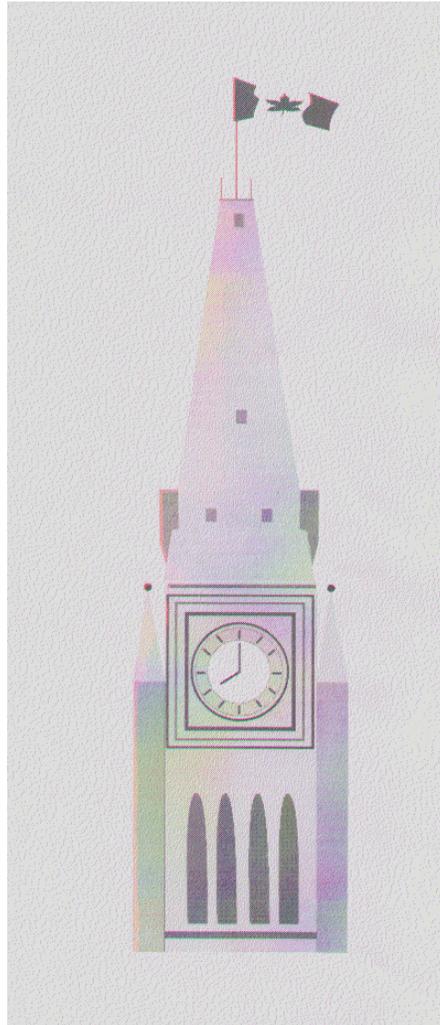


Three Myths about Aboriginals in Cities

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The 1951 Census of Canada showed that fewer than seven percent of the Aboriginal population lived in cities. By 2001, almost half of individuals who identified themselves

as Aboriginal were urban residents. The urban Aboriginal population has a significant impact on cities, particularly in western Canada. Equally significant, cities have an important role to play in the lives of Aboriginal people. An accurate picture of the particular, everyday realities of urban Aboriginal people is an important prerequisite for initiatives that support Aboriginal people's goals for a better life in cities.

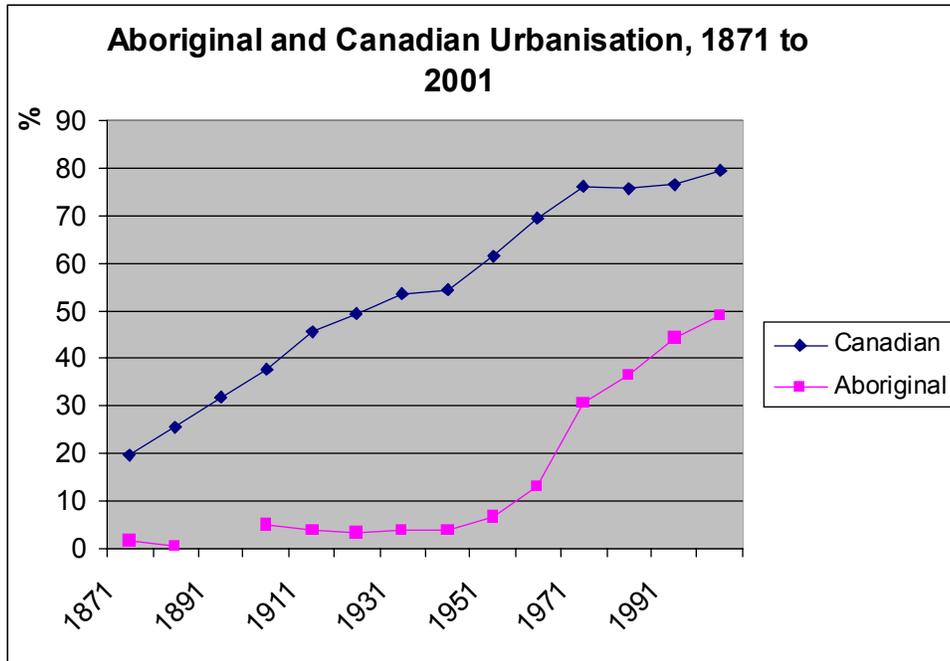
Many of our interpretations of Aboriginal urbanisation draw on frameworks developed to explain the experiences of earlier migrants to cities. These frameworks give rise to some common misconceptions or myths about Aboriginal people in cities: that they are leaving reserves and rural Métis communities to live in cities; that they are forming impoverished ghettos in inner cities; and that they face insurmountable challenges in building culture and community in urban areas. While there are some kernels of truth in each of these propositions, there are also some major misunderstandings. Using population statistics and drawing on more contemporary formulations about relationships between people, places, and identities, I suggest that we need to develop a more nuanced approach to interpreting the urban Aboriginal experience.

