



Indigenous Relations Division **2024 Annual Report**

April 2025



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About Us

The City of Winnipeg strives to be a vibrant and healthy city which places its highest priority on quality of life for all its citizens. The City has supported Indigenous specific projects and initiatives since 2000. The Indigenous Relations Division (IRD) was created in 2013 to coordinate Indigenous specific programs and initiatives.

Our Vision: A vibrant and healthy Winnipeg in which all Indigenous peoples and communities achieve the highest quality of life grounded in the spirit of truth, understanding, reconciliation, equality, and self-determination.

Our Mission: The Indigenous Relations Division establishes and maintains meaningful relationships and partnerships with and between Indigenous peoples, communities, and governments to assist the City of Winnipeg in our commitments to reconciliation.

Our Values:

Trust – We build trust and credibility through respect, accountability, transparency, and transformation.

Respect – We grow and maintain respectful relationships rooted in honesty, empathy, kindness, generosity, and reciprocity.

Learning – We embrace ongoing learning to seek and share truth, understanding, knowledge, and experiences.

Courage – We are courageous in leading (influencing) meaningful change within the organization because it is the right thing to do.

Relationships – We form, build, and maintain relationships rooted in honesty, empathy, kindness, generosity, and reciprocity.

2024 REQUEST LOG SUMMARY



190

UNIQUE REQUESTS



17

CITY INITIATIVES / PROGRAMS
enhanced because of
IRD contributions



40+

REQUESTS FOR LEADERSHIP
and experience from
Indigenous perspectives



110+

INTERNAL REQUESTS

INDIGENOUS RELATIONS TEAM



Aron Skworchinski



Carole Frechette



Cecil Sveinson



Danielle Carriere



Heaven-Lee Lundberg



Jacquie Lylyk



Jessica Paley



Tracey Cechvala



Trevor Prystupa

Message from the Manager

The year of 2024 has seen the City of Winnipeg make many positive changes to continue moving forward on our collective journey towards reconciliation. The City of Winnipeg also celebrated its 150th birthday this year. The Indigenous Relations Division launched a video series in recognition of the integral role that First Nations, Inuit, and Métis peoples have had in Winnipeg's creation, collective history and continued prosperity. The video series, *From Time Immemorial to Tomorrow: Indigenous Perspectives on Winnipeg 150*, offers an Indigenous lens with which to analyze Winnipeg's 150 year history and the City's ongoing relationship with Indigenous peoples. The series takes viewers on a unique journey through pre-colonization and into the future, a future that Indigenous peoples hope will involve a more inclusive and equitable Winnipeg.



Cecil Sveinson

Manager, Indigenous Relations Division

Thanks to the implementation of the Welcoming Winnipeg: Reconciling our History Policy, the City has seen some major changes to its physical landscape that highlight Indigenous perspectives, experiences and languages. Welcoming Winnipeg received a request to establish a monument dedicated to the residential school students and pilot that were lost in the 1972 plane crash, a flight that was bringing these children home to their community of Bunibonibee Cree Nation. The ceremony unveiling the new commemorative monument brought together over 100 people to honour the lives of these victims. The City of Winnipeg also celebrated National Indigenous Peoples Day with a formal unveiling for the renaming of Bishop Grandin Boulevard to Abinojii Mikanah. The celebration hosted a pipe ceremony, Grand Entry, remarks from community leaders and many wonderful cultural performances. To honour and give greater context to this historic renaming, interpretive panels will be installed along Awasisak Mēskanôw (formerly the Bishop Grandin Greenway) in the Spring of 2025.

While walking this path towards reconciliation, we must also recognize the hardships and struggles that the Indigenous community has faced this year. The ongoing and escalating national crisis of missing and murdered Indigenous women, girls and two-spirited people has created public outcry for action from all levels of government. I would like to acknowledge the amazing individuals who have been working tirelessly to recover the remains of Indigenous women from the landfill and all those who have been supporting the search. In our way, we offer thoughts and prayers by burning tobacco and we do this for the Myran and Harris families, as the remains of Mercedes Myran and Morgan Harris were recently discovered at the landfill. These families and supporters have shown the city, province and nation what it means to be a good relative.

In an effort to support the creation of more safe spaces for MMIWG2S+ peoples throughout Winnipeg, the Indigenous Relations Division collaborated with community to find a permanent home for the Rainbow Butterfly installation and held a Welcoming Ceremony at her new home in St. John's Park. Safety while using transportation services was also a chief concern for MMIWG2S+ families and survivors, and so the City held trainings for over 1,300 taxi drivers with hopes to collectively address the impacts of colonization and gendered violence against Indigenous women.

As we continue on into 2025, I would like to once again thank the wonderful members of my team here at the Indigenous Relations Division. In spite of the fact that a function of their work subjects them to listening to outright racism, residential school denialism and hostility from some citizens as well as the potential of developing vicarious trauma from hearing the experiences of the people we work with and advocate for, my team strives each and every day to ensure that their work honours their families, clans, communities and Nations. I always say that you can't pay people to care – I can assure that each member of my team does.

On behalf of the Indigenous Relations team – Ekosani, Miigwech, Marsi and Thank You.

Cecil Sveinson

Manager, Indigenous Relations Division

Winnipeg 150

In 2024, Winnipeg marked 150 years as a city. Winnipeg 150 was not just a celebration, it was also an opportunity to honour the deep Indigenous histories of this land and to work toward a shared future built on understanding, respect, and reconciliation.

The Indigenous Relations Division (IRD) assisted in the creation of special Winnipeg 150 exhibits for City Hall, libraries, and other public spaces. Exhibits included a range of content related to First Nations, Métis, and Inuit histories and contributions. They also highlighted recent work to advance reconciliation efforts in Winnipeg and identified resources to support further learning. In addition, IRD prepared content for the Winnipeg 150 anniversary digital exhibit with reference to the vision, commitments, and principles in the Winnipeg Indigenous Accord. The digital exhibit acknowledges the original peoples of this land, history and legacies of colonialism, as well as settler biases in records.

Local artist, Jordan Stranger of Totem Doodem, designed the 150th anniversary logo. Stranger's work is deeply rooted in the traditions within contemporary Indigenous culture and he uses his life experiences and spiritual practice learned through Ojibwe teachings to drive his artistic passions. "Creating a graphic for the city that I grew up in was a huge honour," said Stranger. "I hope this graphic can be a symbol for growth and reflection on what Winnipeg has to offer and what we wish to accomplish." The graphic features the current footprint of the City of Winnipeg over top a turtle shell to represent Turtle Island. The Red and Assiniboine rivers are displayed, within which we see the image of a woman, meant to represent Mother Earth.



Small leaves can be seen throughout the graphic, signifying crops including sage and tobacco. It also includes an image of a crocus, which is part of the City crest. Four trees remind us of the seasons, the four directions, and the four stages of life. The graphic also includes a tribute to our varied seasons including sun and snow, and a bright north star.

