



NEEGINAN

A Feasibility Report
Prepared for
NEEGINAN (Manitoba) Incorporated
by Damas and Smith Limited, April 1975





**A Report on the Feasibility Study
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1. PATTERNS OF LIVING

Nobody knows with any degree of certainty how many Indians and Metis there are in the city or how many come into the city from the reserves and the rural areas every year. Nobody keeps statistics of these population movements, and estimates of their magnitude vary widely. A special bulletin of the 1971 Census, based on a 33 1/3% sample of the city's population found a total of 6,415 residents of Winnipeg to be of native Indian extraction. The regular Census report for 1971, based on a 100% sample showed that in Winnipeg there were 2,530 people whose mother tongue was Indian or Eskimo. These figures are inconsistent with one another, and are not very useful for purposes of basic population analysis. Moreover they fall far short of the population estimates made by social service agencies working with native groups and by native organizations themselves. Most estimates of Winnipeg's native population run between 15,000 and 25,000. Some run as high as 35,000.

Nor is there any certainty about the patterns of distribution of native people throughout the city. Figure 1 shows the distribution of Winnipeg's native Indian population according to 1971 Census information. It indicates that fully half of the native Indian population is scattered throughout the downtown core area of the city; some are thinly distributed on the fringe areas of the downtown; and a few live in the suburbs. This information however, in terms of the numbers of persons, is unreliable as already indicated; it reflects one of the lower figures of population estimates of the 1971 Census. The higher estimates — those ranging up to the 35,000 mark — are also unreliable in terms of population distribution or places of residence. There is no information on how many native persons might be staying temporarily in the city or how many might be transients just passing through. Information of this kind is not available, and it would require a long and costly research program to provide it. However, the exact number is perhaps not of critical importance. What is important is the fact that the native people have been coming and continue to come into the city from the reserves and the wilderness areas and the rural hinterland of the province, and that they are here to stay; resident or transient, Indian or Metis, the urban native has become an integral part of the urban fabric and constitutes an aspect of urban life with special characteristics which demand special recognition.

There are many indications of a steady increase in Winnipeg's native population over the last ten years. While exact numbers are not available, it is known that a dramatic rise has occurred in the number of native people on the welfare rolls, in the number seeking treatment for alcoholism, and in the number coming into conflict with the law. Facilities of the Salvation Army on Logan Avenue, and hotel rooms along Main Street have experienced a marked increase in use by native people over the last few years.

Perhaps another indicator of the growth in the urban native population can be found in the available statistics on Manitoba's Indian Bands population. The figures from 1961 to 1971 show a substantial rise in the number of Band members who live off the

reserve. While information is not available as to where these people travel, it is known by observation that large numbers of them come to Winnipeg. Because Winnipeg is the largest city in the Province of Manitoba and the centre of economic activity it is the obvious, perhaps the only choice for relocation. The native population in Winnipeg has increased about 500% during the last ten years, if Census information can be used to identify this growth pattern. In the same ten year period, Winnipeg has grown by 15% and has experienced an actual decline of resident population in many parts of the central area where native people increasingly are establishing residence.

The reasons why Indians leave the reserves has been a subject of much study across Canada.

Since the early 1960's a number of forces have influenced the out-migration of Indians from the reserves. Perhaps the most significant are the growing awareness of Indian people of the possibilities and opportunities that exist outside the reserve, the greater access to public and private transportation facilities including the much improved all-weather road system, and the population pressure that has been exerted on reserve land through sheer increase in numbers of the reserve population. The Indian Band population of Manitoba has doubled in size over the last 20 years.

The same observations generally hold true for Manitoba's Metis population in their poverty stricken communities across rural and northern Manitoba: local resources and facilities simply cannot support their multiplying numbers. Taken together, the Indian and Metis population in Manitoba is very large — about 7% or 8% of the provincial total. The birth rate too is high, and continues to be three times that of the white population.

When he arrives in the city, however, the native person, both Indian and Metis, finds that he has not left his problems behind him, but that he has merely exchanged one set of problems for another, and that if anything the new ones are even worse than the old.

A graphic description of the initial experience of the city by the newly arrived Indian is presented in Chapter IV of the Manitoba Indian Brotherhood Urban Housing Survey, published in May, 1971. The chapter is entitled "The Indian's Introduction to Urban Society". The following is a quotation from that chapter:

"It soon becomes apparent to the Indian new-comer that his problems have not been left behind him but in fact have relocated with him, although now they are more subtly manifested.

Upon arrival in the city — usually with the most meager of personal possessions and minimal financial resources, the Indian's primary concern is in locating accommodation. If he is alone, his chances are markedly improved. If, however, as in a

considerable number of instances, he is encumbered with a wife and several children, his potentialities are infinitely reduced.

If he is fortunate enough to have friends or relatives residing in the city, he may obtain temporary lodging for his family in an already over-crowded generally substandard dwelling in some deteriorating section of the city's inner core.

If he cannot obtain even temporary lodging and lacks finances, the newly-arrived Indian soon makes the acquaintance of the City Welfare Dept., usually through referral by the Indian Affairs Department. Here he confronts a labyrinth of bureaucratic obfuscation that would boggle the mind of the most sophisticated white and embarks on an extended process of acculturation, the initial exercise of which involves exchanging his name for a number. The welfare web, for the urban Indian, is easier to enter than to leave and social assistance becomes one of the few constant facts of life, assuming an almost hereditary dimension.

We contend that the chain of circumstance by which the newly-arrived Indian is confronted often irrevocably shackles him to an existence of hopelessness and degradation. We further contend that the first link in this blighted chain of events is forged by the type of accommodation into which he is thrust.

We submit that the Indian has consistently occupied the lowest level of housing in the city, to the extent that one could consider such accommodation the private preserve of the native populace."

Reference to Figure 1 will again indicate the pattern of residential distribution throughout the city. More than 50% of the population can be found in the 15 census tract areas comprising and surrounding Winnipeg's downtown core. Within these census areas which frame the Main Street "strip" there is a preponderance of substandard and very poor quality housing. Urban renewal studies over the years have all recommended the clearing and redeveloping of this part of the city.

As might be expected, the native families residing in the core are to be found in the cheapest and worst dwellings that have been left behind by their former occupants whose circumstances have improved sufficiently to permit them to move into better housing elsewhere in the city. It is interesting to note that there is not as yet a concentration of native residents in any one area. The pattern here is not one based on the ethnic enclave or continuous racial slum. Rather it is a pattern based on the random scattered location of the slum dwelling.

Migrants and transients who come to the city naturally gravitate to the downtown areas where accommodation is cheap and readily available, and where they are near the centres of social life and activity of the native people. Together with their disadvantaged white counterparts these groups form the hard core of the urban poor.