Patterns of Aboriginal Urbanisation

Part of the population history of western countries is the movement people from farms, rural hamlets and villages and their increasing concentration in cities. In Canada, Aboriginal people have also become more urban in terms of settlement patterns. Graph 1 shows that an increasing proportion of Aboriginal people in Canada live in urban areas. The trend suggests that the settlement patterns that we find in the rest of Canada apply to Aboriginal people – that they are leaving reserves and rural areas and moving to cities, and becoming an urban people. However, the reality is more complex.

Before we talk about population statistics, though, I think we need to recognize the historical reality that created these patterns to begin with. In 1901, only 5.1 percent of Aboriginal people lived in urban areas, and that percentage had only increased to 6.7 percent by 1951 (Kalbach 1987:102).¹ Yet, many Canadian cities emerged in places used

¹ In 1901, census counts included only “Indians” and “half-breeds.” In 1951, “Eskimos” and “half-breeds” were included in the count of “Indians.” (Goldmann and Siggner 1995:40, 43).



Sources : <http://www.statcan.ca/english/Pgdb/demo43b.htm>. Accessed January 2003
 1991 Census and Aboriginal Peoples Survey, 1991 Statistics Canada Catalogue #94-327,
 Kalbach 1987, Peters 2002

by Aboriginal people as gathering spots or settlement areas. When we talk about Aboriginal urbanisation, then, we need to keep in mind that urbanisation patterns are linked to actions that removed Aboriginal people from emerging urban areas. These actions vary from situating or moving reserves away from cities, to enforcing a pass system, to moving Métis communities, to the geographies of government policies. Remembering this history is not just a nod to political correctness. It reminds us that urban Aboriginal people do not arrive in cities like other migrants, national or international. Clearly, Aboriginal people face some similar challenges and create some similar opportunities. However, unlike other migrants, many Aboriginal people are travelling within their traditional territories. Many have expectations that their Aboriginal rights and identities will make a difference to the ways that they structure and live their lives in urban areas. The clarification of Aboriginal rights in urban areas, represents a major contemporary challenge for governments, both Aboriginal and non-Aboriginal.

But let's take a look at population statistics. Clearly, there are increasing numbers of Aboriginal people living in cities. Table 1 shows that Aboriginal populations in large urban areas in Canada have grown substantially in the last decade. The increasing size of Aboriginal populations in large cities, accompanied by an increasing proportion of the Aboriginal population that is urban, suggests the depopulation of reserves and rural Métis communities, with movement to cities.

Table 1: Aboriginal Identity Populations in Census Selected Metropolitan Areas, 2001

	Aboriginal Identity Population	Percent of Urban Population With Aboriginal Identity	Percent Increase, Aboriginal Identity Population 1991-2001
Halifax	3525	1.0	197.5
Montreal	11,275	0.3	66.4
Ottawa-Hull	13,695	1.2	98.0
Toronto	20,595	0.4	45.0
Winnipeg	55,970	8.2	59.2
Regina	15,790	8.0	43.3
Saskatoon	20,455	8.8	71.6
Calgary	22,110	2.3	57.1
Edmonton	41,295	4.3	41.3
Vancouver	37,265	1.8	48.7

Sources: <http://www.statcan.ca/english/Pgdb/demo43b.htm>. Accessed January 2003
1991 Census and Aboriginal Peoples Survey, 1991 Statistics Canada Catalogue #94-327