FROM TIME IMMEMORIAL TO TOMORROW: INDIGENOUS PERSPECTIVES ON WINNIPEG 150

First Nations, Inuit, and Métis peoples have played an important part in Winnipeg's emergence, identity, and our continuing prosperity.



In conjunction with Winnipeg 150, the Indigenous Relations Division launched a new video series, From Time Immemorial to Tomorrow: Indigenous Perspectives on Winnipeg 150. This video series takes viewers on a journey from the past to the present and into the future, offering unique Indigenous views on Winnipeg's 150 years as a city.

Part 1 –Heart of Turtle Island

Highlights the strength and resilience of Indigenous peoples throughout history. It reflects on Winnipeg's roots in Treaty 1 Territory and the Red River Settlement. It also addresses the profound impacts of colonization. It features voices from Elders, community leaders, including the late Honourable Murray Sinclair.



Part 2 – Strength in the Present

Focuses on how Indigenous voices are shaping the city today. Indigenous youth and leaders demonstrate resilience, share how they reclaiming their cultures, and share how they maintain strength.



Part 3 – Building for Tomorrow

Looks ahead to a future where Indigenous youth are empowered, healing is prioritized, and communities thrive. It showcases efforts where Indigenous voices are being heard. It also provides insights on how we all can be a part of reconciliation.

Together, the series encourages viewers to imagine a more inclusive and hopeful future for Winnipeg.

Journey of Reconciliation

ASSINIBOIA RESIDENTIAL SCHOOL EXHIBIT

In 2018, the Assiniboia Residential School Display was created as a reconciliation project that provides an opportunity for City of Winnipeg employees and the public to learn about a local Residential School. The display showcases renewed perspectives and understandings of Winnipeg's collective history to help strengthen relationships with Indigenous and non-Indigenous peoples. There were 17 Indian Residential Schools in Manitoba which included the Assiniboia Indian Residential School located in Winnipeg. This school operated from 1958 until June 1973 and still stands today, now functioning as the Canadian Centre for Child Protection including Child Find Manitoba located at 615 Academy Road in River Heights.

In 2024, the display appeared at Kelvin High School, providing an estimated 600 students the opportunity for continued education, dialogue and reflection on the history and lasting impacts of the Residential School system.



Assiniboia Residential School (pictured middle, right)
Photo courtesy of the City of Winnipeg Archives



The Assiniboia Residential School Exhibit on display at City Hall



JOURNEY OF RECONCILIATION
LES CHEMINS DE LA RÉCONCILIATION



Tobacco plants grown in the City Hall medicine garden

INDIGENOUS GARDENS AT CITY HALL

2024 marked the ninth year of the Indigenous Medicine Gardens at City Hall. These gardens are planted for employee's personal use, offerings to community and for cultural workshops to raise awareness of Indigenous knowledge and worldview.

An additional flower garden planted at City Hall honours the Medicine Wheel, which is used as a holistic teaching tool. It consists of four quadrants that relate to the cardinal directions: East, South, West, and North. Each direction is represented by specific teachings and emblems, such as four colours, four seasons, and the four stages of life.

The medicine garden was also planted to honour the Medicine Wheel and to grow Sacred Medicines associ-

ated with the directional teachings. There are four Sacred Medicines: tobacco, cedar, sage, and sweetgrass. These traditional medicines have physical qualities for medicinal purposes and a spiritual aspect used in traditional healing and ceremonies. In August, two workshops were held to harvest sacred medicines under the direction of a Knowledge Keeper, 30 City employees participated.

For the third consecutive year, an orange heart garden was also planted within the courtyard at City Hall in honour and memory of the survivors and family members of the residential school system, and in memorial for all the children who didn't make it home. These gardens will continue to be replanted annually at City Hall for Winnipeg residents to enjoy.



JOURNEY OF RECONCILIATION
LES CHEMINS DE LA RÉCONCILIATION

Welcoming Winnipeg

WELCOMING WINNIPEG POLICY

On January 30, 2020, Council passed a motion to adopt the Welcoming Winnipeg: Reconciling our History Policy, this initiative works to ensure that the contributions, experiences, and perspectives of First Nations, Red River Métis, and Inuit are reflected truthfully in our city's stories, historical markers, and place names. The policy proactively utilizes a lens of balance, inclusion and Indigenous perspectives.

The City of Winnipeg's Welcoming Winnipeg Committee of Community Members (CCM) is responsible for reviewing requests and providing recommendations for consideration by the Executive Policy Committee (EPC) and then final decision by Council. The CCM remains a crucial resource to the implementation of the Welcoming Winnipeg Policy; without a group of subject-matter expert volunteers, the City would not be able to implement the policy as it was envisioned.

The Welcoming Winnipeg policy and process is still relatively new and unique in Canada. There is no roadmap or best practice to replicate; all forms, resources, protocols and processes have had to be developed from inception, with many co-created by Indigenous Relations and the CCM. The Indigenous Relations Division has been monitoring the process for areas of improvement and a wider review of Welcoming Winnipeg is in progress.

2024 WELCOMING WINNIPEG REQUESTS

In 2024, the following requests were received, either through the online Welcoming Winnipeg request form or through direction of the Executive Policy Committee (EPC):

- Renaming Bonaventure Park to Tunngasugit Park
- Naming of a new park in Sage Creek to D'Eschambault Park
- Creating New Marker – Red River Indian Mission
- Creating New Marker – Henteleff Park
- Renaming Bonnycastle Park to Agookwe 2Spirit Park

Four (4) Welcoming Winnipeg requests that had outstanding action(s) from previous years were also closed in 2024.

BUNIBONIBEE CREE NATION PLANE CRASH MEMORIAL

On June 24, 1972, a plane carrying eight students from residential schools in Stonewall and Portage la Prairie, crashed en route to Bunibonibee Cree Nation (formerly Oxford House). Planes were often the primary means of transportation to some residential schools, especially in the North.

The aircraft, which was bound for the remote community, went down in a vacant lot situated between 426 and 430 Linwood Street in Winnipeg. Sadly, the crash claimed the lives of the pilot and all the students on board.

While the victims were commemorated with a memorial in Long Plain First Nation, where two of the students had attended school, the crash site itself had not been memorialized, leaving a gap in the recognition of the tragedy.

Through Welcoming Winnipeg, the Royal Aviation Museum of Western Canada (RAMWC) submitted a formal request to establish a monument dedicated to those lost in the 1972 crash. This request was met with support, leading to the unveiling of a new commemorative monument on September 25, 2024. The ceremony brought together over 100 people, including representatives from the City of Winnipeg, RAMWC, family members of the victims, and members of the Bunibonibee Cree Nation community to honour the lives of the victims and acknowledge the broader legacy of residential schools.

The creation of this new monument serves as an important step in ensuring the victims of the crash are remembered, and that the impact of the residential school system is recognized within the collective memory of Winnipeg.



A monolith to honour victims now stands at the 1972 crash site



UNVEILING OF ABINOJII MIKANAH

On June 21, 2024, the Indigenous Relations Division hosted a formal unveiling celebration for the renaming of Bishop Grandin Boulevard to Abinojii Mikanah.