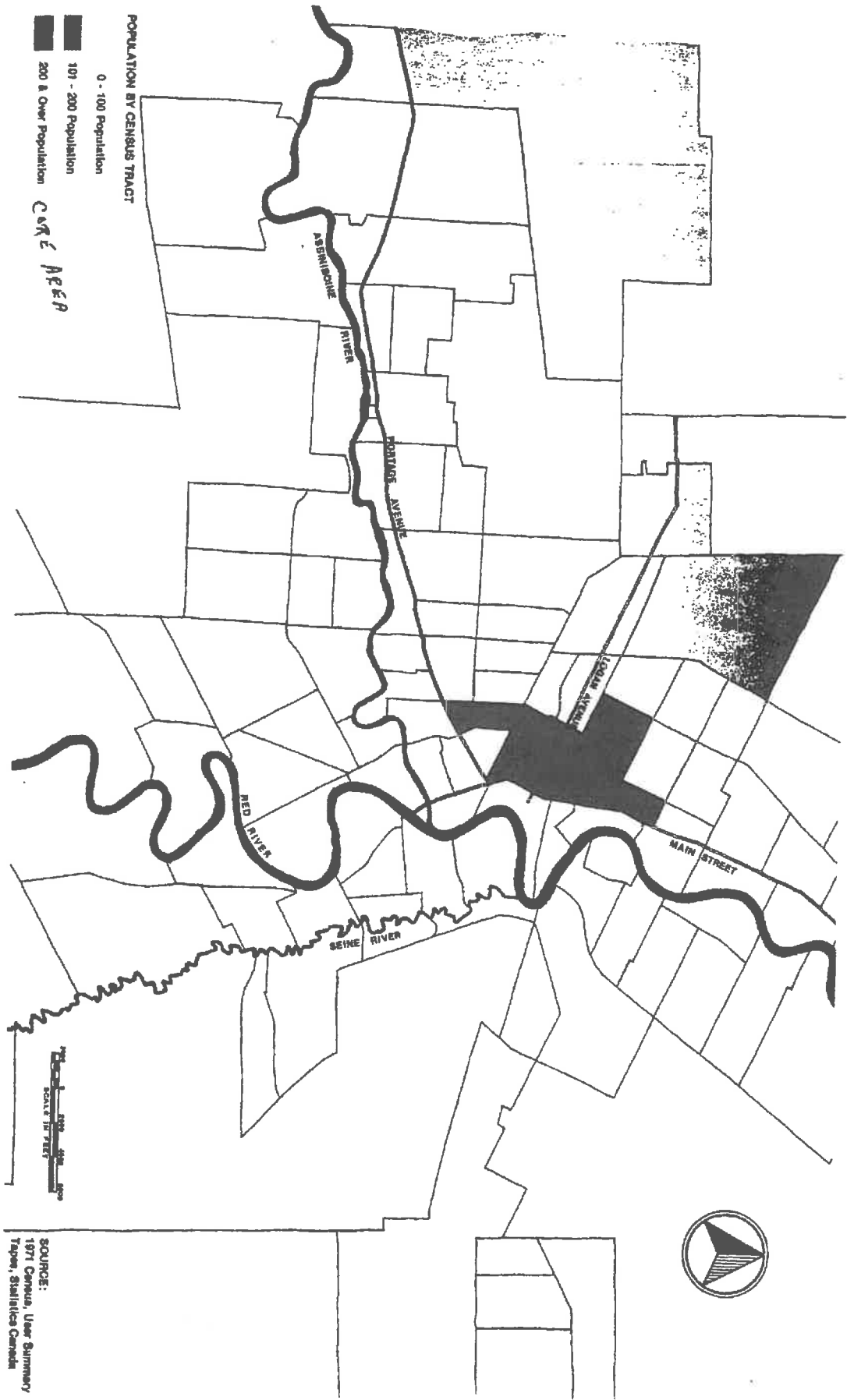


Figure 1
 Pattern of Native Indian Population Distribution in Winnipeg, 1971

The community which they comprise increasingly exhibits symptoms of social pathology.

The juvenile cases handled by the Winnipeg Police Department in 1973 were 21% higher than in the previous year; between 600 and 1000 young adolescents dropped out of schools in the core area, and truancy has become a major problem; 60% of emergency admissions at the Health Sciences Centre can be related to alcohol problems originating in this sector of the city. And within the milieu of the downtown core it becomes increasingly difficult for these people to find their way into a normal and productive way of life.

A large number of private and public agencies and organizations offer services in the field of welfare in the inner core of the city. A recent paper* by the City of Winnipeg identified 80 agencies operating between Logan Avenue and the Civic Centre on Main Street. Many of these agencies direct their efforts towards the problems of the urban Indian. Services are offered in family counselling, vocational rehabilitation job placement, employment counselling, probation services, day care, alcoholism treatment, home economics, social allowances, community clinics, special education programs and others. However, despite these services, there is evidence to suggest that the problems are increasing rather than diminishing. The existing social programs seem to have the effect of merely diffusing the problems through the extensive and complicated labyrinth of bureaucratic agencies and procedures, rather than reducing or preventing them.

* **Main Street 1980.** Committee on Environment, City of Winnipeg, April 29, 1974.

2. THE NEEGINAN CONCEPT

There is a very extensive documentation of the plight of Canada's native population, and it is not the intention of this study to produce another recital of the social and cultural ills which these people suffer, or of the problems which they pose for white society. In most of the literature which is published and in the research which is conducted, there is usually a forgotten component of the native issue, and that is the native person and his family who have made the successful adjustment, who have found their place in society and are living self-fulfilling and fruitful lives. There are many of these, but since they do not represent a "problem" they are of little interest to social science research; it is the "problem" component which has the highest visibility and continues to draw attention.

This is perhaps not an anomaly; there is less reason for concern for those who are well adjusted than for those who are maladjusted. The maladjusted themselves suffer from their troubles, and present burdensome problems to the rest of society. The extensive literature on the subject of Canada's native people documents the details of the suffering of those who have not been able to make the adjustment to the white man's world. And of these, it is probably true to say that the most difficult and painful experiences are those of the native person who has migrated to the city and is caught in the alien and bewildering web of urban life. The record indicates convincingly that this group represents one of the most urgent and difficult problems that exist in the cities of Canada. It is not merely that most of the Indians and Metis are poor; there are many whites who also suffer the privations of poverty and whose problems remain a shameful stain on the rest of society. The Indians and Metis suffer the additional tragedy of cultural disorientation. Their own culture has been destroyed and the white man's culture is not accessible to them. They can find in the city, therefore, no basis for self-identity and no basis for social or economic motivation; indeed they seem to be unaware of social or economic motivation as characteristics inherent in either a group culture or an individual personality. It is perhaps this cultural disorientation which is the hard core of the urban Indian and Metis dilemma, and no solution is possible until the native people themselves perceive the nature of the problem and are prepared to seek the means to resolve it.

