Anishinaabe language - Gitigaan Ziibiing.

Chief Shingwaukonce's band lived in the area around the St. Mary's Rapids and he had a vision for Ojibwe people to live all year round in one place. The rapids were good for fishing in summer for whitefish but once the settlers came, the rapids were no longer considered traditional territory exclusively for Ojibwe. In 1841, Shingwaukonce and his band had left the rapids to live at the traditional garden lands at the mouth of the Garden River.⁹

At the time of the original surveys 130,000 acres were allocated to Garden River members, however today its territories encompass about 35,000 acres.

3.6 Sault Tribe of Chippewa Indians

The Sault Ste. Marie Tribe of Chippewa Indians is a modern expression of the Anishinabek who lived in this region of the Great Lakes for more than 500 years. The

⁸ Batchewana Website, <http://www.batchewana.ca>

⁹ *Local History of Garden River*, By Canada Youth Works Projects, 1992, Shingwauk Collection, Wishart Library

roots of the Tribe's modern government extend to the 1940s, when a group of Sugar Island residents gathered to talk about their common history.

These Sugar Island residents were descendants of the Anishinabeg who for hundreds of years had made their homes near the rapids of the St. Mary's River.. In 1665, their ancestors greeted the French who traveled from Montreal to the Sault to obtain beaver pelts for the growing fur trade. When French sovereignty ended a century later in 1763, the English moved into the area and took over the wealthy fur trade. By the signing of the 1820 Treaty of Sault Ste. Marie, the British had been replaced by Americans, and the Anishinabek ceded 16 square miles of land along the St. Mary's River to the United States to build Fort Brady. In 1836 Washington Treaty a second treaty was signed that ceded northern lower Michigan and the eastern portion of the Upper Peninsula to the United States. In return, the Anishinabek received cash payments and ownership to about 250,000 acres of land. Over the next 20 years, the Anishinabek watched as the terms of the treaty were violated by white settlers moving into northern Michigan. , The chiefs signed another treaty with the Americans that allotted lands to Anishinabek families known as the 1855 Treaty with the Ottawa and Chippewa.

The Sugar Island residents came to understand that while the treaties granted large tracts of land to the federal government, the documents did not end their sovereignty, or terminate their ancestral right to hunt and fish on the ceded lands and waters of the Anishinabek.¹⁰

3.7 Métis history

The Métis Nation progressed in the historic North-West in the 18th and 19th centuries. As a mixture of French and Scottish fur traders and Cree, Ojibwe, Saulteaux, and Assiniboine women, the Métis developed as a people distinct from Indian or European.¹¹

Following the takeover of the North-West Company from the Hudson Bay Company, the lands were placed under direct control of the Crown in 1869, leading to the destruction of the Métis political economy. Both the Manitoba Act 1870 and the Dominion Lands Act 1879 recognized Métis claims to Aboriginal title, but the federal government moved to unilaterally extinguish these claims through individual land and grants scrip¹². The Metis people were denied recognition of their collective rights therefore they became the "forgotten people". It was only in Alberta in 1938 that the provincial government took action to alleviate Métis distress through the establishment of Métis settlements. Finally, the Métis were recognized as one of Canada's Aboriginal Peoples in the Canadian Constitution of 1982.

According to the 2006 census there are approximately 389,780 identified Métis living across Canada¹³, with 3,125 in Sault Ste. Marie¹⁴.

¹⁰ Website, http://www.saulttribe.com/index.php?option=com_content&task=view&id=29&Itemid=205

¹¹ Métis Nation of Ontario website, <http://www.metisnation.org/culture/home.html>

¹² a grant scrip at the time was a substitute for currency that is not a legal tender but a form of credit

¹³ <http://www12.statcan.ca/census-recensement/2006/dp-pd/hlt/97-558/pages/Page.cfm?Lang=E&Geo=PR&Code=01&Table=3&Data=Count&Sex=1&StartRec=1&Sort=2&Display=Page>

¹⁴ <http://www.statcan.gc.ca/pub/89-638-x/2009001/article/10829-eng.htm>

3.8 Métis Nation of Ontario (MNO)

The Métis Nation of Ontario (MNO) was established in 1994 through the will of Métis people and, historic Métis communities coming together to create a Métis specific governance structure. The foundational principles focus on:¹⁵

- governance structure for the implementation of the nation's inherent right to self-government
- a creditable and recognized identification system
- 'nation building' through work as a collective
- protection and preservation of culture and heritage
- improvements to the social and economic well-being

3.9 Indian Friendship Centres

The Ontario Federation of Indian Friendship Centres (OFIFC) was formed in 1971. The OFIFC is an umbrella organization representing the interests of 29 Indian Friendship Centres throughout Ontario.¹⁶ These centres, the first of which was founded in 1961, provide basic human services (social, recreational, cultural, referral) to Aboriginals within the urban setting.

Early urban Aboriginal non-profit organizations were created to support the transition from reserve to urban centres and to help individuals adjust to city life.

Aboriginal organizations emerged, first as community clubs and then later as social service agencies for Aboriginal populations. Indian clubs began to appear in Canadian cities in the 1950s: Toronto (North American Indian Club, 1951), Vancouver (Coqualeetza Fellowship Club, 1952), and Winnipeg (Indian and Métis Friendship Centre, 1958). These clubs fostered a sense of community, provided a meeting place, and began to create a visible Aboriginal presence. During the 1960s, Indian and Métis friendship centres began to appear in greater numbers. In 1960, there were three. By 1968, there were 26; by 1972, 43; by 1983, 80; 1996, 113, and by 2002, 117 signifying the presence of cohesive Aboriginal communities and leadership.¹⁷

¹⁵ *Annual Report 2008-2009*, The Métis Nation of Ontario

¹⁶ <http://www.ofifc.org/about/>

¹⁷ Newhouse, D. (2003). *Not strangers in these parts: Urban Aboriginal peoples* (pp. 244, paragraph three). Retrieved June, 2009, from http://recherchepolitique.gc.ca/doclib/AboriginalBook_e.pdf



3.10 Residential Schools

Residential Schools were developed in the nineteenth century as a prime component of a policy that aimed at the assimilation of Aboriginal peoples to the lifestyle and value systems of the European newcomers. A number of Christian churches and governments jointly ran a series of boarding schools for people of “Indian” or Inuit ancestry. These institutions were designed to impart rudimentary academic learning, provide simple vocational training, and bring about conversion to Christianity.¹⁸

The Shingwauk Indian Residential School, formerly known as the Shingwauk Home, owes its existence to Rev. Edward Francis Wilson (1844-1915) and Chief Shingwauk (1773-1854). The story of the Shingwauk School begins with Chief Shingwauk, also known as Shingwaukonce, or ‘The Pine’, a wise and politically astute Chief, who fought to maintain Ojibwe sovereignty and land in the face of British compromises and settler advances. After the War of 1812, Shingwauk developed a strategy of aboriginal rights and self-determination.¹⁹ As part of his strategy he envisioned a sharing of resources with the Euro-Canadian colonists through ‘Treaties’, and a synthesis of traditional Ojibwe and European knowledge through ‘Teaching Wigwams’.

Chief Shingwauk’s dream was to have an educational centre built for all future Ojibwe children. A school was finally built in Garden River in 1873 but only six days after completion the centre burned to ashes. The cornerstone for the second Shingwauk Home was laid in the summer of 1874 overlooking the St. Mary’s River.

Along with ordinary school subjects the children were given Christian education, the boys were taught carpentering, farming, and other trades, and the girls were instructed in the duties of the home. These trades were considered quite important

¹⁸ *Shingwauk’s Vision*, J.R Miller, Toronto: University of Toronto Press, 1996

¹⁹ *Shingwauk Hall: A History*, By: Algoma University and Shingwauk Project, Serpent River Reserve, Shingwauk Collection, Wishart Library

for the students to survive in the mainstream of Canadian society. As the number of pupils increased it became necessary to provide additional accommodation, and in 1877 another school was erected, known as the Wawanosh Home for girls.²⁰

From 1900 to 1970 the Shingwauk School continued to function under the control of the Anglican Church and with meagre but increasing government funding. In the 1950s and 60s the Canadian government decided to integrate Natives into provincial schools. Anna McCrea and Sir James Dunn Schools were built on the Shingwauk campus. When Shingwauk finally closed as a residential school in 1970 it was determined that it should continue to serve as a cultural and educational centre. Today, Algoma University and Shingwauk Kinoogame Kamig are built on that site, sharing a common commitment to education to meet the needs of Aboriginal students.

The impact of residential schools on Aboriginal peoples, families, communities and has been written about extensively (See, for example, RCAP, 1996). The schools trained children and youth as a 'servant class' and provided them with few academic skills and rare opportunities to advance beyond Grade 9 or 10. The Residential school system has had severe economic consequences on the Aboriginal population.

4.0 Factors and Demographic Trends Across Canada

It is important to understand the factors and demographic changes that create an economic impact across Canada. In a chapter of *Living Economics: Canadian Perspectives on the Social Economy, Co-operatives, and Community Economic Development* entitled *Aboriginals Perspective on the Social Economy* (2010) Wanda Wuttunee identifies four key factors and demographic changes of the Aboriginal population across Canada.. These factors and trends include: an increasing population of the Aboriginal population, especially east of Manitoba; a predominantly young Aboriginal population, which has consequences for the future labour force; the increasing urbanization of Aboriginals; and the ongoing racial and marginalization issues that Aboriginal communities face. These factors concern all people throughout Canada, but especially political bodies, Aboriginal leaders and decision makers, and Aboriginals across the country

The Aboriginal population within Canada grew from 3.3 percent in 2001 to 3.8 percent in 2006. While the greater proportion of this population is in western and northern Canada, the population is growing east of Manitoba. Between 1996 and 2006, the Aboriginal population increased 95 percent in Nova Scotia, 67 percent in New Brunswick, 65 percent in Newfoundland and Labrador, 53 percent in Quebec, and 68 percent in Ontario. The growing population is also very young in comparison to non-Aboriginals across Canada. This is an important trend as it will greatly affect the Canadian labour force. This growing population will likely continue to face the issue of overcoming a history of racism and marginalization. Wuttunee (2010: 179) writes, "these issues need to be addressed not simply as a problem or deficit, but rather as a challenge to be recognized and mitigated because they affect the capacity to create healthy communities."