The day was started in a good way, with a smudge and pipe ceremony at sunrise led by Elder Barbara Bruce who facilitated the original renaming consultation process with the Indigenous Knowledge Naming Circle in September of 2021. The formal agenda of the renaming celebration began with a Grand Entry and remarks were offered from various leaders and dignitaries to celebrate this important milestone in the City of Winnipeg's Journey of Reconciliation.

"It is a step, an important step, for our entire community, our city, our province, our nation, toward reconciliation, acknowledging past injustices and honouring the resilience and strength of Indigenous communities."

- **Mayor Scott Gillingham, City of Winnipeg**

The renaming celebration also coincided with National Indigenous Peoples Day, a day of celebration where we recognize and honour the achievements, histories, and languages of First Nations, Inuit, and Métis peoples in our city and across Canada. The event included performances by the Walking Wolf Singers and Dancers led by Ray "Coco" Stevenson, fiddling and jigging by Luc Wrigley and Inuk throat singing by Lucy Angnakok and Aleatra Sammurtok.

The day concluded with remarks from Elders of the Indigenous Knowledge Naming Circle and a blanket ceremony

to complete the circle of this naming journey. The blankets presented to the Elders represent the story which illuminates the name, Abinojii Mikanah – they depict children walking the sacred Red Road, to healing. They show the children in the light of an orange sunset, representing Orange Shirt Day, and the significance of the residential school experience. Finally, they are bordered by the City of Winnipeg colours – reminding us that this is a story which affects all of us.

Elders Frank Beaulieu, Betty Ross, Joan Winning and Byron Beardy (on behalf of the family of Elder Eliza Beardy) shared their insights and wisdom, reflecting on the renaming process and what these new names mean for the community.

“

The renaming of Abinojii Mikanah is a tribute to all survivors of the residential school system and the little ancestors who never made it home. A way of honoring the children past and present, from coast to coast.

Elder Joan Winning
(Sagkeeng First Nation),
Indigenous Knowledge Naming Circle







Photos courtesy of Gin Ouskun Photography

These new names will always keep the children they honour present in our hearts and minds and serve as an important reminder of the need to move beyond colonial attitudes, and keep walking together to a more inclusive future.

To document this historic renaming project, permanent interpretive panels will be installed along Awasisak Mēskanôw (east of River Road) in the Spring of 2025.

On September 27, 2024, the Indigenous Relations Division hosted a Lunch and Learn opportunity for City staff led by Elders Joan Winning, Betty Ross and Frank Beaulieu who spoke about the process that was undertaken to choose the new names, the significance of these names, and their experiences as residential and day school survivors.

Abinojii Mikanah



The painful legacy left behind by Residential and Day schools has resulted in multiple generations living in trauma.

As a result, families lost the ability to parent and pass on their traditional languages and Indigenous heritage.

The renaming of this roadway is an expression of our resilience and the journey towards reclaiming our rich and powerful Indigenous voices. It is a major step towards healing and honouring all our rivers, past and present. It acknowledges our trauma and says, "we hear you, we care and you are worth it."

Le changement de nom de cette route symbolise la résilience et la guérison des communautés autochtones, honnant les rivières de nos pensées et external en affirmant la valeur et la reconnaissance de leur héritage et de leurs voix.

Wileagaginagidwenjigan gag'irhe naaganigwawang Gaganwenimind tago Giihligag Gikinawamade'igamig anikobijiganag gagii gidimewindaa.

M'irhe, awashim edodowen gihwam anshobemwin gawin gego Giihwenin.

Mi amaa gagii onje onji widamang weh mikanah chi nigan ajmawang nisyap gidonapamwin zongadulwin Anshobemwin. Chi niganwedhwang jigigewing tago gagibapiwat, weish gria. Kimanawamam gagii gidimewiwang. "Gimondago gichi nemim igchihewidag".

Artist / Huurachiga : JESSE WERNING

NORTH: INTELLECTUAL KNOWLEDGE AND WISDOM
Indigenous
WISDOMS: GIGIIN AGIICHINAWA SAGKIBUWING
Indigenous

“We’re still living in pain, the trauma is still there...”

“Bimadizimin giyyabe niwiisagendaamin, zegizimin niwiiyowing.”

Canada's Residential School System

The residential school system was funded by the federal government and run by Christian churches. The system used humiliation and shaming as tools to commit genocide in an attempt to eliminate Indigenous languages and cultures. Generations of children passed through the system and many suffered physical, psychological, spiritual and sexual abuse.

Thousands of children disappeared and never made it home.

The effects of the system are still being felt today: “We’re still living in pain, the trauma is still there. You can feel it in your body.”

Despite these efforts, the beauty of Indigenous languages, healing ceremonies and ways of life have survived.

Kendaa Gagilganwenimindaa Gikinawamade'igamigong

Gagilganwenimindaa Gikinawamade'igamigong gitchi zhemu agimaaq agi buumen tago Anomay'igamig. Ggi nishkhegan agi gulinan gema nish anishahabemwin tago gagilghimadewat. Mihsa anikwe gidimaa abimayag gawilghawewag gi mje'aminigawag, anishan.

Mihsa drowag abimayag gishabing gawin gidagabidewag anishan.

Giysa mowagawag gagilghigaw nishkhegan.

“Bimadizimin giyyabe niwiisagendaamin, zegizimin niwiiyowing.”

Mihsa igaw gema nishgan, Anishabemwin, ihsa nishkhegan gidimaa abimayag tago bimadizimin gishabing gawin.

Who was Bishop Justin-Vital Brault?

A leading proponent of the residential school system, Bishop Brault (1824-1902) wrote in 1875, “We will maintain them a permanent dependency for the rest of [Christian] life, so that they are frustrated when released of their origins.”

Who was Bishop Justin-Vital Brault?

Bishop Brault (1824-1902) was a leading proponent of the residential school system. He wrote in 1875, “We will maintain them a permanent dependency for the rest of [Christian] life, so that they are frustrated when released of their origins.”

EAST: DISCREETIONARY LOVE AND TRUST
Tobacco
WAKAMINGA: GAGIIN AGIICHINAWA SAGKIBUWING
Indigenous

A Call to Action

Biibagindaan Izhi Gewiindeg

The Process of Renaming

An Indigenous Knowledge Naming Circle, comprised of 12 Indigenous Elders, Residential School Survivors, Knowledge Keepers and youth, was assembled in 2021 to begin discussing the renaming of Bishop Grandin Boulevard. Centred at the heart of these conversations were the children: the loss of the children who died at school, and the loss of the childhood of those that survived these institutions.

Elders, with the full support of the rest of the Circle, put forward the names we now use:

- Ahimajj Mikanah (Formerly Bishop Grandin Boulevard)
- Awasish Mikanah (Formerly Bishop Grandin Greenway Trail)

In 2023, Council adopted the recommendations of the Indigenous Knowledge Naming Circle, and the road and trail were renamed.