However, analyses of migration patterns suggest that this is not what is happening. The migration picture is complicated. Net migration (differences between in and out migration) varies by place (reserves, rural places, smaller and larger cities), and by Aboriginal group (Registered Indian, non-status Indian, Métis and Inuit). However, here are some snapshots. For Registered Indians, reserves have had a net inflow (more people moving in than leaving) every census period since 1966; rural areas and smaller cities have had a net outflow every census period since 1966; and larger cities have had a net gain in some years and a net loss some years (Clatworthy 1996, Norris 2000, Norris and Clatworthy 2003). Métis migration since 1991 showed that rural areas gained migrants, large cities had a net outflow between 1991 and 1996 and small net inflow between 1996 and 2001, and smaller cities had a net outflow for the decade (Norris and Clatworthy 2003). I won't go into details for other Aboriginal groups. My point is this: models of urbanisation that predict rural depopulation don't seem to capture the complexity of Aboriginal urbanisation. In fact, both urban, and rural and reserve populations increased between 1991 and 2001 (Table 2).

Table 2: Aboriginal Populations, 1991-2001, Urban and Rural and Reserve

	Urban	Rural and Reserve
1991	320,000	400,600
2001	479,360	496,945
% Change	49.8%	24.1%

Population numbers are adjusted for unenumerated Indian reserves
Sources: Royal Commission on Aboriginal People 1996: 605; Siggner 2003:18

What explains these changes? The relative youth of the Aboriginal population in comparison to the rest of the Canadian population means that they experience higher fertility rates. However, fertility rates do not explain most of these changes. Changes in population are also due to legislative changes, for example Bill C-31. This Bill, which allowed for the reinstatement of individuals and their descendents who had lost status due to the *Indian Act*, meant an increase in the Registered Indian population, particularly in urban areas. The other major source of growth in census counts of Aboriginal populations has been changes in self-identification (Guimond 2003; Siggner 2003a, 2003b0). That is, there is evidence that more people are choosing to identify themselves as Aboriginal in more recent census counts. We do not have a very good sense of the factors that affect changes in self-identification. We do know that this is not a phenomenon affecting only Aboriginal peoples. Some U.S. studies show similar patterns among a variety of ethnic groups.

What I want to come back to here, though, are the implications for how we think about Aboriginal urbanization. Clearly, the current patterns are not ones of the depopulation of reserves and rural Métis communities. Instead, analyses show that both rural and urban areas grew. In addition, contemporary migration patterns show a substantial back and forth movement between urban and rural communities, that Mary Jane Norris has called “churn” (Norris and Clatworthy 2003). This movement is not very well understood. It may be that, while cities have attracted Aboriginal migrants because they provide more services and greater educational and employment opportunities, they also represent environments in which some Aboriginal people experience racism, poverty and problems finding housing. Reserves and rural areas may provide fewer services and economic opportunities, and they may represent difficult social and political situations for some people. However they may also provide important contact with culture and origins.

Studies on migration internationally suggest that increasingly migrants are maintaining connections with both areas of origin and destination through political and economic ties and movement back and forth (Portes 1999). These connections are an important part of cultural identities. Many Aboriginal people emphasise ties to the land as a continuing element of their cultural identity, and migration may be one reflection of these ties (Todd 2000/2001; Dirlik 1996). Migration back to rural and reserve communities may represent, not a failure to adjust to city life, as early research on Aboriginal urbanisation suggests (Frideres 1974), but an attempt to maintain vital and purposeful community relationships.

The continued importance of reserves and rural areas as destinations for Aboriginal migrants raises questions about the extent to which Aboriginal urbanization patterns will match the classic urbanization curves of academic analysis. It also raises questions about appropriate scales of initiatives for urban Aboriginal people. With respect to issues of public policy, the continuing importance of reserves and Métis communities suggests that initiatives focused only on urban areas may not address some of the significant factors at work in urban Aboriginal communities. There may need to be careful attention to the appropriate scale for different aspects of programs and services, and to the interface between organizations in different locales.

Urban Aboriginal People and Ghettoization

There is a long history of fear about ghettoization in Canadian writing about urban Aboriginal people. Clearly Aboriginal people are disproportionately poorer than non-Aboriginal urban residents. As a result, they have a greater chance of living in poor neighbourhoods. Poverty and its effects on life chances are not trivial, and it is important that Aboriginal people living in cities have chances to live good lives in cities. However, I do want to talk about the language, in popular, academic and policy literatures that suggests that urban Aboriginal people are forming ghettos (Canada, PCO 2002,8; Canada, Sgro, 2002,21; Drost 1995, Kazemipur and Halli 1999; Polèse 2002; Richards 2001, Stackhouse 2001). Models of ghettoization come from the historical experiences of two population groups in urban areas – immigrants and black inner city residents in U.S. cities. Most of the references in the literature to Aboriginal ghettos draw on the situation of US black inner cities. Models of settlement patterns assume particular sets of causes and processes, which are incorporated into public policies. I think it is important to examine these assumptions.