²⁰ *Presentation on Cross-Cultural History of Shingwauk and Algoma Univeristy College*. Harrington, Carolyn, "Shingwauk School", Ontario Indian, 1980

5.0 Current State and Trends in Sault Ste. Marie

The purpose of analyzing the quantitative data is to identify trends and anticipate future issues. Areas of analysis include: Population, Aboriginal Families, Household Mobility Status, Educational Attainment, Employment, and Income. Much of the statistics used were centralized around 2006 as the most recent and accurate information available is from the 2006 census conducted by Statistics Canada. This analysis and research into the trends of these areas will help anticipate what the economic outlook may be in the future and identify future gaps and issues that will surround urban Aboriginal economic development in Sault Ste. Marie.

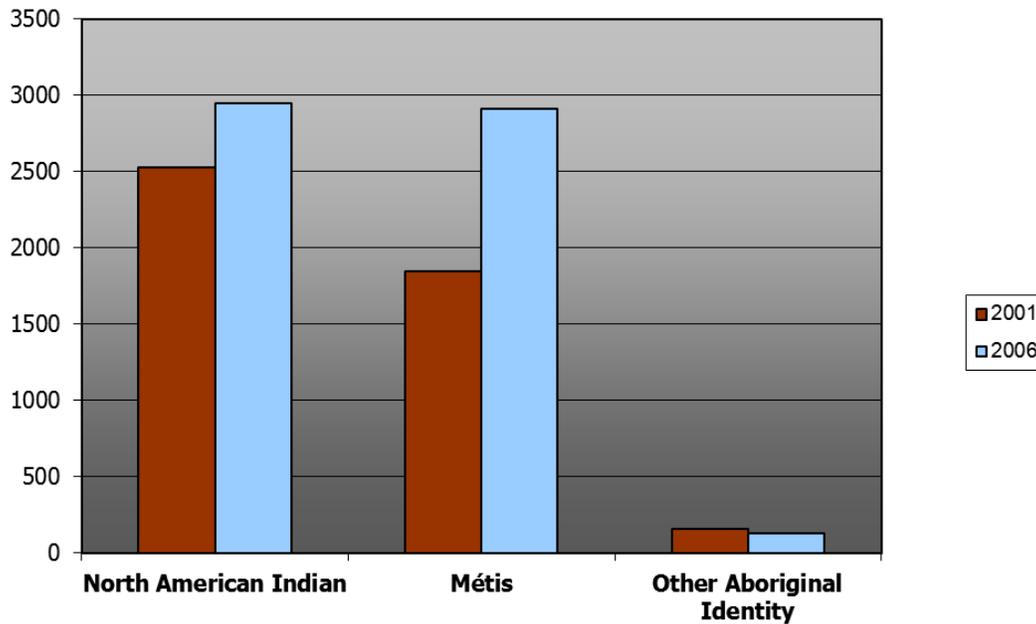
5.1 Population

The aboriginal identity population of Sault Ste. Marie, Ontario in 2006 was composed of 5,980 individuals self-identifying themselves as Métis, North American Indian, and other Aboriginal groups. The Aboriginal identity population grew by 35% from 1996 to 2001 and by 32% from 2001 to 2006. Overall, the Aboriginal identity population grew by 79% from 1996 to 2006. This trend is heavily influenced by migration from the reserve to the urban setting, a high birth rate in the Aboriginal population relative to the non-Aboriginal population, and greater self-identification. Migration has occurred not only from the local First Nations of Batchewana and Garden River but also from distant First Nation communities. Of particular interest is the recent and sizeable growth in the Métis population, growing at a rate of 58% between 2001 and 2006.

Aboriginal Identity Population of Sault Ste. Marie, ON - 1996 to 2006

Sault Ste. Marie, ON	1996	2001	2006
Aboriginal Identity Population	3,345	4,530	5,980
North American Indian	N/A	2,530	2,945
Métis	N/A	1,845	2,910
Other Aboriginal Identity	N/A	155	125

*Source: Statistics Canada, 1996, 2001, and 2006 Census
Community Profiles, Sault Ste. Marie, ON (City)*



Source: Statistics Canada, 2006 and 2001 Census Aboriginal Population Profiles, Sault Ste. Marie, ON (City)

Interestingly, the number of “Registered Indians” comprises a decreasing proportion of the aboriginal identity population. There were 2,415 Registered Indians in 2001 and 2,455 Registered Indians in 2006.

Concurrent to the growth in the urban aboriginal population of Sault Ste. Marie, ON, the general population fell from 80,054 in 1996 to 74,566 in 2001 (a 6.9% decline) and rose slightly to 74,948 in 2006.

General Population of Sault Ste. Marie, ON – 1996 to 2006

Sault Ste. Marie, ON	1996	2001	2006
General Population	80,054	74,566	74,948

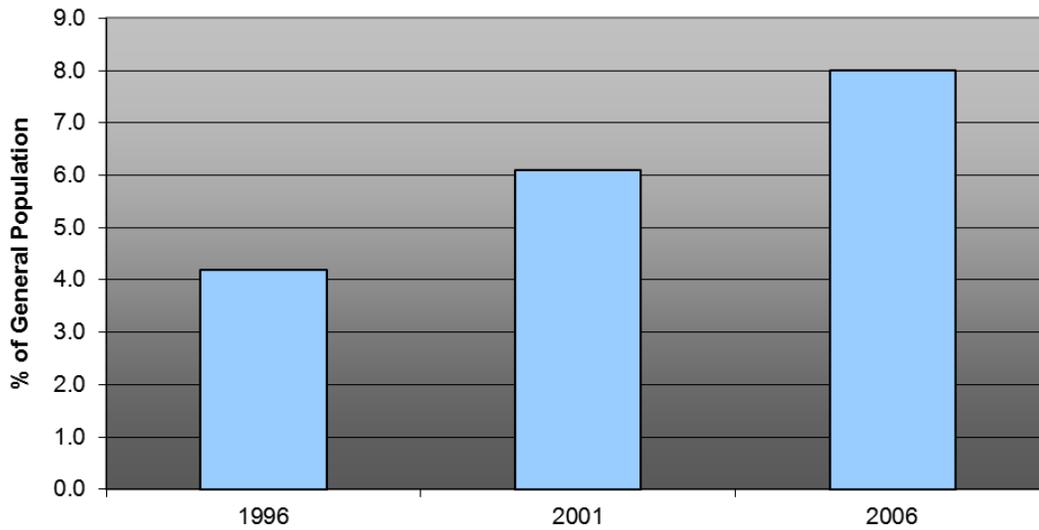
Source: Statistics Canada, 1996, 2001, and 2006 Census Community Profiles, Sault Ste. Marie, ON (City)

The proportion of the general population represented by Aboriginals rose from 4.2% in 1996 to 6.1% in 2001 and to 8.0% in 2006. Given the underlying influences of the trend, it is highly likely that the current Aboriginal population sits near 10% as a proportion of the general population. One in 10 individuals in the community identifies her or himself as Aboriginal. Not surprisingly, provincial population estimates project that the Aboriginal population in Northern Ontario will comprise 25% of the labour force within the next generation²¹. In 2006, Aboriginal populations comprised 12.6% of the population of Northern Ontario.²²

²¹ p. 3, Places to Grow – Proposed Growth Plan for Northern Ontario October 2009

²² p. 9, 2006 Census Research Paper Series, The Aboriginal Population and the Economy of Northern Ontario

Percentage of Aboriginal Identity Population within General Population



Source: Statistics Canada, 1996, 2001, and 2006 Census
Community Profiles, Sault Ste. Marie, ON (City)

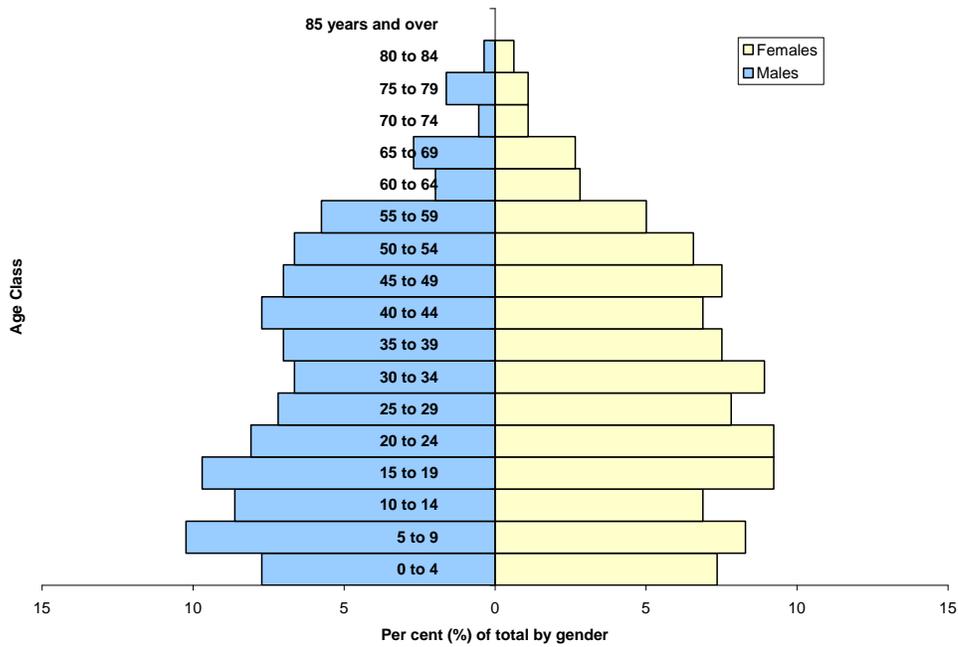
Half of the urban Aboriginal population of Sault Ste. Marie, ON was below 30 years of age in 2006. This is a striking contrast with the non-Aboriginal population where only 32% of the population was below 30 years. Many reserve-based Aboriginal populations (a major source of migrants to urban centres) had median ages at or below the median age of the urban Aboriginal population of Sault Ste. Marie, ON²³. In a report produced by the Ontario Ministry of Energy and Infrastructure, the relative youth of the Aboriginal population was declared "an important asset"²⁴ of Northern Ontario as they make up such a large percentage of the population.