Hegwe Anje Wiidaamin

Anishinabe Waawekwabe Sikanawewin Sewiladameewad, Midezaa ichi kish Sishaya, Se gi zhaadilid Gegigawewinindas Gikimadewigangong, Sikanawad tayo Oshiwadilid, Gi mawandibinla 2021 dasewaka gagi majo anj wiidaamin Grandin Boulevard. Gishikinamikewad ahimajjag. Gi mawad gikimadewigangong, gagi onilid gi zhaadilid gegigawewinindas.

Sishaya, gagi wiladameewad waawekwabe, gishadameewad shadag:

- Ahimajj Mikanah (Formerly Bishop Grandin Boulevard)
- Awasish Mikanah (Formerly Bishop Grandin Greenway Trail)

2023, Omas agimadilidwad ogi mawad dasewagang shi agewad Anishinabeg Sewiladameewad Mikanah.



SOUTH SHERBOURNE'S DIVERSITY, ABILITY, AND LEADERSHIP

Circle

724 JAMESON CIRCLE WILSONBURG, ONTARIO L9C 4G1

Circle

What do the names mean?

Wagwanen oonwen wiiziwinan?

Translation

What do the new names mean and why were they chosen?

- Ahimajj (Anishinabemowin/Ojibwe) means child.
- Awasish (Ininowin/Cree) refers to the plural, children. As one Elder shared, this is meant to represent "all of the children, including us residential school survivors".
- Mikanah (Anishinabemowin) and Mikanah (Ininowin) were used and represent the "journey" to find the children who didn't make it home from residential school.

Pronunciation

How do I pronounce these names?

- Ahimajj Mikanah (Ah-ih-maj-jee Mee-kee-nah)
- Awasish Mikanah (Aw-ah-she-nah Mee-kee-nah)

Anje wiideg

Wagwanen anje je wiideg tayo gegigigimadeg

- Ahimajj (Anishinabemowin/Ojibwe)
- Tayo Awasish (Ininowin/Cree) Ahimajj Ahimajjag. Sishaya ayan lidaawa maw nwe anje Ahimajj gagi bapilawit ahimajjag. Gagi adapimadeg shi aharwad gegigawewinindas Gikimadewigangong.
- Mikanah (Anishinabemowin) gagi gawin dageshikewad ahimajjag nwe gegigawewinindas gikimadewigangong.

Itzhikidwin

Anishinabeg

- Ahimajj Mikanah (Ah-ih-maj-jee Mee-kee-nah)
- Awasish Mikanah (Aw-ah-she-nah Mee-kee-nah)

Traduction

Que signifient les nouveaux noms et pourquoi ont-ils été choisis?

- Ahimajj (Anishinabemowin/Ojibwe) signifie « enfant ».
- Awasish (Ininowin/Cree) désigne le pluriel, soit enfants. Selon une Aînée, cela vise à représenter tous les enfants, y compris nous, les survivants des pensionnats autochtones.
- Mikanah (Anishinabemowin) et Mikanah (Ininowin) signifient « voyage » et représentent le cheminement qu'il faut faire pour trouver les enfants qui ne sont pas rentrés des pensionnats autochtones.

Prononciation

Comment prononcer ces noms?

- Ahimajj Mikanah (Ah-ih-maj-jee Mee-kee-nah)
- Awasish Mikanah (Aw-ah-she-nah Mee-kee-nah)



WEST SHERBOURNE'S DIVERSITY, ABILITY, AND SPIRITUALITY

Circle

724 JAMESON CIRCLE WILSONBURG, ONTARIO L9C 4G1

Circle



Indigenous Relations
Relations avec les Autochtones

AWASISAK MĒSKANÔW

On March 23, 2023 Bishop Grandin Trail was officially renamed Awasisak Mēskanôw. Translated, Awasisak means children and Mēskanôw means road in Ininiimowin (Cree) and is meant to represent the "journey" that was discussed during the initial consultation process held in 2021. As one Elder shared, this is meant to represent "all of the children, including us residential school survivors."

Throughout 2024, consultations were held with the Elders of the Indigenous Knowledge Naming Circle to design new wayfinding signage (bollard signs) for Awasisak Mēskanôw. This new signage was installed in late 2024. In addition, three trailhead signs along Awasisak Mēskanôw were updated with this new design and decals with updated names were placed on 2 interpretive panels (maps).

Medicine Wheel teachings can be found throughout the artwork and is used as a holistic teaching tool. It represents the circle of life and relates to the four directions of humankind: East, South, West, and North. Each direction is represented by specific teachings, medicines, colours, seasons, and the four stages of life.



Teachings vary by region and Nation; the teachings reflected here are those of Elder Betty Ross (Pimicikamak Cree Nation), Elder Frank Beaulieu (Sandy Bay First Nation), and Elder Joan Winning (Sagkeeng First Nation).

The East direction of the Medicine Wheel teachings are represented by the rising sun, where each new day begins. This direction is also represented by the fire, the essence of life.

Children stand in the South direction of the Medicine Wheel. They are going home to their family and community, walking away from the darkness towards a brighter future.

Translated, Awasisak means children and Meskanow means road in Ininiimowin (Cree), this represents the "journey" that was discussed during the renaming process.



The sacred eagle flies closest to Creator, which is why they represent love and the beginning of a new life. They are welcoming the children home.

A slight bend in the grass and trees to represent the wind (breath of life) or West teachings of the Medicine Wheel. The trees represent standing people, they are alive. They provide life (oxygen) and important medicines for healing.

Water sits in the South direction, it represents healing and new life. Water is sacred and plays an essential role on planet Earth. Rivers are the veins of Mother Earth that give life.

The Sweat Lodge and Grandfather rocks are represented to show connection to ceremony and culture. These rocks have been here from time immemorial.

The four sacred colours of the Medicine Wheel are represented on the ribbons of the children's garments.

**Awasisak
Mēskanôw**

TAAPWEEWIN WAY

In June 2021, the Executive Policy Committee directed the Indigenous Relations Division to engage in consultations with Indigenous people, including but not limited to residential school survivors, Elders, knowledge keepers, as well as Indigenous governments and community organizations to bring forward their proposal for re-naming Bishop Grandin Boulevard and Grandin Street to a name which honours Indigenous experience, culture and history.

The Indigenous Knowledge Naming Circle advised the City that an effort needs be made to include each of the seven languages outlined in the Manitoba Aboriginal Languages Recognition Act when naming or renaming places in Winnipeg; as Anishinaabemowin and Ininimowin are represented with the renaming of Bishop Grandin Boulevard and Trail, the Elders thought it appropriate to rename Grandin Street to recognize the ancestral language of the Red River Métis.

It is powerful and significant to honor the truth in the context of reconciliation, especially when it comes to the painful history of residential schools and their impact on Indigenous communities. The choice to rename Grandin Street with the Michif word “Taapweewin” acknowledges both the importance of truth and culture of the Red River Métis. By recognizing and respecting Taapweewin, truth in English, it emphasizes the ongoing journey of healing and reconciliation for Indigenous people. It’s a meaningful step in acknowledging not just the past, but also the language, culture and the need to give space to these truths in public places and conversations.