Today, I want to look at three aspects of ghettoization: first, the degree to which Aboriginal people make up the majority of people in particular neighbourhoods; second, the degree to which most Aboriginal people are found in these neighbourhoods; and third, the processes of change over time.

First, then, do Aboriginal people make up the majority of people in particular inner city neighbourhoods? The 2001 census showed that Aboriginal concentrations appeared to be typical of only a few Census Metropolitan Areas. Census data for 2001 show Winnipeg had one census tract where people claiming Aboriginal identity made up slightly more than half of the population, one census tract where they comprised between 40 and 49 percent of the population, and eight additional tracts where they comprised about one third of the population (Figure 1). Edmonton, with the second largest urban Aboriginal identity population, also had one census tract where Aboriginal people made up slightly more than half of the population, and one (containing a reserve) where they made up slightly over one third of the population (Figure 2). Regina had two census tracts and Saskatoon had four census tracts where Aboriginal people represented between 30 and 39 percent of the population, Calgary had one census tract where Aboriginal people comprised between 40 and 49 percent of the population, and in other large cities, proportions were even lower (Peters 2003). In comparison, black inner city ghettos in large U.S. cities typically reach concentrations of 80 percent or more, and these concentrations extend over many contiguous neighbourhoods. The situation in Canadian cities is quite different.

What about the second aspect of ghettoization – the extent to which most of the Aboriginal population lives in the neighbourhoods with which they are identified? Figure 3 shows how the Aboriginal population is distributed in Winnipeg. It maps what proportion of the Aboriginal population is in each census tract, and it helps us to evaluate whether the Aboriginal population is concentrated in a few neighbourhoods, or is spread out over the whole city. This map shows that census tracts with the largest numbers of Aboriginal households contain only 2-2.9 percent of the total Aboriginal population. Most census tracts contain less than 1 percent of the total Aboriginal population. In other words, the Aboriginal population is pretty spread out in Winnipeg. Aboriginal people are

not confined to one or two urban neighbourhoods. Maps of other large cities show similar patterns.

Finally, how has the distribution of the Aboriginal population changed over time? It is difficult to obtain comparable data over an extended time period, but some analysis of the 1981 “Native peoples” census question suggests that it acted like the 1991 “identity” question.² Using these measures, Figure 4 shows the proportion of Aboriginal population that lived in each census tract in 1981. Figures 3 and 4, together, assess the degree to which the growing Aboriginal population of Winnipeg is concentrating over time. The maps indicate that, between 1981 and 2001, Aboriginal people are found in new areas – the Aboriginal population spread out. In Winnipeg in 1981, two central census tracts contained between 4 and 4.9 percent of the total Aboriginal population. In 2001, no census tracts contained that high a proportion of the total Aboriginal population. Other large cities show similar patterns.

It is clear from these examples, then, that people who identify as Aboriginal are increasingly found in a wide variety of locations in the city, rather than residing only in inner city neighbourhoods. This doesn’t change the need to address Aboriginal poverty and its implications, wherever it is found. I would argue, though, that these patterns mean that assumptions about settlement patterns need to be examined carefully. Attitudes and policies that assume something *is*, can help to make it happen. If we associate Aboriginal people with particular neighbourhoods, they can end up concentrating in those neighbourhoods. For public policy, the issue has to do with choices between programs and institutions that are concentrated in or spatially targeted toward particular neighbourhoods, and initiatives that have a wider urban focus. There are a number of advantages associated with spatially targeted initiatives. Neighbourhood institutions may be more responsive to local needs, and they can be more accessible. They can serve to anchor an identity for a particular community, contribute to empowerment of local residents who participate in these institutions, and help to create a feeling of collective belonging.