²³ p. 12, 2006 Census Research Paper Series, The Aboriginal Population and the Economy of Northern Ontario

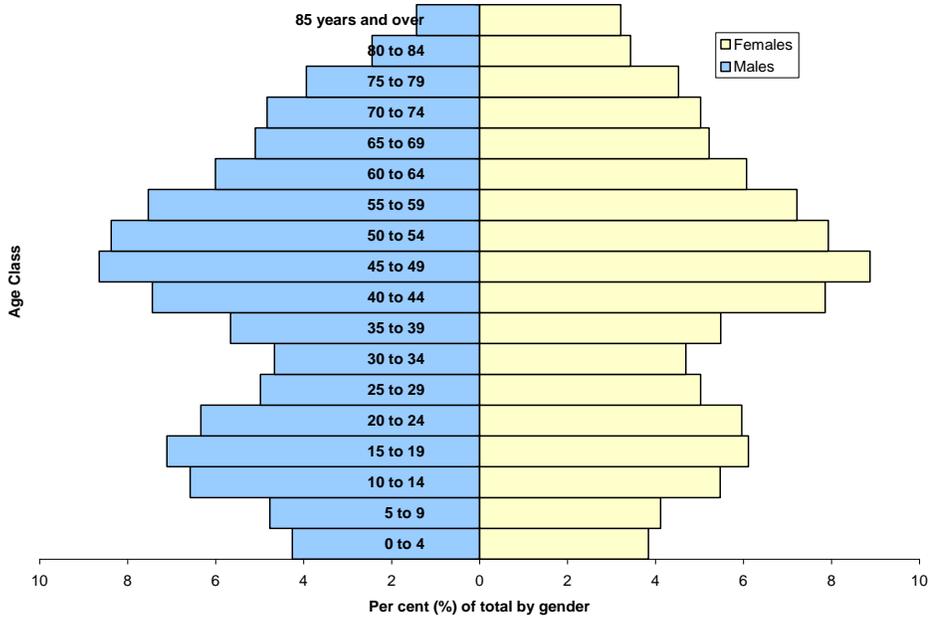
²⁴ p. 3, Places to Grow – Proposed Growth Plan for Northern Ontario October 2009

Age Structure of Aboriginal Identity Population and Non-Aboriginal Population

Age Structure - Aboriginal Identity Population - 2006
Sault Ste. Marie, ON, Canada



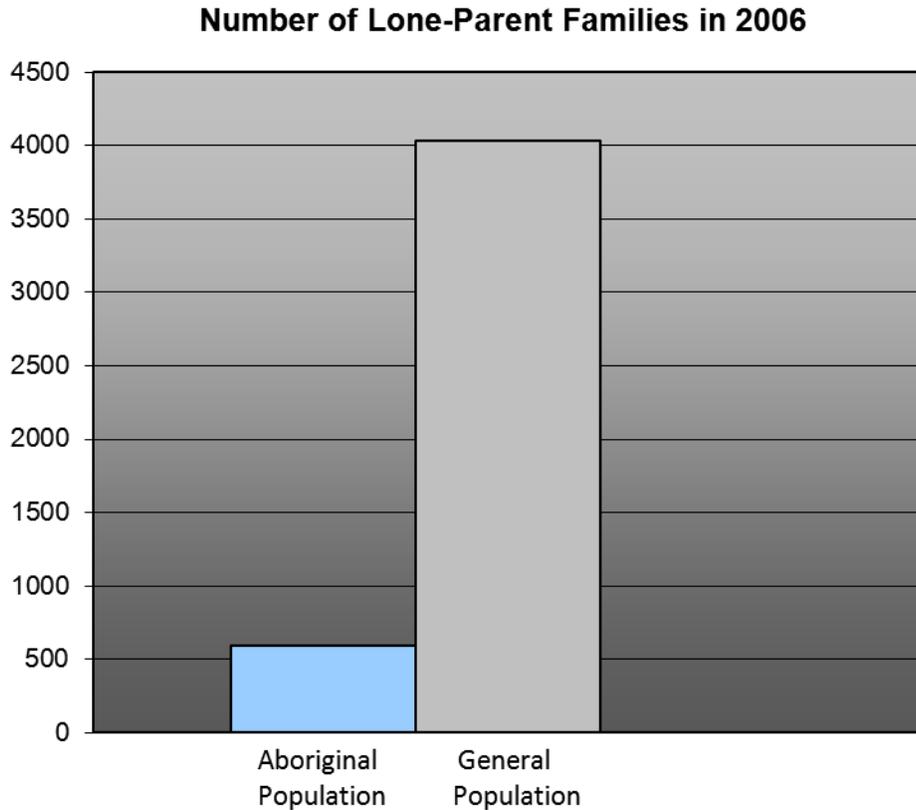
Age Structure - Non-Aboriginal Population - 2006
Sault Ste. Marie, ON, Canada



Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

5.2 Aboriginal Families

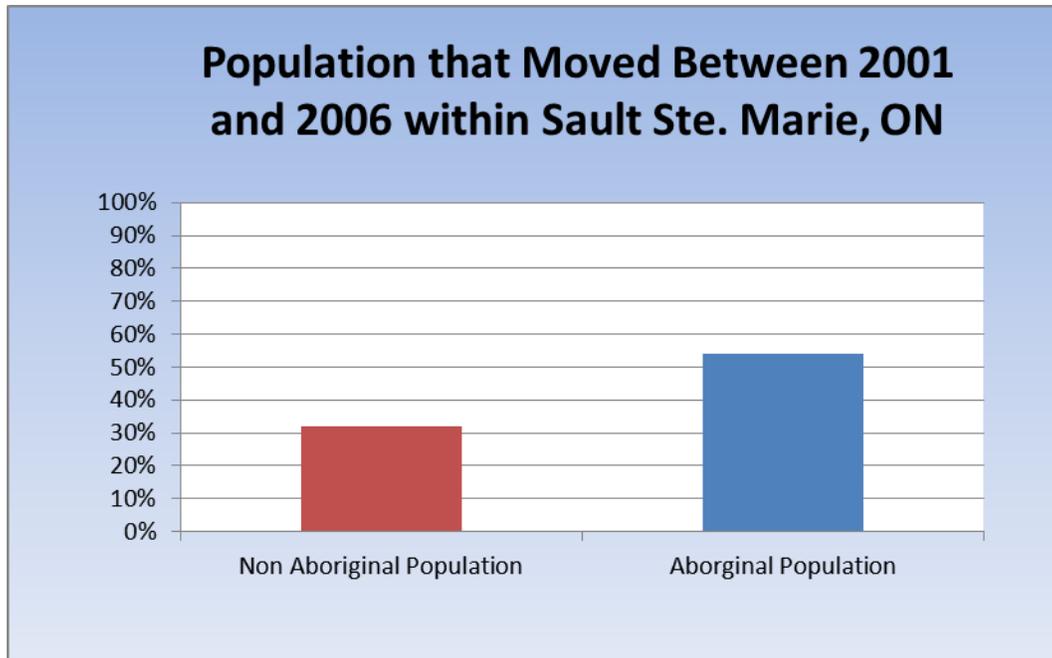
In 2006, nearly one in six (approx. 15%) lone-parent families in the general population were of Aboriginal identity. Similarly, nearly one in five (approx. 18%) female lone-parent families in the general population were of Aboriginal identity.



Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

5.3 Household Mobility Status

The Aboriginal identity population is highly mobile. More than 54% (2,995 individuals) moved within the 5 year period of 2001 to 2006. The majority (72%) of those that were mobile moved within the municipality itself. The non-Aboriginal population is far less mobile. Only 32% of the non-Aboriginal population moved within the last 5 years.



Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

5.4 Educational Attainment

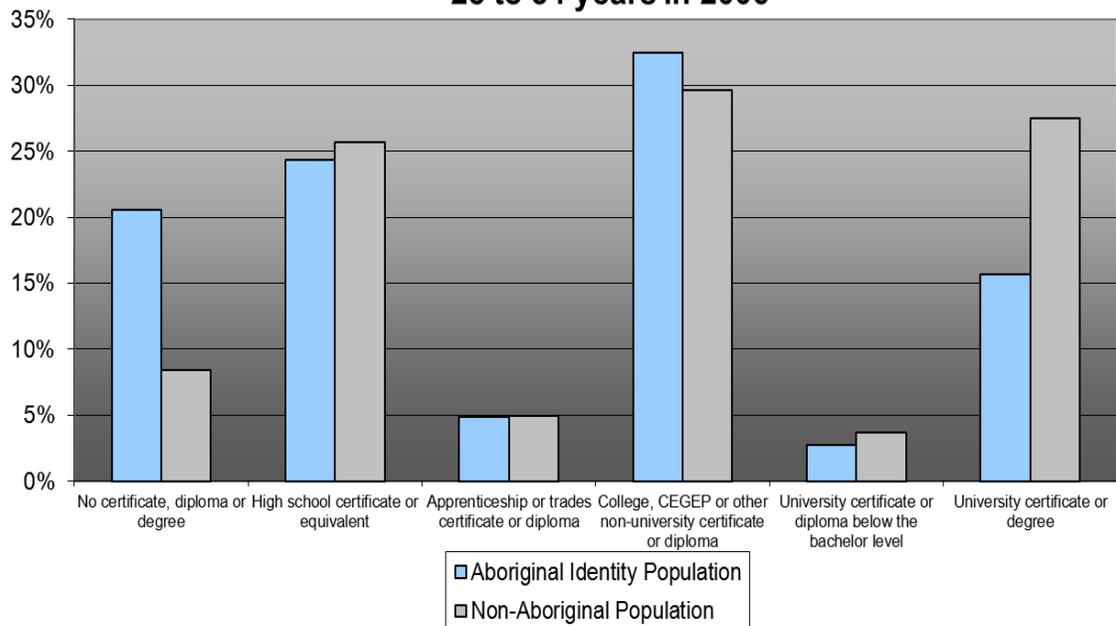
The Aboriginal population lags the non-Aboriginal population in higher education within every age class. The most striking difference occurs in the productive age class of 25 to 34 years. Over 20% of the Aboriginal population in this age group holds no certificate, diploma, or degree compared with 8% for the comparable non-Aboriginal population. Over 25% of the non-Aboriginal population in this age class hold a university degree compared with 16% of the comparable Aboriginal population. Surprisingly, few differences are found in the comparative proportions of the two populations possessing a high school certificate, college certificate, or some university education.