Unfortunately, there seems to be little or no indication that any progress is being made in this direction; there is no sign of the emergence of a new urban identity for the Indian and Metis who live in the city. Such leadership as they have produced seems to be unable to articulate any clear concept of the place of the native people in contemporary urban society. The ideas they have expressed have all been strongly colored with overtones of nostalgia for the lost world of their ancestors. There is a longing to return to the nomadic hunting life of their forebears. Such feelings are understandable — that, at least, was their own society; it sheltered them, and they belonged. But a return to that state in contemporary society is manifestly impossible. And the white man's society is simply not accessible to them. In fact, they themselves

have rejected the white man's way of life as a solution; they do not want to be integrated into white society. In any case the opportunity for such integration, if it ever existed, has long since passed. The white man has deliberately and systematically forced the native people out into limbo both physically and spiritually. He has driven them out onto the margins of the contemporary world, and beyond. The reserve on the edge of society is their physical homeland, and the empty wasteland of social and cultural disorientation is their spiritual home.

It is not surprising therefore, that the Indians and the Metis have reacted by hating, and in their turn rejecting the white man, and that their proposals for dealing with their problems so often hark back to that earlier happier period in their history, and contain the naive and hopelessly impractical notions of bridging that backward gap. They have suggested, for example, that the lands of their ancestors be returned to them, or that they be paid for those lands at current market values, or that they return to live in the bush, or that the white man has broken his treaty promises and has deprived the Indian of his aboriginal rights and these should be re-established. In a recent address to the Indian Brotherhood in Winnipeg, Kahn-Tineta-Horn advocated the creation of a new Indian reserve ten miles outside of the city, where the white man would be forbidden and would enter at his peril. The hatred seething in this idea is understandable. How the scheme would help solve the urban Indian's problem is not so clear.

One thing is certain — the present process of urbanizing the Indian holds no hope for anything but further degradation for the Indian and tragedy for the city. If the migration of the Indians from the reserves into the city is continued at its current rate, and no adequate arrangements are made for receiving them, orienting them, and affording some sort of opportunity for bringing them into the mainstream of urban life, then the destruction of the city by men whose only outlet from the despair of their daily lives is violence, may well be the prospect for Winnipeg as it has already become the prevailing condition in many American cities.

Apart from the Indian's own condition of cultural disorientation which makes it impossible for him to formulate any clear social, cultural or economic objectives, probably the greatest obstacle in the way of a solution to the native people's problem is the fragmentation of jurisdictions which deal with Indian affairs.

Historically the Federal Government has been responsible for administering the Indian Act, which applies to Indians on reserves. When they leave the reserves, much of their status as treaty Indians disappears, and the Federal Government's special Indian jurisdiction is no longer the only statutory authority under which the Indians are governed. At that time, the Indian comes under the normal legal jurisdictions of the land; the normal federal, provincial, and municipal laws apply to him as they do to all other persons. But the Indian is not like all other persons. In fact, he is not like any other person because his history and his relationship with white society is unlike that of any other people's. To expect an Indian to come out of a reserve and make his way in the city in the same way that a European can come out of the ghettos of Glasgow or

Warsaw and make his way, is to be callously insensitive or else simply ignorant of the facts. Insensitivity and ignorance have of course been characteristics of the white man's attitude to the Indian, and at no time has this been clearer than at present, when such vast numbers of Indians are now living in the city of Winnipeg that it has been described as the largest reserve in Manitoba.

The problems of the Indian in the city are not the same as his problems on the reserve. But almost nothing is being done by any level of government to help the Indian in the city. Whatever programs exist are directed towards the Indian in the rural context. If Indians are to be trained for urban life, then the city is the only place where they can be so trained, because it is not merely job skills which they must acquire. They must acquire, perhaps even more importantly than the technical skill in which they are being trained, an urban attitude and orientation, if they are to live and survive in the city. This attitude, this orientation cannot be acquired anywhere but in the city. And the Indian cannot acquire it merely by living in the city. He can only acquire it through the most careful and specialized program of acculturation, a program which must be pursued as a parallel to and in addition to the job training program.

It should be stressed that it is the problem of the Indian in the city which is being addressed in this discussion. If by some unforeseen chance a universal solution to the Indian problem were to be found in the rural context, such as the development of self-sufficient agricultural communes along the lines of the Hutterites, and all Indians were to become members of these rural groups, then the problem of the urban Indian would simply disappear. Such a development does not seem to be even a remote possibility. The most likely prospect is that the Indian in the city is here to stay, and his numbers are likely to increase. There is therefore no choice. Something must be done. The only question that must be answered is "what"?

In view of the Indian's rejection of the white man's values, his full integration with white society is probably not possible; certainly it is out of the question as an initial objective. But if he is going to live in the city, in increasing numbers, then a partial acculturation at least is absolutely imperative, both for his own sake, and for that of the rest of the city. Certainly no program can succeed unless the Indians and Metis are prepared to participate in it. That is why any proposals must be fully discussed with them before any action is undertaken. But whatever scheme is formulated, it seems that basic to it must be the preservation of the group. This is a common need amongst people who find themselves in a strange and hostile environment. It can be observed amongst immigrants from abroad who gravitate to the same few blocks in their new city, so that they can be with their own people. "Little Italy" and "Chinatown" are two of the innumerable examples of such ethnic enclaves. Indeed, this is the reason for the strength of the reserves, and the reason why the Indians objected so violently to the federal government's recent proposal to abandon and dissolve them. The reserve represents the only security that the Indian knows; it is the only place in the world where he feels at home, and where he can be with his own people on his own terms. It

was recognition of the need for this kind of community which lay behind Kahn-Tineta-Horn's proposal that a new reserve be built outside of Winnipeg as a solution to the problem of that city's Indian population.

Some kind of special community is probably a basic requirement in any scheme which may be devised. Only instead of being outside the city, it should be within the city, at or near the place where the Indians are now concentrated. And instead of being a reserve, it should be an ethnic quarter not unlike the other ethnic quarters in this and other cities. It should have its own schools and its own stores, and its own clinics. And it should be designed and built with the advice and participation of the Indians themselves.

The search for solutions to the problem of the urban Indian invariably leads in the direction of providing a transitional milieu in which he can move from the reserve or wilderness environment into the urban environment with minimal culture shock. What seems to be required is a place where he can become acculturated over a period of time long enough to allow him to develop the skills and the attitudes which will enable him to take a normal place in urban society. That period of time will vary. In some cases it may be relatively short; in other cases it may take a generation or more. A milieu which offers the necessary kinds of support and guidance over such a prolonged period of time cannot be found in programs or projects which are imposed or even merely controlled by external authorities. It can only be found within the native people themselves; and it can only be viable through the life of the native people themselves. Such a milieu in fact can only be found in a community — a physical and cultural community — which derives its being and its identity from its members, and which in turn protects and supports them and enables them to make the adjustments and to learn the ways which are necessary for living in the city.