However, spatially targeted initiatives can have unintended negative consequences. They can sharpen the association between a particular area and a particular population and they can increase the concentration of a marginalised group. Moreover, if initiatives are directed to a few neighbourhoods, they can create inequities because they do not reach the population outside these areas. Finally, if Aboriginal people are assumed to be concentrated in particular neighbourhoods, then it is easy to assume that Aboriginal issues only have to do with those areas, and that they are not important for all neighbourhoods and all residents in a city.

We don’t know everything about the dynamics of these patterns. There is no research yet that attempts to explore whether these patterns are a result of socio-economic mobility, of changes in self-identification, of gentrification and displacement, or of neighbourhood decline. What we do know, though, suggests that we cannot simply

² Using an intercensal cohort survival method, Kerr et al (1996) found that, with the exception of the non-status Indian population, the Aboriginal populations identified by the 1981 ancestry question and the 1991 Aboriginal peoples survey appeared to be sufficiently similar to support a comparison of some characteristics. Recognising the problem of comparability with non-status Indians, we nevertheless suggest that the 1981 Aboriginal ancestry and the 2001 Aboriginal identity questions give a rough approximation of people who identify as Aboriginal.

interpret the experiences of urban Aboriginal people by referring to the experiences of other population groups. We need to find out what is happening to urban Aboriginal people.

Aboriginal Culture and Community in Urban Areas

The third misconception I want to talk about today is the idea that Aboriginal people face major challenges in creating community and culture in urban areas. Let me approach this from two directions: first, a brief overview of the relationship between cities and Aboriginal or indigenous people in western thought, and second, a summary of contemporary Aboriginal peoples' responses to these ideas.

Urban and Aboriginal cultures

Early ideas about cultural identities assumed a close relationship between place and identity, and assumed that cultural identities gradually changed when people migrated to new places. Since the early decades of the 1900's, though, social theorists have recognized that migrants combine cultural repertoires from their places of origin with influences from their destinations to reassemble cultural identities (Hall 1995; Gilroy 1994). These ideas are not often found in work on urban Aboriginal people. Perhaps this is because the ways Aboriginal people have been defined in Western thought have set up a fundamental tension between the idea of Aboriginal culture and the idea of modern civilization (Berkhoffer 1979, Francis 1992, Goldie 1989). Goldie (1989:16-17, 165) points out that, in non-Aboriginal writing authentic Aboriginal culture is seen to belong either to history or to places distant from urban centres. This conceptualization of Aboriginal culture in relation to the city helps to reproduce a framework that defines Aboriginal cultures as problematic and potentially disruptive of city life.

These ideas were reflected in writing that attempted to understand the significance of increasing Aboriginal urbanisation at the turn of the century. The decision to migrate to cities was interpreted to mean the Aboriginal people rejected their traditional cultures and wished to assimilate. In fact, Aboriginal and urban cultures were perceived to be incompatible, and a common theme in the literature on Aboriginal urbanization even in the 1970s, was that Aboriginal culture presented a major barrier to successful adjustment to urban society. It was assumed that, upon migration, the "cultural values from Native culture" would remain only "until the values of the larger culture" could be adopted (Indian-Eskimo Association of Canada 1962:13).

Ideas about the incompatibility of urban and Aboriginal cultures have had a long life. Presenters to the Urban Roundtable of the Royal Commission talked about the challenges Aboriginal people face in urban areas because cities represented "an environment that is usually indifferent and often hostile to Aboriginal cultures" (1993:2). The Royal Commission itself has been criticized for associating Aboriginal cultures and rights primarily with reserves and rural areas, and associating cities with places of loss of culture and community for Aboriginal people (Anderson and Denis 2003, Cairns 2000). I think this view overstates the Commission's perspectives. However, it is still an issue to think about. If we see cities as places where Aboriginal people face serious challenges to culture and community, how much of this stems from assumptions about the

incompatibility of Aboriginal and urban cultures, and the way these assumptions infuse attitudes and actions?

Aboriginal people building culture and community in urban areas

Against these notions of cultural incompatibility, Aboriginal people work to build culture and community in urban areas. Some quotations from the presentations made to the Public Hearings of the Royal Commission on Aboriginal people illustrate the general message of this work. For example, Nancy Van Heest (1993:14), working in a pre-employment program of Aboriginal women in Vancouver, told the commissioners:

Today we live in the modern world and we find that a lot of our people who come into the urban setting are unable to live in the modern world without their traditional values. So we started a program which we call “Urban Images for First Nations People in the Urban Setting” and what we do is we work in this modern day with modern day people and give them traditional values so that they can continue on with their life in the city.