Comparative Educational Attainment Ages 25 to 34 – 2006

	Aboriginal	%	Non-Aboriginal	%
Total population ages 25 to 34	925	-	6,670	-
No certificate, diploma or degree	190	21	560	8
High school certificate or equivalent	225	24	1,715	26
Apprenticeship or trades certificate or diploma	45	5	330	5
College or other non-university certificate or diploma	300	32	1,975	30
Univ. certificate or diploma below the bachelor level	25	3	245	4
University certificate or degree	145	16	1,835	28

Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

Educational Attainment Sault Ste. Marie, ON 25 to 34 years in 2006

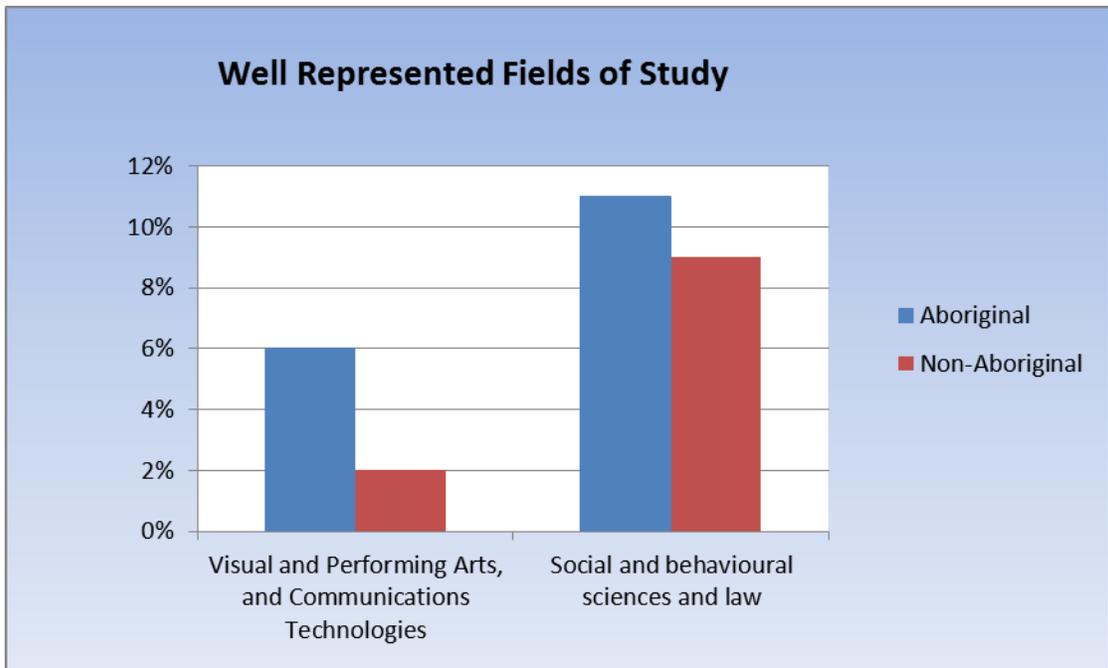
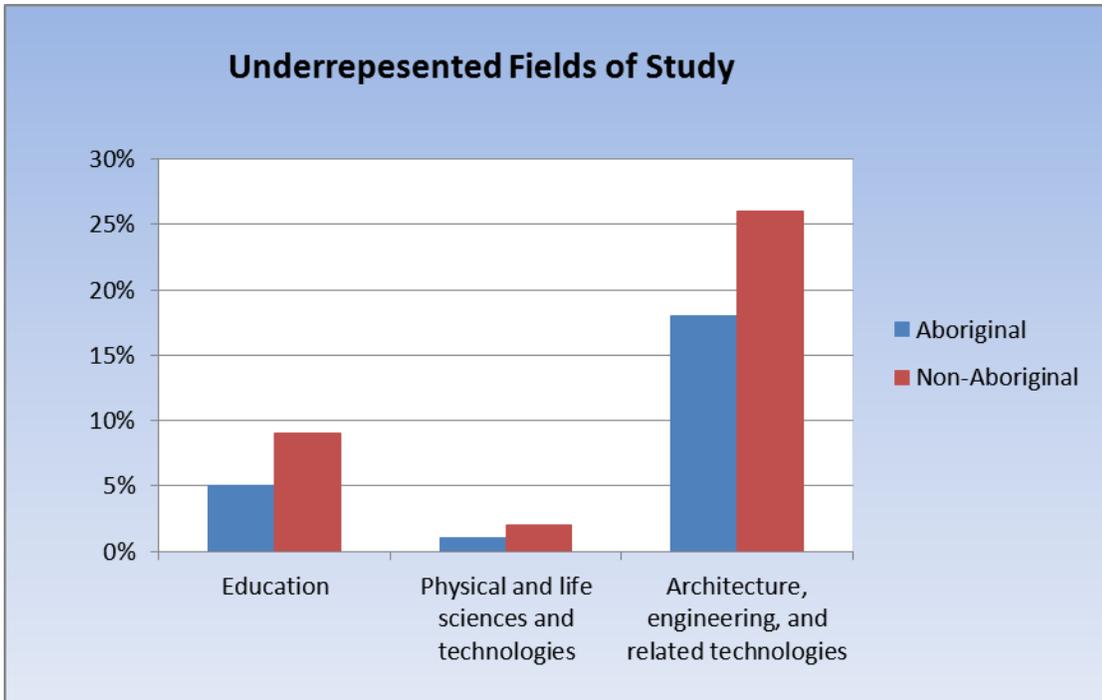


In 2006, the urban Aboriginal population was less represented in a variety of major fields of study. These underrepresented fields of study include education, physical and life sciences and technologies, and architecture, engineering, and related technologies. At the same time, the Aboriginal population had highly represented in visual and performing arts, and communications technologies and social and behavioural sciences and law.

Comparative Major Field of Study –2006

	Aboriginal	%	Non-Aboriginal	%
Total population 15 years and over	4,515	-	57,935	-
Education	80	5	2,350	9
Visual and performing arts, and communications technologies	105	6	455	2
Humanities	90	5	1,115	4
Social and behavioural sciences and law	190	11	2,430	9
Business, management and public Administration	335	19	5,070	19
Physical and life sciences and technologies	20	1	605	2
Mathematics, computer and information sciences	75	4	1,015	4
Architecture, engineering, and related technologies	320	18	7,020	26
Agriculture, natural resources and conservation	55	3	655	2
Health, parks, recreation and fitness	285	16	4,510	17
Personal, protective, transportation services	215	12	1,890	7

Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

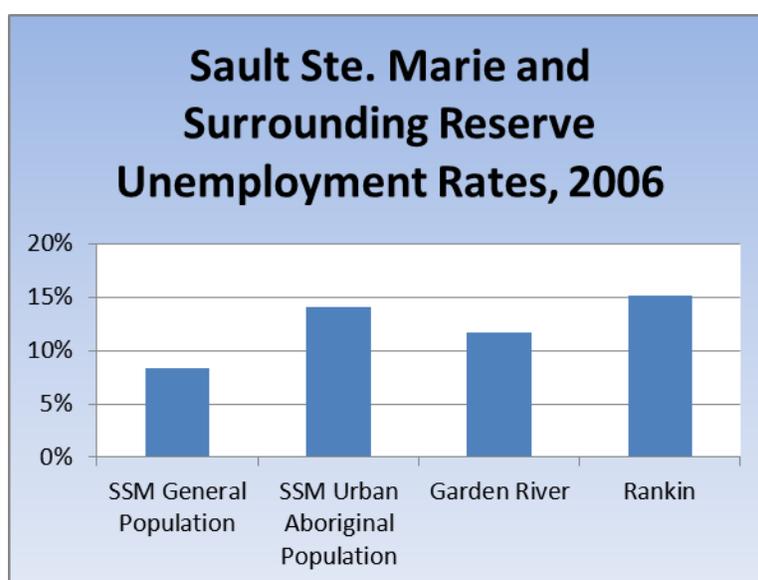


Source: Statistics Canada, 2006 Census Community Profile, Sault Ste. Marie, ON (City)

5.5 Employment

The unemployment rate in the urban Aboriginal population (14.1%) is nearly twice the unemployment rate of the non-Aboriginal population. The unemployment rate among male urban Aboriginals is higher than for females, at 15.7%.

Generally, the unemployment rate for urban Aboriginals in Northern Ontario cities and towns is lower than the unemployment rate of Northern Ontario reserves. In 2006, the unemployment rate of Garden River was less (11.7%) and the unemployment rate of Rankin 15D was slight higher (15.1%).



The participation rate of urban Aboriginals in Sault Ste. Marie, ON (65.9%) is actually higher than for the non-Aboriginal population (58.9%). This is in contrast to the labour force participation rate for the general population of Sault Ste. Marie, ON (58.5%) and the labour force participation rate of the general population of Northern Ontario (61.2%), but nearly equates to the labour force participation for the general population of the Province of Ontario (67.2%).