Winnipeg Indigenous Accord

Unanimously adopted by Council in 2017, the Winnipeg Indigenous Accord sets out the vision, commitments and principles in building an ongoing process of reconciliation in Winnipeg. One of the City of Winnipeg's key actions in supporting reconciliation was creating the Accord so that organizations and individuals can come together to share their journey of reconciliation, engage in continuous learning to build greater understanding, and actively contribute to making our city a better place to live based on mutual respect, equal opportunity, and hope.

PARTNER SIGNING CEREMONY

The City of Winnipeg, hosted by the Mayor, held an annual signing ceremony on December 5, 2024 to welcome the newest partners of the Winnipeg Indigenous Accord. Five organizations have formally established their commitments to advance the Truth and Reconciliation Commission Calls to Action and/or the National Inquiry into Missing and Murdered Indigenous Women, Girls and Two-Spirit Calls for Justice.

The Indigenous Relations Division is honoured to welcome the newest partners of the Winnipeg Indigenous Accord:

- Bruce Oake Recovery Centre
- NorWest Co-op Community Health
- The Urban Knights and Ladies Peace Patrol
- Heartwood Healing Centre
- Hinterland Nature Worker Cooperative



ANNUAL ACCORD PARTNER GOALS AND PROGRESS REPORT

From June 2017 to December 2024, 248 organizations, groups and individuals have become signatories and partners to the Winnipeg Indigenous Accord involving a commitment to identify goals and report on progress annually involving the Truth and Reconciliation (TRC) Calls to Action and the Missing and Murdered Indigenous Women and Girls and Two-Spirited (MMIWG2S+) Calls for Justice.

In 2024, 114 reports were received from Accord partners and compiled in the seventh annual report of progress involving 89 of 94 TRC Calls to Action and 101 of 231 MMIWG2S+ Calls for Justice. This includes twelve reports from City departments and Members of Council related TRC Calls to Action 43, 47, 57, 75, 77; and a progress update on the City's commitments to the MMIWG2S+ Calls for Justice.



HIGHLIGHTS FROM THE REPORT



27,165

EMPLOYEES AND MEMBERS

are continuing to build knowledge and competency related to the history and legacy of residential schools, Treaties, UNDRIP, and present-day experiences of First Nations, Métis, and Inuit, most notably in the post-secondary, health, and business sectors in response to TRC Calls to Action 57 and 92.



12,400

STUDENTS

from 5 school divisions are engaged in critical thinking, purposeful reflection, and dialogue around the perceptions and lived realities of First Nations, Métis, and Inuit women, girls, and 2SLGBTQIA people, in response to Call for Justice 11.1



4,000+

STUDENTS, EMPLOYEES,
CHILDREN IN CARE, OR
MEMBERS

are participating in First Nations, Inuit, or Métis language classes, in response to TRC Calls to Action 10, 14; and supporting the National Inquiry's "principles for change" towards creating cultural safety that at minimum requires the inclusion of Indigenous languages, laws, protocols, governance, and spirituality.



3,098

EMPLOYEES AND MEMBERS

are reading or have read the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, most notably in the education and health sectors, and more recently in the museums & galleries, and business sectors in response to MMIWG2S+ Call for Justice 15.3.

Oshki Annishinabe Nigaaniwak

Oshki Annishinabe Nigaaniwak, (pronounced Awsh-kay Anish-a-nob-bay Nee-ganee-walk) which means "Young Indigenous People Leading" in Anishinaabemowin (Ojibwe), is the City of Winnipeg's Indigenous Youth Strategy. The mission of Oshki Annishinabe Nigaaniwak is to give Indigenous youth positive opportunities in the community and civic system by providing culturally appropriate programs and supports. These include opportunities related to employment, education, training, literacy and recreation. The Indigenous Relations Division's goal in providing these opportunities is for Indigenous youth in Winnipeg to be able to increase their resiliency, self-sustainability, and personal strengths, and to achieve their goals and dreams for the future!



Sign up to our email distribution list for the latest updates and opportunities that Oshki Annishinabe Nigaaniwak and partner organizations have to offer at winnipeg.ca/indigenous/oan

POST-SECONDARY SCHOLARSHIPS

Oshki Annishinabe Nigaaniwak funds a Post-Secondary Scholarship to assist Indigenous youth aged 15-30 with their post-secondary tuition expenses. Scholarships in the amount of \$1,000.00 were awarded to Indigenous students who are enrolled in full-time post-secondary education at a recognized post-secondary institution in Winnipeg. In 2024, 115 applications were received. 17 applicants were selected to receive \$1,000 scholarship.

TRAIN THE TRAINER FIRST AID/CPR

Instructor training in First Aid/CPR was provided to Oshki Annishinabe Nigaaniwak funded partners. The goal was to support organizations by offering in-house training and support Indigenous youth in achieving their certificates. 10 employees from 7 community organizations participated in First Aid/CPR Instructor training, resulting in numerous Indigenous youth receiving their Standard First Aid/CPR certificate.

UNITY SPORT INITIATIVE

The Unity Sport Initiative is the first volunteer-based baseball program in Winnipeg's North End, offering consistent sports programming at no cost to youth and young adult participants. The program provides positive benefits that promote active and healthy living, personal and social development, and enhance the mental and emotional well-being of youth, all while fostering a connection to Indigenous culture, friendship, support, and unity through sport. In 2024, Oshki Annishinabe Nigaaniwak supported the Unity Sport Initiative in alignment with TRC Call to Action 90, which encourages the inclusion of Indigenous culture in youth programming, creating opportunities for empowerment, reconciliation, and community engagement.

WATERWAYS

On August 23, 2024 Indigenous Relations Division and Waterways provided youth and other community members an opportunity to build confidence in canoeing by learning essential water safety and beginner-intermediate canoe skills through a variety of games on and off the water. Traditional teachings, language lessons and cultural skills were incorporated in this event.

Waterways is a youth-focused, Indigenous-led non-profit organization who partners with Indigenous communities, agencies, and other organizations to deliver canoe programs, which promote wellness and culturally relevant recreation to Indigenous youth across Manitoba.



Participants paddle on the Red River

GRANT PROGRAM AND COMMUNITY PARTNERS

Adopted by Winnipeg City Council in 2008, Oshki Annishinabe Nigaaniwak has provided grant funding to community-based organizations serving Indigenous youth in Winnipeg. Since then, the Grant Program has supported urban youth programs and services aligned to the focus areas of (i) employment and employment development; (ii) physical, culture, and leisure; (iii) literacy and lifelong learning; and (iv) community connections. This Request for Proposals process invites applications from community-based organizations that respond to the needs and priorities of urban Indigenous youth in Winnipeg, and is aligned to the focus areas of the Grant Program, and the priorities identified in the Final Reports of the Truth and Reconciliation Commission and the Inquiry into Missing and Murdered Indigenous Women, Girls, and Two-Spirited peoples.