David Chartrand (1993:565), President of the National Association of Friendship Centres, had this to say.

Aboriginal culture in the cities is threatened in much the same way as Canadian culture is threatened by American culture, and it therefore requires a similar commitment to its protection. Our culture is at the heart of our people, and without awareness of Aboriginal history, traditions and ceremonies, we are not whole people, and our communities lose their strength....Cultural education also works against the alienation that the cities hold for our people. Social activities bring us together and strengthen the relationship between people in areas where those relationships are an important safety net for people who feel left out by the mainstream.

Instead of seeing Aboriginal cultures and urban life as incompatible, presenters to the Public Hearings of the Royal Commission saw vibrant urban Aboriginal cultures as important elements of Aboriginal people’s success in cities.

David Newhouse (2000), head of Native Studies at Trent University, argues that the urbanization of the Aboriginal population is occurring along with the reinforcement of cultural identities. In other words, these phenomena are not mutually exclusive. At the same time, Aboriginal cultures in urban areas are not the simple transplanting of non-urban cultures. Instead, Newhouse notes that Aboriginal people are reformulating western institutions and practices to support Aboriginal cultures and identities, so that Aboriginal people can survive as distinct people in contemporary societies. These themes are also found in US research that suggests that, while moving to cities presents a challenge to Aboriginal cultural identities, it also presents an opportunity for dynamic and resilient innovations (Danziger 1991; LaGrand 2003).

Writing about Aboriginal people in Canada most often associates the idea of Aboriginal community with rural and reserve Aboriginal settlements. In the city,

Aboriginal populations are seen as heterogeneous, individual, and isolated. Newhouse (2003:247) notes that:

The idea of Aboriginal community has been little explored in the literature....Urban Aboriginal research has tended to focus upon the experiences of individuals and their adjustment to urban life, paying only incidental attention to community.

The problems associated with defining and measuring community have bedevilled social scientists for a long time, and this paper is no place to summarise this literature. However, research in U.S. cities suggests that urban Aboriginal institutions form an important mechanism through which Aboriginal people negotiate a collective identity. Based on nineteen years of interactions with Los Angeles Indian organisations, Weibel-Orlando (1999:80) argued that:

[Institutions are] structural indicators of community cohesiveness, completeness and inclusiveness, and are characterized by regular, repetitive, grounded activities invoked as cultural tradition....[They are] the social mechanism that binds the otherwise heterogeneous and dispersed Los Angeles Indians into an entity they recognize as community.

There is certainly evidence of community building through institutional development among Aboriginal people in urban areas in Canada. I will focus on Winnipeg, again, since we have the more documentation for Aboriginal people in this city than in other cities. Since the 1950's, Aboriginal people in Winnipeg have organized a variety of institutions focussed on improving social and economic opportunities for Aboriginal people in the city (Loxley 2003, Peters 2003). Table 3 shows a list of self-governing Aboriginal organizations in Winnipeg in 2002. These are organizations that:

- have as their primary focus Aboriginal residents in the urban area
- have substantial autonomy in decision-making and service delivery from senior governments or other organizational entities
- are owned or effectively controlled by Aboriginal people
- do not seek to make a profit for their owners.

The Aboriginal Council of Winnipeg has emerged as an umbrella organization with the objective of co-ordinating services and spearheading important initiatives having to do with the urban Aboriginal population of Winnipeg. The Council is a political organisation dedicated to improving the life of all Aboriginal people in Winnipeg (Munroe 2002). The Council was central in purchasing Winnipeg's CPR station in the heart of the core area and bringing under one roof a variety of Aboriginal organisations. Named the Aboriginal Centre, this provided a focal point for the urban Aboriginal community. The Council was also instrumental in building the Circle of Life Thunderbird House across the street – a striking building that acts as a cultural and spiritual facility. There are plans to expand the Thunderbird House complex by adding housing and other facilities. Organisations like the Aboriginal Council have also emerged in Toronto and Vancouver. Like the

Aboriginal Council, these organizations are status-blind, that is they represent all Aboriginal people in the urban area. The evidence of extensive organisational networks in urban areas like Winnipeg counter the sense that urban Aboriginal people are unable to build communities in urban areas.