Labour Characteristics

	2001	2006
Population 15 years and over	3,405	4,515
In the labour force	2,074	2,975
Employed	1,689	2,550
Unemployed	385	420
Not in the labour force	1,331	1,540
Labour force participation rate	60.9%	65.9%
Employment rate	81.4%	85.9%
Unemployment rate	18.6%	14.1%

Source: Statistics Canada, 2006 and 2001 Census Aboriginal Population Profiles, Sault Ste. Marie, ON (City)

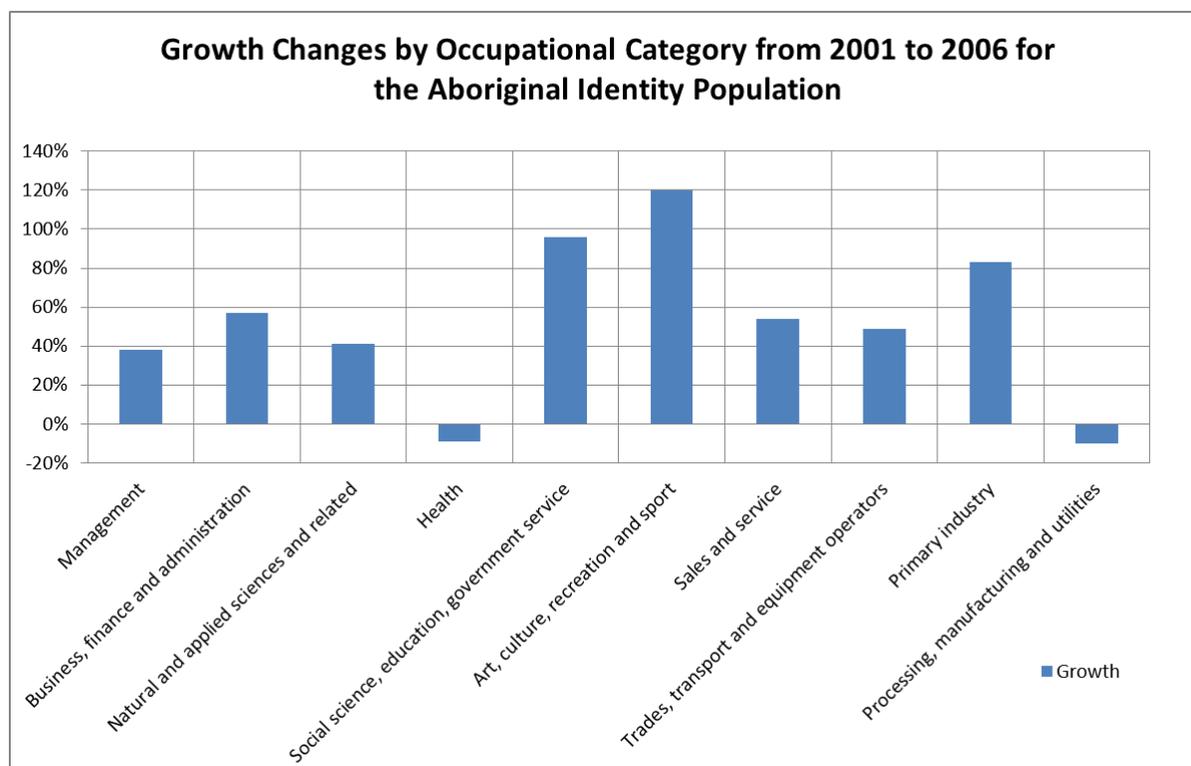
By occupational category, the urban Aboriginal population of Sault Ste. Marie, ON is over-represented in unskilled manual labour positions. Forty percent of jobs held by urban Aboriginals are in the Sales and Service category. The comparative figure for

the non-Aboriginal population is 30%. With such a high rate of disparity, there must be significant under-representation in other occupational categories.

The analysis of occupational trends shows that the employment of urban Aboriginals in healthcare-related fields is declining despite the growth in urban Aboriginal population and the growth in health-related employment in the general population. Additionally, there is a decline in employment in processing, manufacturing, and utilities, although this could be due to wider ranging structural changes in the national economy.

**Occupation Characteristics for the Aboriginal Identity Population
Number of Individuals Employed by Occupational Category**

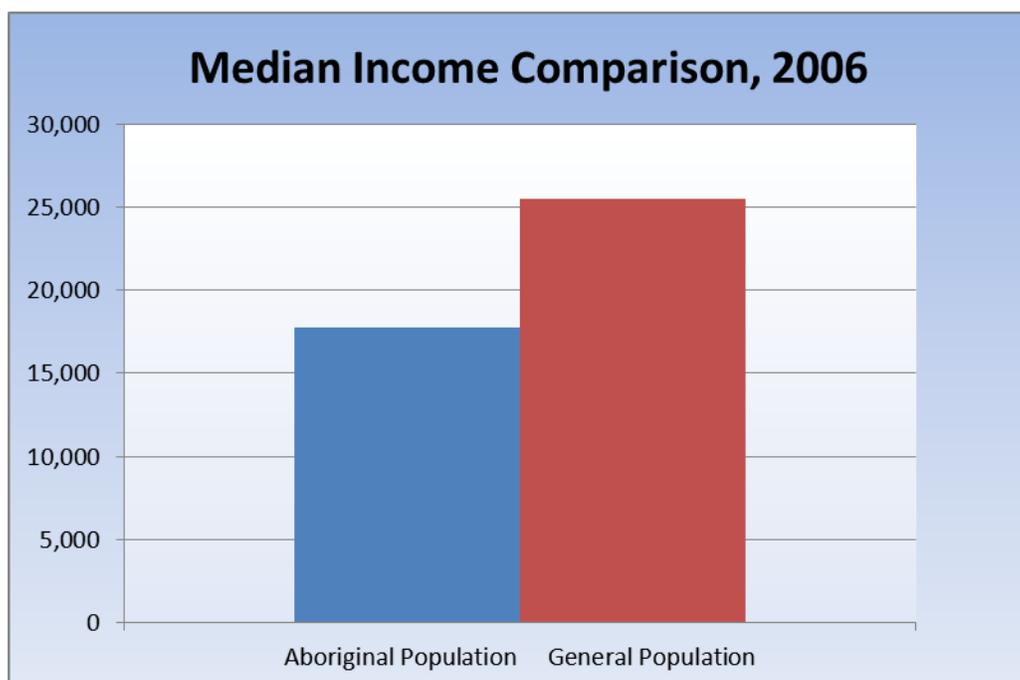
	2001	2006	Growth
Total experienced labour force 15 years and over	1,920	2,845	
Management	80	110	38%
Business, finance and administration	265	415	57%
Natural and applied sciences and related	110	155	41%
Health	115	105	-9%
Social science, education, government service and religion	130	255	96%
Art, culture, recreation and sport	25	55	120%
Sales and service	725	1,120	54%
Trades, transport and equipment operators and related	285	425	49%
Primary industry	30	55	83%
Processing, manufacturing and utilities	155	140	-10%



Source: Statistics Canada, 2006 and 2001 Census Aboriginal Population Profiles, Sault Ste. Marie, ON (City)

5.6 Income

Urban Aboriginals of Sault Ste. Marie, ON had a higher percentage of their income from earnings (72.8%) (as opposed to government transfers and other income) than the general population in 2006 (68.2%). The percentage composition of income from earnings is down from 2001 along with the percentage composition from government transfers. Although the general population receives less income from government transfers (15.3% in 2006), the general population receives much more income from other sources (16.6% in 2006) compared with urban Aboriginals. The most striking differential is found in the comparison of the median income of urban Aboriginals at \$17,774 in 2006 with the general population receiving \$25,545 in 2006.

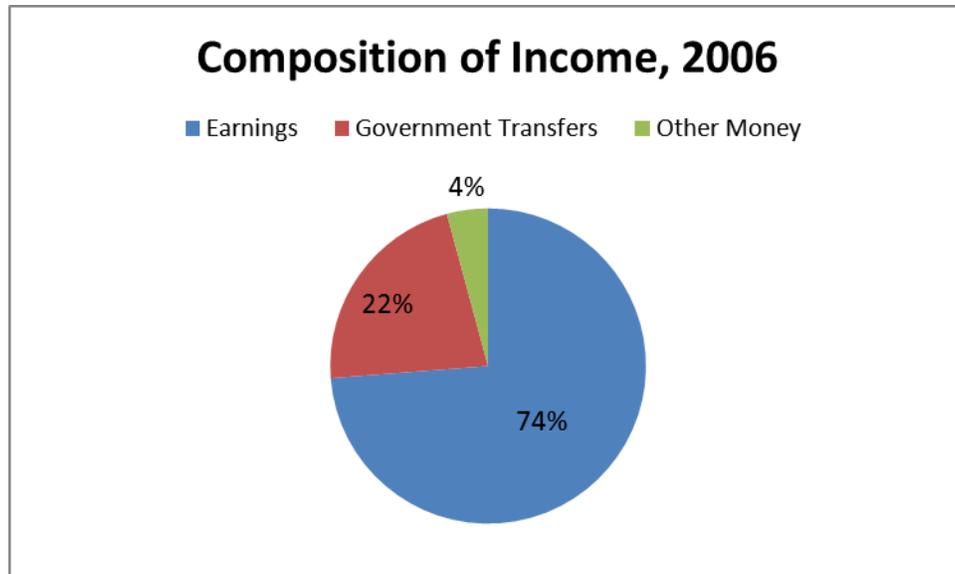


This analysis agrees with the analysis of the National Association of Friendship Centres in finding that the urban Aboriginal people of Sault Ste. Marie, ON fair better than reserve-based Aboriginals but lag behind the non-Aboriginal population in education, employment, occupation opportunities, and income.²⁵

Composition of Income

	2001	2006	Growth
Median Income of Aboriginal persons 15 years of age and over (\$)	15,092	17,774	18%
Earnings - As a % of total income	73.7%	72.8%	-
Government transfers - As a % of total income	22%	20%	-
Other money - As a % of total income	4.2%	7%	-

²⁵ National Association of Friendship Centres, Urban Aboriginal Economic Development: A Friendship Centre Perspective, 2009.



Future research, to be published by the National Association of Friendship Centres will shed a light on the experiences of Aboriginal people of all urban centres with an Aboriginal population greater than 400 persons. Based on the index of factors including educational, labour force participation, per capita income, and living conditions, initial research indicates that the general “well-being of urban Aboriginal peoples ... is grim.”²⁶

The demographic changes that will arise in the next generation will have major impacts on the economy of Sault Ste. Marie and Northern Ontario. Aboriginals, in general, will comprise a larger component of overall demand for goods and services and will comprise a much larger percentage of the labour force. The current low incomes of Aboriginal communities, including the urban Aboriginal community of Sault Ste. Marie, ON combined with the low levels of educational attainment will likely lead to continually low income averages in the future.

6.0 Organizations Supporting Urban Aboriginal Economic Development in Sault Ste. Marie

The Indian Friendship Centre (IFC) in Sault Ste. Marie and Metis Nation of Ontario (MNO) are two primary organizations that support economic development in Sault Ste. Marie with a variety of different services. Other aboriginal and general organizations also exist throughout Sault Ste. Marie that support economic development in areas including: Employment Services, Access to Education and Training, Housing Services, and Business Development Services.

6.1 Indian Friendship Centre (IFC)

The Indian Friendship Centre in Sault Ste. Marie (IFC) was incorporated in 1972 as a not for profit corporation for urban and migrating Aboriginal people. The Indian Friendship Centre in Sault Ste. Marie now has four locations throughout the city. The Centre’s vision is to continue to expand in all areas of need for the community.²⁷

²⁶ Ibid.