Our community partners have a common goal to improve youth access to positive opportunities in Winnipeg. Our partners are experts in helping youth explore and tap into their own unique strengths. All youth in our city deserve the opportunity to gain valuable skills, grow to their full potential, and be engaged and involved in our community.

Please see below to learn more about our partners' programs!



KA NI KANICHIHK INC.

Honouring Gifts

Honouring Gifts provides mothers on Employment and Income Assistance with the opportunity to learn Life Skills and Essential Skills. These skills assist the mothers in overcoming challenges and barriers in order to work towards opportunities such as further education, employment and bettering of their lives. It is a 40-week full-time program that provides various professional experiences (exposure to various work fields, certifications such as Food Handlers/WHIM IS, CPR, MB Best Customer Service) and focuses on the 9 essential skills for the workplace which are reading, writing, numeracy, digital skills, problem solving, communication, creativity & innovation, adaptability and collaboration. The program is designed to educate and empower Indigenous mothers and support them in unlocking their potential whilst providing programming which is tailored to them, and emphasizes importance of Indigenous cultural practices within everyday life.



MA MAWI WI CHI ITATA CENTRE INC.

Future is Yours

The program aims to address the socio-economic challenges faced by Indigenous youth in the city. The program recognizes the importance of education and employment in overcoming barriers and improving outcomes for Indigenous youth. The program is designed to provide Indigenous youth with a range of activities that support their development of skills and knowledge necessary to participate in the labor market. By focusing on culturally appropriate, trauma informed approaches, the program aims to empower Indigenous youth and promote the value of peer mentorship and education.

The *Future Is Yours* program will provide pre-employment training, personal development opportunities and supports to obtain employment. Activities will range from employment preparation training, work experience, volunteer opportunities, certificate training and personal supports.

In their own words:

"When I first initially started The Future is Yours Program I was practically a shell of a human being, or just a shell version of myself. With all the confidence, reassurance, encouragement and inspiration this program has offered me I can finally shout from the rooftops that I've successfully been released from that "shell of a human being". Not only have I finally become the confident version of myself I've always dreamt of being, but this program also highly motivated me to become that better version of myself on my own. So much so I recently got fully employed at a job I love, I've formed long lasting relationships, formed a healthy lifestyle for myself. Overall, this program has helped me in all aspects of my life emotionally, mentally, and spiritually. I'd hope more young native youth are inspired and encouraged to come to programs like The Future is Yours. I will forever be grateful for the unique experience I was given here."

– Past Future Is Yours Participant



NDINAWEMAAGANAG ENDAAWAAD INC.

Programming and recreational activities will be provided to all youth of Ndinawe and will be based out of Tina's Safe Haven.

Program Objectives:

- Youth will rediscover a sense of identity through reclaiming our culture.
- Indigenous youth in our community will feel support in accessing tradition and culture in a non-judgmental, and barrier free environment and space they feel comfortable in.
- Youth will build self-confidence, coping skills, independence, and an increased sense of belonging as a result of access to programs and services.
- Through their connection to the land, culture, and traditional ways of knowing and being, youth will feel supported to participate and reconnect with their culture that will contribute to a sense of identity and belonging.
- Youth will develop positive relationships within their community that will lead to a sense of connection thereby reducing the social isolation they experience.
- Through their connection to Ndinawe, youth will be connected to supports and resources to assist them in addressing different risk factors in their lives.



TUNNGASUGIT INC.

Urban Inuit Youth Employment Readiness Program

The program will address the unique challenges faced by Inuit youth living in urban environments by providing them with comprehensive job readiness training and support. The program will focus on developing essential skills, fostering cultural identity, and connecting participants with employment opportunities. By empowering Inuit youth, the program seeks to reduce disparities and enhance their prospects for success in the job market.

The program will equip Inuit youth between the ages of 15 and 30 with the necessary skills, knowledge, and resources to thrive in the job market. The program aims to address the challenges faced by urban Inuit youth, including the impacts of colonization, cultural disconnection, and limited access to employment opportunities.

Program activities will provide a comprehensive and holistic approach to job readiness, equipping participants with the skills, knowledge, and confidence needed to succeed in their chosen career paths. Through a combination of interactive workshops, hands-on experiences, and community engagement, participants will develop a well-rounded skill set and a strong foundation for future employment success.



URBAN CIRCLE TRAINING CENTRE INC.

Apprenticeship Training and Employment Program

The program will prepare participants for employment in the construction and skilled trades industry through training and experience. Participants will achieve their Mature Grade 12 Diploma, an Apprenticeship Certificate, safety training and other training certificates related to their chosen Apprenticeship field, while benefiting from essential Life Skills training and Indigenous Cultural Awareness teachings.



WASAC (WINNIPEG ABORIGINAL SPORT ACHIEVEMENT CENTRE)

Honours Program

The *Honours Program* will provide 40 urban Indigenous youth with work experience in skill development and training. Once they complete their four weeks of training, which includes lessons on time management, leadership, and teamwork, as well as a variety of workshops (CPR/First Aid, Food Handler's Certification, and Workplace Hazardous Materials Information System) they will share what they learn and apply their skills as mentors at WASAC's Kid's Camp – a weeklong summer day camp offered to kids from more than 70 Winnipeg schools and featuring sports, arts and crafts, as well as Indigenous cultural teachings.

This youth training and employment program will be geared towards providing urban Indigenous youth with their first work experience. The focus of the program will be to provide experiential learning opportunities in education, mentorship, cultural, and leadership development.

The goal of this program is to build the self-esteem and self-confidence of participants as they develop into young leaders and allow them to be mentors and role models to younger kids who participate in the summer camp. WASAC will provide support throughout this journey by addressing any potential barriers that prevent the youth from reaching their full potential.



ZOONGIZI ODE YOUTH ADVOCATES

The program will engage Indigenous youth with lived experience in complex systems such as Child and family Services, Employment and Income Assistance, Residential Tenancies Branch and Justice Systems. We will train the youth on how to navigate in these systems and how to help other youth in the same complex situations. They will gain valuable work experience and the skills to develop to maintain good employment.

Missing and Murdered Indigenous Women and Girls, and Two-Spirited Peoples (MMIWG2S+)

THE NATIONAL CRISIS: A REFLECTION OF SYSTEMIC INJUSTICE

The ongoing crisis of missing and murdered Indigenous women and girls is not just an Indigenous issue—it is a national crisis that demands action from every level of government and every citizen in Canada. This crisis is a direct reflection of the legacy of colonization, systemic racism, and the disregard for Indigenous lives in the fabric of Canadian society. It is a crisis that requires not just awareness but accountability and action from all sectors of Canadian society.

The death of Tina Fontaine in 2014 remains a powerful example of the failure of institutions to protect young Indigenous women. Her tragic death became a flashpoint for national attention, forcing Canadians to confront the inadequacies of the child welfare system, the criminal justice system, and social services in responding to the needs of Indigenous children and families. Tina's death and the subsequent trial exemplify the mistrust between Indigenous communities and these systems.