Housing itself is not a solution to the problem. Housing has been provided for other groups of poor people, in numerous urban renewal projects, and the projects have failed as experiments in social rehabilitation. In every case the failure has been due to the fact that the schemes were never conceived of as anything more than housing — the objective was to provide decent living accommodation, and this they did, many of them superbly well. But they did not provide the essential social development and support programs necessary to help the projects survive as healthy social entities, and achieve the objectives of social and economic rehabilitation. These programs must be built into the overall scheme from the beginning. Training facilities must be provided, perhaps in sheltered workshops; leadership must be given in developing their own initiative and managerial skills. Members from this community should certainly be involved in the management of the community's affairs, and perhaps Indian policemen could be trained and assigned to this beat.

Over a period of time perhaps the adjustment could be quite extensive, while still permitting the community to retain much of those ethnic characteristics which it

values. Other minority groups have been able to accommodate themselves in this fashion, and have worked out an acceptable balance between their own ethnic culture and that of the larger urban community in which they find themselves. It is to be hoped that the Indians can do the same, given the right kind of support through municipal and other government programs. If they cannot or will not then the consequences will be far more tragic and painful than the present anguish of the Indian in accommodating to the demands of living in the white man's city.

It is therefore proposed that a native people's community be created in Winnipeg which will have the following basic objectives:

1. To provide a decent place for the urban Indian to live in the city, where he can be with his own people, speak his own language, follow his own customs, and enjoy the supports and strengths inherent in this type of ethnic community, much as he does on the reserve, but in an urban context;
2. To act as a reception and orientation centre for the Indian coming to Winnipeg from the reserve where he can find enough which is familiar to him so that he can make the adjustment to city life in his own time and his own way;
3. To provide contacts with the city so that life in the Indian community is not a closed ghetto, but is open-ended, so that movement back and forth between the city and the Indian community is made easy.
4. To provide facilities for education in his own language, training, personal development, the development of managerial and entrepreneurial skills. These facilities could take the form not only of sheltered workshops, business and technical training programs, etc., but also of development strategies through the participation by the Indians themselves in the management and direction of the community. For example, the whole housing program should be under the control of a native people's housing agency. In Winnipeg, Kinew already exists as such an agency and perhaps this organization would be suitable to perform the role. However, it would be preferable if all of the affairs of the community — not merely particular activities such as housing — were under the direction of a native people's council. Perhaps some arrangement might even be made whereby they would have representation on the community committee for their community area of the city. Special attention should be paid to the development of native business enterprise, both commercial and industrial, and to the early construction of a cultural centre, where the development of native arts and crafts would be encouraged. There should be sought out the genuinely talented in the community who can develop as real painters, musicians, sculptors, poets, actors, dancers, and a place should be provided for them to bring their art to the community at large.
5. To provide an urban preserve for the cross-cultural enrichment of all citizens.

"Neeginan" has been suggested as the name of this community; it is a Cree word which freely translated means "Our Place". The principle implied in that name must surely be the overriding consideration in bringing "Neeginan" to reality: the community must be *their* place, not only in its construction and operation, but even in its conception. The initiative and effort for its realization must come from the native people themselves. It is very encouraging that extensive discussions have already been held amongst Indian and Metis groups concerning the need for such a place. The report called "In Search of Our Future", published by the Manitoba Metis Federation in 1972, explores this very issue and comes to the conclusion that such a place is sorely needed. Similar ideas were explored by the Indian and Metis Friendship Centre in 1969 and even a design for a native community was produced at that time, together with a scale model to illustrate the proposal. The idea then is a familiar one to the Indians and Metis – one which they themselves have conceived and discussed. However, it is obviously a concept which they will not be able to realize by themselves, out of their own resources, and without assistance from the rest of society.

That assistance may take many forms, and may come from a wide variety of sources. It is probably a reasonable assumption however, that a large measure of assistance must come from government, for whatever capital funding may be required to create the necessary physical environment of the community as well as for operating and programmatic costs. It is also reasonable to assume that no government will commit itself to such expenditures without first investigating, as thoroughly as possible, the feasibility of the whole concept.

Accordingly, in 1972, steps were initiated which resulted in the commissioning of a feasibility study funded by the federal and provincial governments, and the City of Winnipeg. The purpose of the study was to examine the feasibility of the Neeginan idea, that is, the creation of a native people's community or "village" in central Winnipeg. The present document is the report of that study.

3. THE STUDY PROCESS

The first formal statement of the "Neeginan" idea originated with Mr. Earl A. Levin in June of 1972, when he was the Director of Planning for the City of Winnipeg. The statement was contained in a paper called "Neeginan: A Proposal for the Urban Indians and Metis", and was intended to set in motion the machinery which would ultimately produce the "Neeginan" village as a redevelopment project in the central part of the City of Winnipeg. It was hoped that the project might form part of the District Plan for the Centennial Community area of the city.

As already indicated, it was clear even at that time that the federal government would have to become quite heavily involved in the funding of the project if it were to proceed at all. It was also clear that no project which had such profound implications for the native community could possibly be mounted without the direct and fullest possible involvement of the native people. And further, it was clear that there was no suitable organization or group of native people in existence in Winnipeg at that time, able to undertake a project of the type contemplated in the "Neeginan" paper. The only organization which seemed to have any prospect for performing this role with any significant measure of effectiveness was the Indian and Metis Friendship Centre, and there were grave doubts as to whether this was in fact the appropriate vehicle. However, there was a sense of great urgency to get the project started, and the Indian and Metis Friendship Centre prepared and submitted a brief to the Ministry of State for Urban Affairs on November 27th, 1972, asking for funds to carry out a feasibility study, with the firm of Damas and Smith Limited acting as their professional consultants.

There followed some dialogue between the Ministry and the Centre during which the Ministry indicated that the Friendship Centre was not an appropriate body to act as the client for the study, and suggested that a corporate body representing a broad constituency of the native community would be preferable.

Considerable interest in Neeginan had already been aroused by the publication of the original "Neeginan" paper in June. On September 8th, 1972, for example, a coalition of some 21 native organizations unanimously passed a resolution supporting the establishment of a native cultural centre in Winnipeg of the type suggested in the Neeginan paper; and in November of that year the Winnipeg Native Coalition meeting in the Indian and Metis Friendship Centre unanimously appointed the Winnipeg Indian Council as their spokesman in any negotiations to establish a cultural centre, and both the Winnipeg Native Coalition and the Winnipeg Indian Council reaffirmed the positions of Bob Major and Bill Nanowin as their representatives in discussions on the Neeginan study. There was therefore, already a broad base of support for the Neeginan idea, and particularly for the cultural centre component of the overall scheme. In spite of this manifest interest however, the discussions between the federal government and the Indian and Metis Friendship Centre, on the proposal for a feasibility study went

into abeyance. A period of about nine months followed during which there was virtually no communication between them on the application. At length signs began to emerge that the federal government was again considering the matter, and that the Friendship Centre was still not regarded as a suitable vehicle for carrying out the study.