²⁷ <http://www.ssmifc.com>

The objective of the Indian Friendship Centre are: "to provide a medium for the meeting of Indian and non-Indian people and the development of mutual understanding through common activities; to stimulate and assist Indian self-expression and the development of Indian leadership; and, to assist and encourage study of Indian needs as well as the planning of services with Indian people in both public and private agencies."²⁸

The primary focus of the Indian Friendship Centre is on social development, cultural development, and family services, their wide variety of services and programs impact economic development in Sault Ste. Marie. By having a positive impact on the social, cultural and emotional well-being of urban Aboriginals in Sault Ste. Marie, the Indian Friendship Centre allows for better opportunities for employment and education. As a result, their clientele (largely urban Aboriginals) becomes more active economic participants. Some of the programs and objectives of the IFC in Sault Ste. Marie impact urban Aboriginal economic development more directly. There is an Aboriginal entrepreneurship program and Apatisiwin, a program that provides employment and training services to urban Aboriginals in the community.²⁹

6.1.1 Social and Cultural Development

The Indian Friendship Centre provides social and human development for Anishinaabe people through a variety of programs and activities. Some of the programs offered through IFC are specific to certain groups; while others are targeted specific groups such as Youth, Elders, and Mothers. Some programs that are geared towards social and cultural development are:

After School Program

- Designed for students in Grades 7-12 as a fun learning environment

Akwe: Go Program

- For children from ages 7-12
- "The goal of the program is to provide the support, tools, and healthy activities which will build upon their abilities to make healthy choices through the delivery of culturally appropriate programs and services."

Wasa Nabin Program

- Similar to Akwe:Go Program but for teenagers ages 13-18

Shki Nigii a Biwaad– Youth at Home Program

- Creates a safe place for urban Aboriginal youth; and provides opportunity for empowerment and a sense of ownership of a youth program that leads to healthy lifestyles according to the 7 Grandfathers teachings.

Abinojii Kinomaago Day Care

- Day-Care services to toddlers and preschool children

*Bi-Weekly Family Swim*³⁰

²⁸ <http://www.ssmifc.com/ccay.htm>

²⁹ http://www.ssmifc.com/ccay_files/Page571.htm

³⁰ http://www.ssmifc.com/ccay_files/Page3810.htm

- Bi-Weekly at the John Rhodes Pool

The IFC also hosts many annual gatherings that provide opportunities for social interaction for all community members to learn about Anishinaabe culture.

- Family Winter Carnival (Winter)
- Family Fun Day (Summer)
- Christmas Family Feast

Additionally, some of the other social and cultural activities that are open to the entire community include:

- Language Classes
- Traditional Teaching Workshops
- Traditional Healer Services
- Medicine Walks
- Alternative Therapies (on occasion)
- Ceremonies (e.g. Sweat Lodge, Full Moon, Pipe etc...)

6.1.2 Health Programs and Services

Mental Health Work Program is available for Urban Aboriginals in Sault Ste. Marie with mental health issues. The program reaches out to those through one to one counseling, group counseling, and cultural teachings.

Community Health Access Centre –N'Mnimoeyaa was developed in partnership with North Shore Tribal and the Indian Friendship Centre and is funded through the Aboriginal Healing and Wellness Strategy. The services that the Centre provides include: treatment of illnesses, routine annual physicals, immunizations, prenatal and postnatal care, sexual health advice and treatment, assistance with medical devices, and management of chronic disease.³¹

Aboriginal Family Support Program provides support services to new mothers and families who are high-risk. Services include teaching infant care; agency service coordination; specialized parent groups; links to other child and parent services; doctor appointment accompaniment; and home visits.

Urban Aboriginal Homelessness is a program for urban aboriginal homeless or near homelessness, it provides emergency housing referrals, intake referrals, light lunches, and a drop-in centre.

Health Babies/Healthy Children Program provides a variety of services and activities for families with children (0-6 years of age). Our aim is to improve the physical, mental, emotional, social, and spiritual well-being of urban Aboriginal families. Some program activities include: Mom & tot activities; Native parenting; home visits, collective kitchen and social events.

Prenatal Nutrition Program works with pregnant mothers-to-be and babies up to the age of six months while providing a nurturing environment. Launched in 1997 and funded by Ka:nen Our Children Our Future, the program offers home/hospital visits; labour coaching; prenatal classes; baby food kitchens; preparation/support for baby

³¹ http://www.ssmifc.com/index_files/Page517.htm

and parents; nutrition/meal planning; transportation and accompaniment to doctor appointments; referrals; prenatal/postnatal support and health counseling; workshops on infant care/development; and family planning issues.³²

Healing and Wellness Program has been implemented to ensure that the healing and wellness needs of the local Aboriginal community are addressed to reduce family violence, promote healthy lifestyles, culture based programming and healing.³³ Services include awareness workshops; anger management; parenting; traditional health; advocacy; circles; and counseling.

Alcohol & Drug Prevention Program delivers various services that promote a drug/alcohol free lifestyle. Services include referrals to other agencies, assistance to requiring treatment programs, supportive counseling, aftercare support, coffee house and sharing circle, and anger management programs.

Life Long Care Program works with those deemed frail elderly, chronically ill and/or disabled. Services include social and/or recreational activities; home visits; advocacy; and transportation to medical appointments.

Urban Aboriginal Healthy Living Program strives to help community members increase their physical activity levels and their cardio-vascular health; to become smoke-free; to increase their knowledge of nutrition, healthy eating practices and weight management; and, to enhance the leadership ability of youth.

6.1.3 Employment Services

Apatisiwin – Urban Aboriginal Employment Program

The goal of Apatisiwin is to provide employment and training services to Urban Aboriginals in Sault Ste. Marie. The Apatisiwin program is available to any Urban Aboriginal person and offers a wide variety of services.³⁴ The program is split into two parts: Employment Services, and Community Career Development.

Employment Services is client driven and helps those looking for employment gain employment. By offering counselling, referrals, resume/cover letter assistance, or simply a place where community Aboriginals can come in and work on their resume/cover letter and search for jobs, the Employment Services of Apatisiwin helps urban Aboriginals find employment in the community.

Community Career Development is a new program offered by the Indian Friendship Centre through Apatisiwin. The Community Career Developer, through workshops and one-on-one counselling, helps a wide variety of urban Aboriginals to become more employable. The program offers assistance to those at higher risk that require more assistance, whether helping to build their résumé or overcoming employment barriers (ex. Transportation – bus passes).

³² http://www.ssmifc.com/index_files/Page902.htm

³³ http://www.ssmifc.com/index_files/Page1448.htm

³⁴ http://www.ssmifc.com/ccay_files/Page3278.htm

6.1.4 Educational Programs

Niin Sakaan Literacy Program

This literacy program is funded by the Ministry of Training, Colleges, and Universities under the Employment Ontario Strategy. The program is available to those 16 years of age or over that require a flexible and adaptable learning program. The program offers the following:

- Basic literacy skills level 1 through 5
- Basic Computer and keyboarding skills
- Employability skills – gain knowledge and skills within a career track such as Construction
- General Education Development Preparation with testing offered yearly
- Academic upgrading or refreshing prior to returning to school
- Childcare and transportation assistance may be available
- A free Student Nutrition Program is available daily which includes breakfast and lunch³⁵

Urban Aboriginal Alternative High School

The Urban Aboriginal Alternative High School was developed as a partnership with the Algoma District School Board. The school is located on Kohler Street in Sault Ste. Marie. It provides local Aboriginals the opportunity to get their High-School diploma. Students are normally at least 16 years of age and out of school for at least one month. The following classes are provided to help urban Aboriginals complete their Ontario Secondary School Diploma:

- English - Grades 9 - 12
- Mathematics - Grades 9 - 12
- Business Studies - Grades 9 - 11
- Science - Grades 9 - 11
- Arts - Grades 9 - 10
- Social Science & Humanities
- Canadian & World Studies - Gr. 9-11
- Health & Physical Education
- Guidance & Career Education
- Cultural Outdoor Education
- Food and Nutrition³⁶

6.2 Metis Nation of Ontario (MNO)

Métis Nation of Ontario (MNO) was formed in 1994, for the purpose of bringing Métis citizens together to celebrate and share their rich culture, heritage and values and to forward their aspirations as a people. The MNO provides opportunities through its activities that allow Métis communities across Ontario to flourish and to enhance the preservation of Métis culture and traditions.

³⁵ http://www.ssmifc.com/ccay_files/Page3066.htm

³⁶ http://www.ssmifc.com/ccay_files/Page3563.htm

There are around 3,000 Métis urban Aboriginals living in Sault Ste. Marie.³⁷ The Métis Nation of Ontario reaches this population with a variety of services through their Queen Street office in downtown Sault Ste. Marie.

The MNO offers programs in six core areas: Education and Training, Healing and Wellness, Lands, Resources and Consultations, Housing, Intergovernmental Relations, and Economic Development.

One of the prime purposes of the MNO is to improve "the social and economic well-being of Métis children, families and communities throughout the province."³⁸ One of the most significant ways the MNO makes an economic impact is through the Métis Voyageur Development Fund. The Métis Voyageur Development Fund which began in June of 2011 is an integral part of the MNO's goals which offers grants to Métis entrepreneurs and businesses hiring Métis employees. The overall objective of the support fund is to "promote and stimulate Métis economic development throughout Ontario by accessing and leveraging financial resources from Ontario, Canada, the private sector and other sources in order to make strategic investments in Métis entrepreneurs and businesses in Ontario, which will positively contribute to Métis individuals, families and communities as well as to Ontario's overall economy."³⁹ In June, 2011 an agreement was signed by the MNO and the Government of Ontario as it was announced that the provincial government would commit \$3 million a year of 10 years in order Métis economic development throughout Ontario.

The MNO also greatly supports Aboriginal development through Education and Training services. A key objective of the MNO is "to encourage academic and skills development and to enable citizens of the Métis Nation to attain their educational aspirations." The MNO aims to reach these objectives by providing apprenticeships, job searches, scholarships and bursaries. "In this way MNO can help all Métis acquire the skills they need to be successful in careers of their choosing, while making a contribution to a vibrant and prosperous province. A skilled Métis workforce will also help address a growing skills shortage and bolster opportunities for Métis in emerging industries."⁴⁰

6.3 Housing Services

Housing and shelter services are essential to meeting the needs of low income, urban Aboriginals in Sault Ste. Marie. Housing and transitional housing services meet an essential need which allows them to greater stability and improved employment options.