Ten years later, in 2024, the trial of the serial killer reaffirmed the reality that violence against Indigenous women and girls is not only an individual tragedy but also a long-standing systemic crisis. However, the outcome brought about a collective sense of relief, and hope for ongoing change that demands a collective and committed effort from Indigenous and non-Indigenous peoples alike.

THE CITY OF WINNIPEG'S ROLE IN RESPONDING TO THE CRISIS

In 2024, the Indigenous Relations Division made substantial strides in acknowledging and responding to this crisis through collaborative initiatives and systemic changes. Some of the 2024 highlights include the Rainbow Butterfly installation and Welcoming Ceremony at St. John's Park and the training of over 1,300 taxi drivers to better understand and address the impacts of colonization and violence against Indigenous women. These efforts, while vital, are just the beginning.

The development of safe spaces, like the Rainbow Butterfly, is one way the city is demonstrating that violence against Indigenous women, girls, and 2SLGBTQIA+ people is a crisis that requires immediate attention and sustained action.

Additionally, the City of Winnipeg's Indigenous Relations Division's partnership with other levels of government, various industries and community organizations has been essential in creating support for public awareness campaigns, such as May 5th and October 4th Days of Awareness for MMIWG2S+. These efforts directly contribute to shifting the narrative and ensuring that the voices of Indigenous women, girls, and 2SLGBTQIA+ people are amplified.

A NATIONAL CRISIS REQUIRES NATIONAL ACTION

This crisis cannot be solved by Indigenous peoples alone. Non-Indigenous Canadians must take responsibility for the violence and injustice that Indigenous peoples have faced for centuries. The City of Winnipeg, through its Indigenous Relations Division, has exemplified how all levels of society must take responsibility for creating meaningful change.

The 231 Calls for Justice are not a checklist for Indigenous communities to complete—they are a call for national reconciliation and a commitment to change by every Canadian. Winnipeg, as a central site for this ongoing crisis, has an obligation to not only respond to the immediate needs of survivors and victims' families, but to work proactively to ensure this never happens again.

MOVING FORWARD: A COLLECTIVE RESPONSIBILITY

To fully address the MMIWG2S+ crisis, the work towards dismantling the systems that perpetuate violence against Indigenous women, girls, and 2SLGBTQQIA+ people must continue. This includes:

- **Continuing Public Awareness and Education:** It is essential to raise awareness among Winnipeggers and all Canadians, about the systemic issues that lead to violence against Indigenous women and girls. Awareness campaigns, training opportunities and collaborations are key to creating a more informed and compassionate public.
- **Safety for All:** Implementing safe spaces for Indigenous women, girls, and 2SLGBTQQIA+ people are essential. IRD will continue to provide guidance and expand initiatives like Rainbow Butterfly and other commemorations to ensure that Indigenous peoples are not only remembered but protected.
- **Systemic Change:** There must be fundamental changes to policies, practices, and services to ensure Indigenous women and girls are safe and respected.
- **Ongoing Collaboration:** Collaboration between Indigenous and non-Indigenous organizations, as well as the government, is crucial in ensuring that healing, reconciliation, and justice are not just words but ongoing commitments to systemic transformation.

CONCLUSION: THIS IS A NATIONAL CRISIS, AND WE ALL HAVE A ROLE TO PLAY

The MMIWG2S+ crisis is a national emergency that requires everyone's involvement to address. The City of Winnipeg, by recognizing its role as Ground Zero, continues to take meaningful steps in supporting survivors, advocating for systemic change, and ensuring justice for Indigenous women, girls, and 2SLGBTQQIA+ people. However, real change requires an active and committed partnership from non-Indigenous Canadians—everyone must work together to dismantle the structures that perpetuate violence and marginalization.

With a commitment to tracking and reporting progress annually, the City of Winnipeg's Indigenous Relations Division will continue expanding its engagement with more departments, employees, and industry sectors. In alignment with "Nothing for Us Without Us" we pledge to work in partnership with families, survivor and advocates of Missing and Murdered Indigenous Women, Girls, Two-Spirit and Gender Diverse Peoples (MMIWG2S+) with an emphasis on Safe Transportation, Safe Spaces, Training and Awareness, human rights, and transparency and accountability:

Progress Overview & Key Statistics:

1. Implementation of Calls for Justice:

- Total Calls for Justice: 231
- Calls for Justice Initiated by the City: 12 (8% of 153 directed at all governments)
- Calls Specific to Municipalities: 153, of which we have begun working on 12, marking a solid start in prioritizing key areas with immediate impact

2. City Departments Engaged:

- Total City Departments: 16
 - Engaged Departments: 6 (38%)
 - By engaging 38% of departments, including key areas like public safety, housing, and community services, we're fostering a cross-departmental approach to reconciliation and justice implementation
- * "Engaging departments" is considered but not limited to, the steps taken to developing meaningful relationships through intentional conversations or otherwise*

3. Employee Engagement:

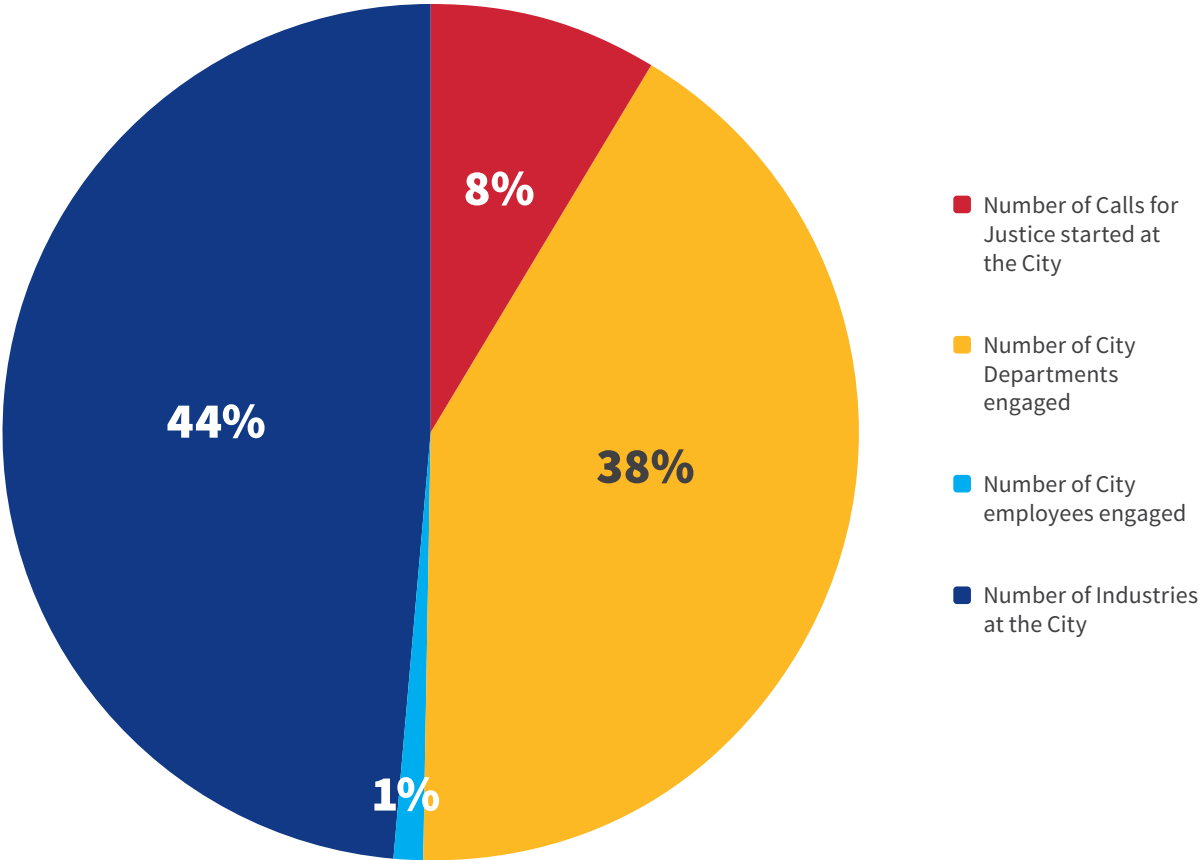
- Total City Employees: 10,040
- Employees Engaged: 67 (<1%)
- While initial engagement is low, our awareness initiatives are gradually reaching more staff, with plans to continue to expand involvement in the coming year