Accordingly, in August 1973 "Neeginan (Manitoba) Incorporated" was created as a corporation with the following Board of Directors : *

Fern Courchene
Stanley McKay
William Nanowin
Percy Bird
Robert Major

It should be noted that the members of the Board were not representatives of any native peoples organizations, but sat on the Board as private individuals. All of them are members of Winnipeg's native community, and all are active in the affairs of their people, but in becoming officers of Neeginan Incorporated they did so as private persons rather than as representatives of any organizations. They were however extremely sensitive to the need for a continuing broad support in the community, and the first task which they set themselves was to consolidate that support and endorsement of the native organizations.

In November, 1973, the proposed feasibility study was approved by the Federal Government and Terms of Reference were submitted to the Neeginan Corporation. Certain items in the Terms of Reference were unacceptable to the Neeginan Corporation, and discussion of these items continued for nearly three months before the points at issue were resolved. The work on the feasibility study formally began on February 15, 1974. However, the contract between the federal government and the Neeginan Corporation was not executed until May of 1974. The following Terms of Reference were finally agreed upon:

Terms of Reference for the Feasibility Study

Without inhibiting its scope in matters which may become pertinent to the enquiry in the eyes of the consultant and the Winnipeg Tri-level Committee and Neeginan as the work progresses, the services set out in paragraphs 1 to 9 will be undertaken.

1. The concept of a "community with a focus" will be developed in close cooperation with the client Neeginan (Manitoba) Incorporated and other organizations of native people in the City of Winnipeg.

* During the course of the study the membership of the Board of Directors changed a number of times. The present Board members are George Munroe, President, William Nanowin, Secretary-Treasurer, Percy Bird, Marvin Hunt, Stanley McKay, Earl Duncan, and Steve Lavallee.

The study should start from a determination of the present patterns of living of native people in the city and the manner in which the migrant is accommodated and becomes familiar with his new environment. In the light of these findings, the Neeginan proposal of June 1972 should then be tested and the feasibility of creating a "village" with linkages to native people throughout the city, where they now live or are likely to live in the future, appropriately investigated.

The study will embrace the following particularities:

- 1.1 The requirements for housing in the "village" will be estimated: its type and number projected in accordance with the phasing developed under paragraph 6.
- 1.2 The needs of migrating native people for: a reception and orientation centre; their on-going guidance in an urban setting; recreation and entertainment; educational and training facilities; hostel accommodation; health facilities; centrally delivered social services; childcare facilities; meeting space, management facilities related both to the centre and the wider "village"; such other measures and activities which will delineate the role of the centre.
- 1.3 The on-going programs of city, provincial, federal and private agencies which might be based in the centre for delivery in its vicinity.
- 1.4 The attitude and commitment of city, provincial, federal and private agencies to supporting the centre in terms of program delivery.
2. The feasibility will be determined of the Main Street — Higgins Avenue — Disraeli Freeway location — suggested in the report "Neeginan" as the site for the "village" — in terms of present land use, costs of acquisition, relationship to City of Winnipeg development plans, possible future relocation of the CP tracks and station, relationship to the district plan for the Community Area, and relationship to other local neighborhood transportation, service and industrial activities which seem appropriate.
3. The feasibility will be determined of a site for the community services centre in relationship to the centre's role in the "village" and its focus for Indian activities in the city as a whole.
4. The feasibility of other sites will be determined if, upon investigation, it is found that the location suggested in paragraph 2 is unsuitable.
5. Sketch designs will be prepared for a community services centre based upon the data gathered above.

6. Sketches of layout will be prepared for the "village" as a whole, together with cost estimates and a phasing of construction.
7. The consultant will deliberately arrange for on-going liaison and consultation with the native people and their organizations in Winnipeg.
8. Consistent with the intent of the study and the interest and support which government and private agencies bring to bear on matters affecting native people, the consultant will seek advice, discuss his proposals, and report upon the potential future assistance which may be available from these sources in terms of both capital needs and on-going operations of the "village".
9. The consultant, as necessary, will engage and coordinate the work of other specialists in disciplines appropriate to the nature of the study.

From the beginning the study was organized on a two-tier basis. The Board of Neeginan Incorporated functioned at the policy level, and a working group or Task Force was created to conduct the study at the working level. The firm of Damas and Smith, consultants to Neeginan, acted as the coordinators of the Task Force. The other members of the Task Force were the members of the Board of Neeginan, ex officio, Mrs. Anne Dyke*, secretary, Mr. Lloyd Lenton of the Social Planning Council of Winnipeg, Mr. Bill Kirk, accountant to the Corporation, Mr. Ed Letinsky of the Planning Department, City of Winnipeg. Mr. Percy Bird was appointed as the Liaison Officer, responsible for communications between the Study Group and Neeginan. From time to time additional resource people were drawn into the work of the Task Force. Amongst these were Mr. Joe Keeper, of the Citizenship Branch, Secretary of State, Government of Canada, Mr. Jackson Beardy, artist, Miss Daphne Odjig, artist, Mr. Ernest Wehrle, Solicitor to the Corporation. The meetings of the Task Force were scheduled to be held on a regular basis every second Monday at 9:30 a.m. in the Winnipeg Native Club, 150 River Avenue.

It was clear at the outset of the study that the feasibility of the Neeginan concept was in greatest measure dependent upon the acceptability of the idea to the native people. If the native people did not accept the concept, then it was obviously not feasible, whatever other attractions it might have, and there would be no point in pursuing it further. On the other hand, if it were attractive to the native people, then it would be highly feasible whatever other obstacles might stand in its way, and it would be worth pursuing. Accordingly it became the first task of the study to determine the reaction of the native people to the Neeginan proposal.

A meeting was therefore arranged to which all of the native peoples' organizations were invited to send representatives. The meeting was held at 10:00 a.m., Thursday, March 14, 1974, in the Board Room of the Centennial Concert Hall. Some fifty representatives of native peoples' organizations attended. Organizations represented

* Anne Dyke was succeeded as recording secretary by Jane Harp.

were The Winnipeg Indian Council, The Manitoba Indian Brotherhood, the Indian and Metis Friendship Centre, the Native Women's Group, the Native Alcohol Council, the Kinew Housing Corporation, the Youth Action Project, Youth Opportunities Unlimited, Winnipeg Ehnakumiguk, St. John Bosco Centre, and the Citizenship Branch of the Secretary of State's Department.

The purpose of the meeting was explained, and a history and condensed version of the Neeginan concept were presented. The discussion which followed indicated that there was among the assembled group some prior knowledge of the concept, but even amongst those who knew something about it the knowledge was sketchy and incomplete. Most of those present knew little or nothing of the proposal. However questions which were asked were very relevant and the discussion was lively. Issues of particular interest centred on the location of the project, its size, and its nature and function. The meeting conveyed an impression of interest great enough to justify continued discussion, and accordingly a second meeting was arranged for Saturday, April 6, 1974, at 9:30 a.m. in the Native Club at 150 River Avenue.