Ontario Aboriginal Housing Support Services Corporation

The Ontario Aboriginal Housing Support Services Corporation is a provincially funded province-wide organization with its head office in Sault Ste. Marie. The organization became incorporated in 1994 with board members from representing organizations with similar interests including the Ontario Federation of Indian Friendship Centres.⁴¹

³⁷Statistics Canada, 2006 Census Aboriginal Population Profile, Sault Ste. Marie, ON (City)

³⁸<http://www.metisnation.org/about-the-mno/the-metis-nation-of-ontario.aspx>

³⁹<http://www.metisnation.org/programs/economic-development.aspx>

⁴⁰<http://www.metisnation.org/programs/education--training/employment-and-training-programs.aspx>

⁴¹www.ontarioaboriginalhousing.ca/index.php?option=com_content&view=article&id=43&Itemid=266

The mission of the Ontario Aboriginal Housing Support Services Corporation is to:

- provide housing and repair programs with a specific focus on the Aboriginal community, to be delivered cost-effectively;
- provide central policy/program administration and develop training for Aboriginal Housing provider groups;
- undertake responsibility for matters related to socially assisted, culturally appropriate off-reserve housing;
- utilize the talent, skills and experience of the Aboriginal community to the greatest extent possible in the allocation, delivery, construction and long term management of programs; and
- ensure tenant involvement, and encourage innovative and supportive policies to achieve involvement.⁴²

Neech-Ke-Wehn Homes

Neech-ke-Wehn Homes Inc. is an organization founded in 1982 that leads initiatives to develop and manage affordable housing for urban Aboriginals in the community. It currently manages 127 units on 88 properties throughout the City of Sault Ste. Marie. Many of these are 2-3 bedroom units. In June of 2011, Neech-Ke-Wehn homes unveiled a new 16 unit rental apartment through its partner organization Niwaakai'iganaanind Aboriginal Housing. Neech-Ke-Wehn Homes and Niwaakai'iganaanind Aboriginal Housing are both funded in partnership with the Ontario Aboriginal Housing Support Services Corporation.⁴³

6.4 Access to Education and Training

In addition to educational support provided by the Indian Friendship Centre, post-secondary organizations and institutions represent the educational interests of Aboriginals in Sault Ste. Marie.

Algoma University

Located on the site of the former Shingwauk Indian Residential School, Algoma University has a strong focus on Aboriginal education. This is exemplified through a commitment to provide a welcoming, inclusive environment for Aboriginal students throughout the entire institution and a partnership established with Shingwauk Kinoomaage Gamig.

The interests of Anishinaabe students at Algoma University are represented by the Shingwauk Anishinaabe Students' Association (SASA) and also the Algoma University Students' Union (AUSU). The objectives of SASA are to: provide cultural, social & academic support for all Anishinaabe students; increase Anishinaabe student participation in all aspects of the university; encourage communication with other Anishinaabe post-secondary organizations; assist Anishinaabe students with adjusting to the university environment; and strengthen cultural awareness between Anishinaabe students and non-Anishinaabe students.⁴⁴

⁴²[/www.ontarioaboriginalhousing.ca/index.php?option=com_content&view=article&id=93&Itemid=270](http://www.ontarioaboriginalhousing.ca/index.php?option=com_content&view=article&id=93&Itemid=270)

⁴³http://www.ontarioaboriginalhousing.ca/index.php?option=com_content&view=article&id=152:niwaakaiiganaanind-aboriginal-housing-announces-housing-development-for-aboriginal-people-living-in-sault-ste-marie&catid=1:latest-news&Itemid=342

⁴⁴ <http://www.algomau.ca/current-students/anishinaabe-students-assoc>

Shingwauk Kinoomaage Gamig

Located on the site of the Shingwauk Indian Residential School is Shingwauk Kinoomaage Gamig. This institution is an evolving Anishinaabe post-secondary institution that was developed through the Shingwauk Education Trust (SET). The SET is composed of representatives from Garden River First Nation, Batchewana First Nation, the Anglican Diocese of Algoma, and the Children of Shingwauk Alumni Association. In May 2006, the Shingwauk Covenant was signed between the SET and Algoma University that entered a statement of common understanding and commitment to establish the institution. The vision for Shingwauk Kinoomaage Gamig is to preserve the integrity of Anishinaabe knowledge and understanding in cooperation with society to educate the present and future generations in a positive, cooperative and respectful environment.⁴⁵

Shingwauk Kinoomaage Gamig offers a four-year Bachelor of Arts -Anishinaabe Studies program and a three year Bachelor of Arts – Anishinaabemowin Language program. All courses are fully accredited and can be applied to various undergraduate programs through Algoma University.⁴⁶

Sault College

Sault College offers a strong emphasis on Aboriginal education through their Native Education Department. The Native Education Department offers a unique learning environment which embraces native cultures, languages, and traditions. Sault College also works with the Native Education and Training Council, a council made up of representatives from the Aboriginal community, to address Native education within the programs and services at Sault College.⁴⁷ The Native Students' Council, assists Native students at Sault College and promotes a healthy relationship between Native and non-Native students.

Scholarship and Bursaries

As the family income of urban Aboriginals in Sault Ste. Marie is lower the financial barrier to education is greater. One way to overcome this financial barrier is by providing scholarships and bursaries to urban Aboriginals. A variety of such scholarships and bursaries do exist. See Appendix 3 for a full list of scholarships and bursaries available for Aboriginal post-secondary students attending or planning to attend Sault College or Algoma University.

Aboriginal Apprenticeship Centre

"The Aboriginal Apprenticeship Centre exists to help Aboriginal peoples in the Sault Ste. Marie, Algoma District and Manitoulin Island areas become trained for, and placed in apprenticeships."⁴⁸ By connecting apprentices with employers and creating meaningful employment, this directly impacts the urban Aboriginal economy in a positive way.

⁴⁵ http://www.shingwauku.com/about_us.php?pageid=2

⁴⁶ <http://www.shingwauku.com/courses.php>

⁴⁷ <http://www.nativeeducation.ca/index.aspx?l=0,1,3,6>

⁴⁸ <http://www.aboriginalapprenticeship.ca/index.aspx?l=0,21,32,33>

6.5 Employment Services

Aside from the services provided by the Indian Friendship Centre through their Apatisiwin Employment Program, and local services provided by the Métis Nation of Ontario, no employment organizations exist that provide Aboriginal specific services in urban Sault Ste. Marie. This is significant gap in building the urban Aboriginal economy.

6.6 Business Development Services

Business development is a critical aspect to Aboriginal economic development. By providing services and funding opportunities for potential Aboriginal entrepreneurs, money and income is driven directly into the Aboriginal economy. Additionally, many Aboriginal business owners are likely to hire other urban Aboriginals who would then contribute even further to the economy.

See Appendix 2 for a list of Aboriginal owned business in Sault Ste. Marie and the surrounding area.

Waubetek Business Development Corporation

Waubetek provides a variety of business development services to a number of communities in North-Eastern Ontario that house a large proportion of urban Aboriginals, including Sault Ste. Marie. Their services range from: commercial financing, business counseling services, general advisory assistance, and a local initiatives fund. "Waubetek", which means "the future" in the Ojibwe language, has provided services to over 800 businesses since it began in 1990.

Waubetek offers both informational support and financial support services. Business counseling services are offered by experienced staff to assist with funding applications and provide general guidance. The corporation also provides more general assistance to help entrepreneurs find funding sources and develop a terms of reference or other documentation. Commercial financing services and loans allow entrepreneurs to further establish or expand their business. The Enhanced Access Program provided by Waubetek offers a loan up to \$150,000 for a business. Additionally a local initiatives fund support entrepreneurial projects with a direct financial contribution of up to \$5,000.⁴⁹

7.0 Non-Specialized Services

Many programs exist that are considered to be "mainstream" and support the entire Sault Ste. Marie economy. Though these services and programs are accessible for urban Aboriginals, none are designed or delivered specifically for urban Aboriginal. These services can still contribute and support the urban Aboriginal economy; but have potential to be more effective as they currently do not cater to Aboriginal cultures, practices and overall specific needs.

Sault Community Career Centre

The Sault Community Career Centre offers a wide variety of services and events ranging from workshops, job fairs, job postings and more. They also provide

⁴⁹ <http://www.waubetek.com/SitePages/Our%20Services.aspx>

resources available to the public such as computer, printers, etc. for members of the community to job search or build their résumé and cover letter.

One service provided by the Sault Community Career Centre that may especially support the employment initiatives of urban Aboriginals is their Settlement Counseling service for those new to the Sault moving from a first nations reserve or other community. Settlement Counselors at the Sault Community Career Centre help those new to the city:

- Find other helpful, relevant services and programs
- Develop personal and community relationships
- Find employment and make appropriate referrals as required
- Build action plans for employment with short and long term goals
- Find information about rights and responsibilities as a Canadian and Ontario residents

Though urban Aboriginals using this service may have recently moved from a First Nations reserve in the Sault Ste. Marie area, many of the services would be very beneficial to these urban Aboriginals.

Employment Solutions

Employment Solutions, in partnership with Sault College, is another employment services organization that does not provide Aboriginal specific services. However they do have a wide variety of services and resources available to the public. These include a variety of event and workshops, and computer, printing and faxing resources. Additionally, Employment Solutions is a partner with Sault College in delivering and the development of the Aboriginal Apprenticeship Centre.

Economic Development Corporation of Sault Ste. Marie

The Economic Development Corporation (EDC) is a not-for-profit organization that strives to generate a strong economy in Sault Ste. Marie through employment creation and other initiatives. Though the EDC does have partnerships with Aboriginal agencies and support economic development of the urban Aboriginal economy, they do not offer Aboriginal specific services.

8.0 Conclusions

Analyzing the gaps and trends of the urban Aboriginal population helps determine what current services are most beneficial and what areas and services need to be improved to further strengthen the urban Aboriginal economy.

Educational initiatives such as the Aboriginal Apprenticeship Centre and Aboriginal specialized programs and services offered at Algoma University, Shingwauk University and Sault College are positively impacting the low educational attainment levels. Urban Aboriginals in Sault Ste. Marie have a great opportunity to gain education in a variety of fields. This makes Aboriginal people who pursued a post secondary education much more attractive to potential employers and creates a positive impact on the Aboriginal economy in Sault Ste. Marie

The wide variety of efforts of the Indian Friendship Centre and Métis Nation of Ontario also greatly contribute to the Aboriginal community as a whole. Educational, employment, and economic development services positively impact all demographic groups of urban Aboriginals throughout the community. The Indian Friendship Centre

and Métis Nation of Ontario provide services specifically catered to the social and cultural needs of Aboriginals. Their presence fills a variety of service gaps that more mainstream organizations do not provide in Sault Ste. Marie (i.e. employment services).