4. Engagement Across Industry Sectors:

- Total Relevant Industry Sectors: 9
- Sectors Engaged at the City of Winnipeg: 4 (44%)
- Partnerships are underway with multiple sectors as we work towards comprehensive, city-wide commitment to the Calls for Justice

The work of the Indigenous Relations Division in 2024 serves as a model of how collaboration, action, and awareness can begin to address this crisis. As we move forward, it is critical that all levels of government, non-Indigenous individuals, and institutions continue to heed the 2019 National Inquiry's 231 Calls for Justice, ensuring that Indigenous women, girls, and 2SLGBTQQIA+ people in Winnipeg and across Canada are safe, valued, and free from violence.

SUMMARY OF CALLS FOR JUSTICE IMPLEMENTATION



Poverty Reduction Strategy

In 2024, the Indigenous Relations Division continues to advance the 2024-2027 Implementation Plan of the City's Poverty Reduction Strategy (PRS). IRD continued to prioritize both of the Life Poles in the Strategy, which are Indigenous Children, Youth, and Families and Affordable Housing.

A key highlight in 2024 was Action 1.6.1, where the City of Winnipeg collaborated with Main Street Project and Lived Experience Advisors to host an awareness day

for the International Day for the Eradication of Poverty that took place on October 17 in downtown Winnipeg. The event provided opportunities for City employees to learn about poverty, its root causes, and better understand how the initiatives they are leading impact the community. The vision for this initiative was to encourage City employees to connect with the community, foster meaningful relationships, and give back in a positive and impactful way.



City staff and community members on the International Day for the Eradication of Poverty

Affordable Housing

In 2024, the Indigenous Relations Division continues to support the City's Affordable Housing initiatives. Through the Housing Accelerator Fund (HAF) Capital Grant Incentive, \$25 million in federal funding was allocated during the first round of applications 11 projects. These projects will deliver 1,135 new housing units, including 597 affordable units and 613 units located Downtown.

These projects focus on providing housing to Indigenous peoples in Winnipeg:

- Manitoba Inuit Association – *Our Safe Space*
This project will provide 15 transitional housing units for Inuit women and women with children escaping gender-based violence. It marks the first Inuit-led and operated housing initiative in Manitoba, designed to serve Inuit families with culturally specific support.
- Ndinawemaaganag Endaawaad – *Endaaying (Our Home)*
Located in Winnipeg's North End, this 23-unit transitional housing development will offer housing with wrap-around supports for Indigenous youth.
- Shoal Lake 40 First Nation – *2675 Portage Avenue*
This development will create 150 housing units, with over 40% designated as affordable units. Open to the public, it will provide safe, affordable housing for all residents, including Shoal Lake 40 First Nation members wishing to live, study, and work in Winnipeg.

Indigenous Relations remains committed to supporting housing initiatives that improve affordability, address Indigenous housing needs, and contribute to Winnipeg's revitalization efforts.

Indigenous Awareness Training and Cultural Workshops

The Indigenous Relations Division offers a number of Indigenous Awareness Training and Cultural Workshop opportunities to City employees each year. These offerings are rooted in Truth and Reconciliation Call to Action #57, which calls upon all levels of government to provide education to public servants on the history of Indigenous peoples.

In 2024, workshop and training opportunities included:

- Traditional Equinox and Solstice teachings
- Renaming Abinojii Mikanah: Interpretive Panel Unveiling
- Various Ground Blessing ceremonies
- Sweat Lodge ceremony
- The Rise of Indigenous Women

CHI KI KEN DA MUN

Chi Ki Ken Da Mun, which is Ojibwe for "So You Should Know", is a virtual course for leaders within the City who supervise other employees. Participants in this virtual course are provided with an introduction to Indigenous people, culture, history and worldview. The primary focus of this course is the Residential School experience and the traditional role of Indigenous women.

W'DAEB AWAWE

This virtual course is required for all employees and provides them with an experiential approach to understanding Indigenous culture and promoting reconciliation and the spirit of inclusion. The teachings provide insight from an Indigenous perspective on culture, traditions and historical events in Winnipeg with a focus on the Residential School System and the impacts on Indigenous peoples.

CULTURAL WORKSHOPS

The Cultural Committee coordinates workshops with a focus on traditional Indigenous teachings and knowledge for City employees. Topics this year included, but were not limited to: MMIWG2S+, Louis Riel Day, Cultural Competency, as well as solstice and equinox teachings from an Elder. 215 City employees completed training related to an array of Indigenous topics in 2024.

WHAT WE HEARD...

“

I really enjoyed how the instructor not only explained her teachings but included a talking circle in our exercise.

City employee on Fall Equinox teachings

“

I felt like I was getting to know my neighbour in real, tangible ways. This course was better than I could have imagined.

City employee on Wahkotowin (Kinships)

Truth and Reconciliation Commission of Canada: **Call to Action #57**

“

We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism.

“

The course went over and above my expectations. I say this because I did not realize how much of a power struggle there has been between Indigenous communities and Canada over land disputes.

City employee on W'daeb Awaewe (The Truth as We Know It)

“

It surpassed my expectations of learning on a personal level and informed me on how I could get involved in the Truth & Reconciliation Calls to Action.

City employee on Wahkotowin (Kinships)

“

It is always fun to learn about different cultures and I've been always fascinated with Elder's stories. The course moved me, actually.

City employee on Winter Solstice teachings

Prepared by



**Indigenous Relations
Relations avec les Autochtones**

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