Careful preparations were made for the conduct of this meeting. Although there was no intention of limiting the discussion of all aspects of the Neeginan concept, two questions in particular were to be investigated: (1) Are you in favor of the idea of a native community? (2) Where would you like to see this take place — in the city or in the suburbs? Eleven group discussion leaders were appointed. These were the seven members of the Neeginan Board of Directors, (two additional Directors had been added since the incorporation of Neeginan) together with four members of the staff of the Indian and Metis Friendship Centre — Celestin Guiboche, Bob MacDonald, Lawrence Henry, and Garry Robson — who were seconded from the Friendship Centre for this purpose.

A brochure outlining the history and main points of the Neeginan concept was prepared for distribution at the meeting. Maps were also prepared of the five possible locations of the project. Other documents, such as copies of the Terms of Reference for the study were gathered, an agenda was prepared, and all of this material was put together in a kit for distribution to the group discussion leaders. Personnel were designated for various tasks, such as the distribution of the kits, manning the registration desk, providing coffee, organizing the lunch, responsibility for publicity and news media coverage, etc. The conference was in fact well publicized through notices in both Winnipeg newspapers on the three successive days preceding the meeting, as well as items on the CBC and CTV television broadcasts. The agenda was discussed and the discussion leaders rehearsed their activities on the day before the meeting.

Some sixty persons attended the conference on April 6th, representing twelve native peoples organizations — much the same organizations represented at the previous meeting on March 14th — with a broad constituency among the native people of the city.

A number of very important principles emerged from this conference which set the guidelines for the rest of the study, as well as some important decisions affecting the specific manner in which the work was to be conducted. There was virtually unanimous support for the idea of a native community as visualized in the Neeginan concept, and there was also virtually unanimous support for its location in the city rather than the suburbs. Forty people were involved in the actual balloting in the late afternoon, towards the end of the conference. Of these thirty-nine voted in favor of the Neeginan idea, and one was undecided; thirty-seven voted in favor of a central location while three preferred a suburban site. The results of this ballot were taken as a mandate to continue with the study, and to concentrate the investigation on central area locations. Figure 2 illustrates the study area that emerged from the conference.

A particularly important attitude made its first appearance at this meeting, which was to emerge in clearer terms as the study progressed, and which was to determine certain important changes in the basic concept, and in the programming of the study. That attitude, which seemed to be shared by all the delegates to the meeting, was one of a high interest in a community services centre and a coolness towards the issue of housing. There was a readiness, even an eagerness to discuss the idea of a services centre building in which would be housed a wide range of services and facilities but no one seemed to be very interested in talking about housing. As the study progressed it became clear that the community services centre building had caught the enthusiasm of the community, and had become the focus of their interest in the Neeginan project, while the housing component was only of marginal interest. The reasons for this attitude were soon to become apparent.

Perhaps the most important reason is the fact that there is a very real and very urgent need for better accommodation for the various social, cultural, and services programs which are trying to serve the native people at the present time. Their present accommodation is crowded, of a poor physical quality and standard, expensive, and dispersed. There is also the expectation that real benefits would flow from bringing these various programs together under one roof; it is felt that there is much to be gained from centralization, not only in terms of space and program economies, but also in terms of mutual enrichment and support through direct daily contact, face-to-face communication, sharing of ideas and experiences, and so on.

Another important reason is that the question of a specific site is more closely related to a specific building such as the services centre than it is to housing in general. The idea of a site is something definite, physical, and tangible, to which the members of the community can relate much more directly and clearly than they can to other, perhaps more theoretical ideas. In this connection it might be noted here that the site preferred by the delegates to the conference was not contained in the Disraeli-CPR-Main Street triangle, but rather a site south of the Disraeli Freeway, contained between Lily Avenue, and the Red River.

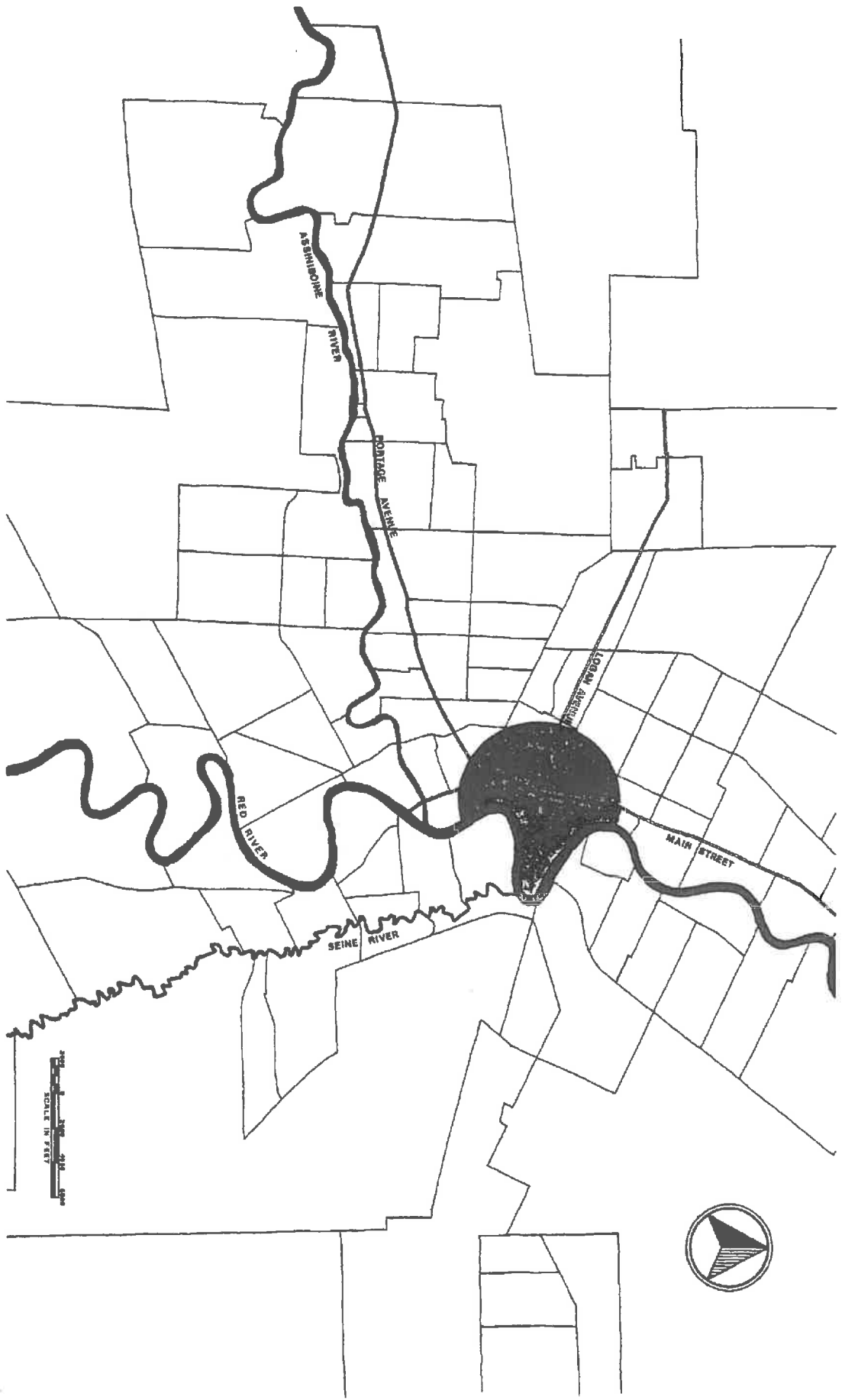


Figure 2
The Neeginan Study Area

The community services centre building itself is also something which is clearly defined and physical, with specific boundaries and dimensions. One can relate to it directly; and the process of bringing it into being is a direct one and easily understood. It is therefore a project which can and does evoke the support and enthusiasm of the native people.