By providing more Aboriginal specific services and meeting the cultural and social needs, mainstream organizations can better service the urban Aboriginal community. Collectively, the urban Aboriginal economy can grow in Sault Ste. Marie

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Appendix A

- The expression "Indian" means, as defined in the Indian Act, 1982-
 - *First.* Any male person of Indian blood reputed to belong to a particular band;
 - *Secondly.* Any child of such person;
 - *Thirdly.* Any woman who is or was lawfully married to such person;⁵⁰
- A "Status Indian" refers to a person recorded as an Indian in the Indian Register.⁵¹
- A "Non-Status Indian" refers to a person of Indian ancestry who is not registered as an Indian in the Register. Many of these individuals were simply not enrolled on treaty or band lists at the time enrolment was occurring, or were removed from the Indian registry due to enfranchisement provisions in the Indian Act.⁵²
- Self-Identified 'Indian' is someone that identifies themselves as being of Aboriginal decent but does not have 'status' identity.
- Enfranchised Indian means any Indian, his wife or minor unmarried child, who has received letters patent granting to him in fee simple any portion of the reserve which has, upon his application for enfranchisement, been allotted to him or to his wife and minor children, or any unmarried Indian who has received letters patent for an allotment of the reserve.⁵³
- According to the Métis National Registry, a "Métis" person is defined as:
 - a person who self-identifies as a Métis;
 - a person of Aboriginal ancestry (i.e., at least one grandparent is or was Aboriginal);and,
 - a person who is not registered on the Indian or Inuit Register.
- The Inuit Register defines as "Inuit" all children born to an Inuk and a person of another race, regardless of the race.

⁵⁰ This Act may be cited as the Indian Act. R.S., c. 81, s. 1. On the National Aboriginal Document Database

⁵¹ As defined by OHIAI Manual, "Government Definitions of Indian Status"
<http://www.ofifc.org/oahai/Acrobatfiles/Govdef.pdf>

⁵² As defined by OHIAI Manual, "Government Definitions of Indian Status"
<http://www.ofifc.org/oahai/Acrobatfiles/Govdef.pdf>

⁵³ This Act may be cited as the Indian Act. R.S., c. 81, s. 1. On the National Aboriginal Document Database

Appendix 2

Aboriginal Privately Owned Businesses in Sault Ste. Marie

- Reggie's Bar & Tavern
- Nana Boateng Photography & Designs
- Primo Pizza
- Lessard Construction

Aboriginal Owned Businesses in the Surrounding area

Batchewana First Nation⁵⁴

Batchewana Band Industries Limited - Blue Heron Industrial Park

236 Frontenac St., Rankin Reserve 15D
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 759-0914 Fax: (705) 759-2281
www.blueheronpark.com

Boyer Construction

53 Gran St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 759-1755 Fax: (705) 759-6196

Clyde's Variety Store

46 Gran St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 945-5166

Dream Catcher Cabinets

130 Case Rd., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 6J8
Phone: (705) 946-4594 Fax: (705) 256-9180

Dream Scents

404-B Frontenac St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 946-0852

Jim's Spins Karaoke & DJ Service

A wide selection of Karoke and dance music parties, weddings,
dances and benefits.
For information call Jim Agawa at (705) 257-2024

Joseph M. Corbiere, L.L.B. Barrister and Solicitor

344 Frontenac St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 942-2484 Fax: (705) 942-8624

McCoys' Ent. & Sons

⁵⁴ Batchewana First Nation Website, <http://www.batchewana.ca/content/content.html?page=20>

Construction and renovations on new and existing homes including small electrical and plumbing jobs. Seniors discounts, free estimates, competitive quotes and quality work and handymanship. Satisfaction guaranteed. Native owned and operated, fully insured and licensed. In business since 1990 with more than 50 years experience.

38 August St.,
Sault Ste. Marie, ON
Phone: (705) 949-5685 Phone/Fax: (705) 256-2468
Email: dricomccoy@msn.com brianmccoy387@msn.com

Mike and Sara Neveau's Fish and Chips and Catering

2086 Goulais Mission Rd.,
Goulais Bay, ON P0S 1E0
(705) 649-3341

Nebenaigoching Heritage Inc.,

Obadjiwan Reserve,
Batchewana Bay, ON P0S 1A0
Phone: (705) 882-1118

Rankin Arena

236 Frontenac St., Rankin Reserve 15D
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 759-1444 Fax: (705) 759-7716
www.batchewana.ca

Sewell's Gas Bar

436 Frontenac St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 945-6390

Sewell's Plaza

436 Frontenac St., Rankin Reserve 15D,
Sault Ste. Marie, ON P6A 5K9
Phone: (705) 945-6390

Spotted Tail Forest Resources

27 Bear Creek, Rankin Reserve,
Batchewana Traditional Territory, ON P6A 5K9
Phone: 705-254-3518

Various Smoke Shops

Rankin Reserve,
Batchewana Traditional Territory, ON P6A 5K9

Garden River First Nation⁵⁵

Anishinabek Computing

73 Charles Rd
Garden River, ON P6A 6Z1

⁵⁵ Garden River First Nation Website, <http://www.gardenriver.org/shop/shop.htm>

Phone: (705) 759-9295 Fax: (705) 759-9295

Anishinabek Credit Union

7 Shingwauk St
Garden River, ON P6A 6Z8
Phone: (705) 942-7655 Fax: (705) 942-7613

Belleau Trucking

101 Meheenguh St
Garden River, ON P6A 6Z6
Phone: (705) 759-8910

Bell's Point Tent and Trailer Park

158 Hwy 17 East
Garden River, ON P6A 6Z1
Phone: (705) 759-1561 Fax: (705) 759-9084

Ben's Bait and Boats

61 Wigwauk St
Garden River, ON P6A 7A1
Phone: (705) 946-6334

Big Arrow Variety

1128-B Hwy 17, East
Garden River, ON P6A 6Z5
Phone: (705) 946-0328

Boissoneau Bus Lines

65 Bell St.
Garden River, ON P6A 6Z2
Phone: (705) 946-0888 Fax: (705) 946-0224

Clip N Snip Hair Design

16 Moccasin Drive.,
Garden River, ON P6A 6Z7
(705) 946-8657

D. Jones Logging and Sawmill

263 Hwy 17 East
Garden River, ON P6A 6Z1
Phone: (705) 759-2197

Garden River Trust Company

177 Hwy 17 East
Garden River, ON P6A 6Z1
Phone: (705) 942-6774 Fax: (705) 942-6937

The Family Tree

563 Hwy 17 East
Garden River, ON P6A 6Z1

Professional Auto Service

406 Hwy 17 East

Garden River, ON P6A 6Z1
Phone: (705) 949-8177

Turtle Concepts

580-B, Hwy 17 East
Garden River ON P6A 6Z1
Phone: (705) 945-6455 Fax:945-7798

Val's Traditional Indian Crafts

36 Mizigan St,
Garden River, ON P6A 6Z6
Phone: 705-942-2764

Various Smoke Shops

Garden River Reserve, ON

Appendix 3 – Post-Secondary Scholarships and Bursaries for Aboriginal Students in Sault Ste. Marie⁵⁶

Algoma University

Name	Province/Territory	Institution	Field of Study	Aboriginal Group	Deadline
Environmental Science Student Bursary Award	Ontario	Algoma University	Sciences	All Aboriginal People	2011-04-30
Paul and Bricken Dalseg Student Bursary Award	Ontario	Algoma University	Applies to all areas of study	First Nations	2011-04-30
Shingwauk Anishinaabe Student Association Scholarship	Ontario	Algoma University	Applies to all areas of study	All Aboriginal People	2011-04-30
Shingwauk Anishinaabe Student Association Student Fund	Ontario	Algoma University	Applies to all areas of study	All Aboriginal People	2011-04-30
Shingwauk Anishinaabe Students Assistance Fund	Ontario	Algoma University	Applies to all areas of study	All Aboriginal People	2011-04-30
Scotiabank Aboriginal Scholarship	Ontario	Algoma University, Cambrian College	Business and Administration	Métis	2011-11-27

Sault College

Name	Province/Territory	Institution	Field of Study	Aboriginal Group	Deadline
Aboriginal Sciences and Natural Resources Award	Ontario	Sault College	Computer Sciences	All Aboriginal People	No Closing Date
Anishinaabe Student Achievement Award – Second-year Social Services Worker – Native Specialization Program Scholarship	Ontario	Sault College	Social Services	All Aboriginal People	No Closing Date
Anishinaabe Student Achievement Award – Social Services Worker – Native Specialization Program Scholarship	Ontario	Sault College	Social Services	All Aboriginal People	No Closing Date
First Nation Nursing Scholarship	Ontario	Sault College	Computer Sciences; Health Careers and Services	First Nations	No Closing Date
First Nation Nursing Scholarship	Ontario	Sault College	Health Careers and Services	All Aboriginal People	No Closing Date
Hazel McBride – Kane Memorial Scholarship	Ontario	Sault College	Applies to all areas of study	All Aboriginal People	No Closing Date
Native Student Council Above and Beyond Award	Ontario	Sault College	Computer Sciences	All Aboriginal People	No Closing Date
Native Student Council – Above and Beyond Award	Ontario	Sault College	Applies to all areas of study	All Aboriginal People	No Closing Date
Native Student Council Award	Ontario	Sault College	Applies to all areas of study	All Aboriginal People	No Closing Date
The Métis Nation of Ontario Awards	Ontario	Sault College	Applies to all areas of study	Métis	No Closing Date
Tommy Prince – WWII and Korean Native War Veteran Scholarship	Ontario	Sault College	Applies to all areas of study	All Aboriginal People	No Closing Date

⁵⁶ <http://www.aboriginalcanada.gc.ca/ab/site.nsf/index-eng?Open View&Query=PRO-1014141227-5E5-PROD-8SP5E6#datatable>



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Sault
Community
Career Centre

Northern Ontario Research, Development, Ideas and Knowledge

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