Like the other ideas about Aboriginal people I have discussed in this paper, then, perceptions that urban areas challenge Aboriginal cultures and communities have some validity. Aboriginal cultures and communities are not transplanted intact to a new environment, and in this way urban life presents a loss. At the same time, there is resilience and creativeness in the creation of new expressions of Aboriginal culture and community in urban areas.

One of the implications for public policy is the importance of support for Aboriginal cultural activities in urban areas. This was in fact a recommendation of the Royal Commission – that all levels of government initiate programs to increase opportunities to promote Aboriginal cultures in urban areas (1996:537). Some of the particular areas that the Commission identified included support for urban Aboriginal institutions, initiatives concerning languages, and access to land and elders.

The emergence of urban Aboriginal communities also raises some very difficult issues of representation. While many urban Aboriginal people retain connections to their rural and reserve communities of origins, some do not and find community among other urban Aboriginal people, in urban institutions. Some find community and culture in both. For public policy, the issue of who represents urban Aboriginal people – provincial First Nations and Métis political organisations or urban political organisations, is likely to be an increasingly important issue in the future.

Conclusion

I began this talk by suggesting that I would address three common misconceptions about urban Aboriginal people: that they are leaving reserves and rural Métis communities to live in cities; that they are forming impoverished ghettos in inner cities; and that they face insurmountable challenges in building culture and community in urban areas. I argued that, while migration is an important component of the urban Aboriginal experience, the most recent pattern is one of movement back and forth between urban places, and reserves and rural communities, rather than rural and reserve depopulation. I also argued that, while urban Aboriginal people are disproportionately found to be poor and living in poorer neighbourhoods, that there were only a few neighbourhoods where they constituted more than half of the population, that Aboriginal people were found in all areas of large cities, and that settlement patterns did not resemble those termed ‘ghettos’ in US inner cities. Finally, I argued that, in contrast to perspectives that associate urbanisation with loss of culture and community, urban Aboriginal people have emphasised the importance of celebrating Aboriginal cultures in cities, and they have built an institutional capacity that mediates and supports community building in cities. These characteristics raise some complex challenges for public policy, which need to be worked out with Aboriginal people in cities.

Table 3: Self-Governing Aboriginal Institutions in Winnipeg, 2002

Organization	Primary Focus	Year Established
A Bah Nu Gee Child Care	Child Care	1984
Aboriginal Centre of Winnipeg	Community Development	1991
Aboriginal Council of Winnipeg	Political and Advocacy	1990
Aboriginal Health and Wellness Centre	Health	1994
Aboriginal Learning and Literacy Foundation	Education	1990
Aiyawin Corporation	Housing	1983
Anishinabe Oway-Ishi	Employment	1989
CAHRD/NES	Employment Training	1983
Circle of Life Thunderbird House	Religious/Cultural	2000
Indian Family Centre Inc.	Religious/Social Service	1973
Indian Metis Friendship Centre	Cultural/Social Service	1959
Kanata Housing	Housing	1982
Kateri Tekakwitha Parish	Aboriginal Church	1978
Kinew Housing	Housing	1970
Lord Selkirk Women's Group	Youth Services	1997
Ma Mawi Chi Itati Centre	Child and family services	1984
Manitoba Association for Native Languages	Native Languages	1985
Métis Resource Centre	Cultural	1995
MMF - Winnipeg Region	Political	
Native Clan	Inmates	1970
Native United Church	Religious	2000
Native Women's Transition Centre	Women's Resources	1979
Nee-Dawn-Ah-Kai Day Care Centre	Child Care	1986
Ndinawemaaganag Endaawaad	Youth Shelter	1993
Neeginan Development Corporation	Community Development	1998
Original Women's Network	Women's Resources	
Owitisookaageedi Youth Organization	Aboriginal Youth	2000
Payuk Inter-Tribal Housing Co-op	Housing	1985
Turtle Island Community Resource Centre	Community Development	1992
Wahbung Abinoonjiaq	Family Violence	1995

Source: Peters 2002

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