Still another reason for the preference of the delegates for the services centre building over housing is the fact that the native people are fed up with housing surveys and discussions, and are cynical about promises of improved housing conditions. The issue of housing is probably the most exploited of all the issues affecting the native people, who are still for the most part without decent housing. In fact, some considerable progress has been made in the improvement of housing conditions amongst the native people through the activities of the Kinew Housing Corporation. However, in spite of this successful native venture, there is still the widespread feeling that the many bright promises of better housing conditions which have been made over the years have all come to naught, and there is an apathy towards the housing issue, and a reluctance to become involved in it.

The most important aspect of the native people's attitude towards the community services centre building is however the fact that it is regarded as a test for the feasibility of the entire Neeginan concept. What ultimately emerged from the process of consultation following the April 6th conference was the clear indication that it is the feasibility of the community services centre building which will determine the feasibility of the entire Neeginan project.

If the services centre building can be realized, then the other components of the Neeginan concept such as housing and commercial development can also be realized, and will ultimately and inevitably find their place in the total complex. If however the services centre building cannot be realized then the entire concept is simply not possible. This is the position taken by the native people, and it affected the entire thrust and conduct of the feasibility study, as will be discussed in a later section of this report.

Among the operational decisions which came out of the conference of April 6th were to continue with the program of community consultation, and to create an organization for taking this consultative process into the community. A Community Workers Committee was established for this purpose, with the following personnel:

Chairman — Celestin Guiboche
Liaison Officer — Percy Bird

Executive Directors of the various Neighbourhood Services Centres: Dufferin Action Centre, Stella Mission, Winnipeg Centre Project, Red River Community College Group, St. John Bosco and others who might be interested.

The executive directors of each of these centres were to contact key people in their community to form committees to work with these co-ordinators in setting up meetings at the various centres. Visual aids such as slides, displays, maps, etc., were to be made available to the meetings. The front window of the Indian and Metis Friendship Centre, looking out on Main Street was to be used for displays publicizing the Neeginan idea. The Liaison Officer, (Percy Bird) agreed to compile a comprehensive mailing list of all Indian and Metis people in the city and to produce a Newsletter and mail it to the people on this list and to others to keep them informed of the progress of the project. The Liaison Officer and the personnel from the Indian and Metis Friendship Centre undertook to visit people in their homes to discuss the concept with them and to get their reactions. It was also agreed that a letter would be sent to all those attending the conference, asking them to volunteer to work for the Neeginan project. Some of the things that the volunteers would be asked to do were to distribute pamphlets and talk to people on Main Street and in the hotels. The objective of all of these activities was to develop an enthusiastic and positive spirit amongst the native people for the Neeginan project.

A number of community meetings were arranged in the ensuing weeks, with some success in terms of attendance and response. However, it became apparent that a volunteer group could not be expected to function in the consultative role as effectively as a full-time staff, and on May 15, 1974, four people were appointed by the Board of Directors to carry out the consultative program on a full-time paid basis. These were:

Celestin Guiboche — Co-ordinator
Bev McCorrister — Liaison
Linda Bennett — Fieldworker
Darlene Tomasson — Fieldworker

The objectives of the consultative program, as drawn up by the Board of Directors of Neeginan Incorporated and conveyed to the staff, were to reach a cross-section of native people in Manitoba and to inform them about the Neeginan concept and possible alternatives; to receive feedback respecting Neeginan from this cross-section; and to compile and analyze this information.

After three or four weeks of work in the field, the consultative group found beyond any doubt that the attitude of the community towards the project had become firmly set: there was enthusiasm and support for the services centre building but little overt interest in housing; and furthermore, the community services building was clearly regarded as the test which would determine the community's support for the rest of the project. This position was declared many times over: "Let's deal with one thing at a time. If the services centre is built and operating then we will deal seriously with the other items".

It followed from this position that the course of the feasibility study would have to depart to some degree from that which had originally been laid down in the Terms of Reference. It meant that greater emphasis would have to be put on developing the concept of the community services centre building, and less of a clear indication of the community's views could be expected on the question of housing. It was also apparent that a great deal more time than had originally been allotted would have to be spent on the public consultation program, and a special group would have to be employed to conduct this program amongst the native people. The timing and the scheduling of the activities as well as the organization of the personnel would accordingly have to be adjusted.

Four documents were produced and widely circulated during the months of June to October (inclusive), 1974. The first of these was a newsletter; the second was a questionnaire asking for comments on the Neeginan idea, the community services centre building, a downtown location for the project, and housing; the third was a survey form designed to provide information about the space requirements of the existing native people's organizations for purposes of creating sketch concepts for the services centre building, and the fourth was a form letter designed to indicate support for the Neeginan project through the simple device of signing the letter and returning it to the field worker, or mailing it to the Neeginan Corporation. Samples of these and other material used in the consultative process are provided in Appendix I.

Much valuable information was gathered from the circulation of these documents, and a continuing support for the Neeginan idea was clearly indicated. Based on the indicated interest in the services centre building, a seminar, or "mini-charette" as it was called by the coordinator, Celestine Guiboche, was held in June to discuss the site, and the space requirements for the centre. The following organizations were represented at the "charette": Indian and Metis Friendship Centre, St. John Bosco Centre, Neighborhood Services Centre, Winnipeg Home Improvement Project, Manitoba Metis Federation, Manitoba Indian Brotherhood, Coalition Group, Native Clan Organization, Federal Department of Indian Affairs and Northern Development, Indian and Metis Reception Lodge, and the Winnipeg Native Club.

Out of the "charette" emerged an indication of preference for the site bounded by the Disraeli Freeway, George Avenue, the Red River, Galt Avenue, and Lily Street. And the physical form and organization of the services centre building also began to emerge.

There can be no doubt of the outstanding success of the public consultation program conducted by the Community Workers Committee. It is only very rarely that understanding and agreement on an issue such as the Neeginan issue can be achieved among the Indians and Metis. Usually factional interests and internal rivalries make it virtually impossible to arrive at a concensus among the various groups. But it can be said that such a concensus was reached on the question of Neeginan.

Clearly, the idea of Neeginan, the creation of an ethnic community embracing the Indians and the Metis, received overwhelming support. It was also clear that the

majority preferred a downtown site to one in the suburbs. Moreover there was agreement that this site should be easily accessible from the Main Street strip. And there is no doubt that the majority preferred site 3, which is described and discussed in a following section of this report, along with the other sites which were examined. Finally, there was an overwhelming interest in the community services centre building, and only a marginal interest in housing.

The achievement of this concensus required a great effort and a heavy concentration on the program of public consultation. In fact the effort which was required and exerted, grossly distorted the original program for the study, and required its extension by about six months. But the results of these special adjustments in the study proved to be well worthwhile.

4. THE QUESTION OF HOUSING

As indicated in the preceding section of this report, serious efforts were made to engage the native people in a discussion of the housing issue, with little success. The reasons for their indifference are also suggested in that section. Perhaps they might bear repeating: The native people are "fed up" with surveys and discussions of housing; they have had too many of them with too little results. They preferred to devote their interest to the community services centre building, which they regarded as holding more promise for positive achievement than discussions of housing. They regarded the services centre as a "test" of the feasibility of the entire concept; if it could be achieved then they would be satisfied that the project as a whole could be achieved, and they would turn serious attention to the other components of the project such as housing.

In spite of this reluctance to discuss the housing issue however, a number of relevant facts emerged during the study, which if not new, at least serve to confirm information which is already known about native housing.

One of these is confirmation of the fact that generally speaking, the Indians and Metis continue to be poorly housed. New statistical information was not gathered, but the evidence which emerged during the study process indicated that there are still large numbers of families and single persons who are housed in sub-standard accommodation, and improvement in this situation is being effected very slowly and only on a limited scale.

One of the means which is being used to improve housing conditions among the native people is the Kinew Housing Corporation.

The Kinew Housing Corporation started as an experiment by the Indian and Metis Friendship Centre, to try to provide rental housing at modest cost to native people. It was formally incorporated in August 1970 as a non-profit organization with the same objective of providing moderately-priced rental housing to Manitobans of Indian ancestry; a number of other objectives were also included in the Kinew charter, such as providing leadership, orientation, and evaluation functions.

The Corporation borrowed \$700,000 from Central Mortgage and Housing Corporation, and purchased 17 houses. They now own 66 houses, located in various part of the city, which are being rented at a moderate rental to families of Indian ancestry. This is admittedly not a large inventory but represents a successful effort on a small scale which has the potential for greater achievement.

Another generally accepted piece of information which was confirmed during the study process was that it is made extremely difficult for Indian families to acquire and move into housing in many areas of the city by the hostility of the established

residents of these areas. There has in recent years been a "spreading out" of native people in their search for housing. It is commonly believed that most of them live in the central part of the city, or in the North End, but this is not entirely true. Many of them of course do continue to live in these areas, but recently the search for decent housing has led them to other parts of the city — east, south and west. And in a very large number of instances, as cited by informants, overt measures have been taken to prevent these families or single persons from taking accommodation. Such measures have included refusal to sell or to rent, anonymous threats, acts of extreme nuisance, and so on.

The members of the native organizations with whom the subject was broached, held a wide variety of views of and attitudes toward housing. Many of them thought of satisfactory housing in terms of the conventional bungalow in the suburbs. However they rejected the notion of living as part of the "white man's" suburbs; they seemed to have in mind the conventional bungalow in a native suburbia. When they were asked whether this form of housing would best suit their "life style" their response indicated that either they saw no serious gap between the two, or else that they really perceived no connection between them.

There were some however who were perceptive enough to see the connection between the type of housing and the way its spaces were organized, with the "life style" of its occupants. The view of these persons was that the conventional bungalow in the suburbs was not suited to the requirements of native people generally. They pointed out that the extended family is still common among them; and even where this type of household organization is disappearing, it is nevertheless a common practice for relatives and friends to stay on extended visits, and the small, highly differentiated and functionally specialized three bedroom bungalow typical of the suburbs is not at all suitable for this life style.

Another observation relevant to this question of functionally specialized spaces was that generally among the native people it is not felt that "eating" space need be separated from "living space". The view was that a large kitchen-dining-living area, providing for all of these activities in a common and more or less undifferentiated space, would serve the needs of the occupants more effectively than the conventional design of the suburban bungalow.

There were also those who recognized the fact that a central area location would make it impossible for the Neeginan village to have a preponderance of single family dwellings; that in fact there would have to be a very large component of multiple family dwellings ranging from row houses to tall apartment buildings, if any substantial numbers of the native community were to be accommodated.

It was also recognized that there is a need for emergency accommodation for single transient persons, both male and female. There is a considerable movement of such

persons into and out of the city, and there is simply no accommodation of a suitable kind available to them. Amongst those needing such emergency housing are not only those who are transient because they are rootless and constantly on the move, but also such people as out-patients from northern communities who have come to the city for medical treatment, single students who are temporarily in the city attending courses for upgrading of skills or education, and others in similar circumstances. If such emergency accommodation could be provided as part of a complex in which cultural and social ties could be continued, or established, and in which counselling, orientation and training facilities were also available, it was felt that the transient flow could be significantly reduced, and many of these persons could be directed towards improved personal circumstances.

A need for accommodation for senior citizens was also expressed, although again no estimate of numbers could be provided. It seems clear however, that such accommodation should present relatively little difficulty in its achievement. There are a number of organizations which should be acceptable to both the Manitoba Housing and Renewal Corporation, and Central Mortgage and Housing Corporation as sponsoring organizations. Given the Neeginan services centre building as the milieu in which such housing would be built, there should be little difficulty in providing a senior citizens component in the complex. Discussions with officials of both MHRC and CMHC have indicated that there are no fundamental obstacles to the provision of such housing. There may be some question about the inclusion of senior citizens accommodation under the present zoning of the preferred site, but this is a matter which can be dealt with at the appropriate time.

It is proposed that some residential accommodation be included in the community services centre building. This accommodation should be intended for senior citizens, as well as emergency accommodation for transient single persons both male and female, and transient families.

The transient or emergency accommodation might well take the form of "hostel" accommodation in which there is a large component of communal facilities. Accommodation for senior citizens would probably be best in the established and standard form of such housing. But the accommodation for transient families provides the opportunity to experiment with the spatial arrangements, and it is recommended that at least half of these units incorporate some of the undifferentiated, multiple-use, extended family types of spaces which have been discussed above.

5. THE COMMUNITY SERVICES CENTRE BUILDING

The services centre is conceived of as a multi-functional building. It has four main purposes:

1. To provide accommodation under one roof for all of the many native organizations and agencies dealing with native people's affairs and services which at the present time are widely scattered throughout the city. Bringing them together in a single building will make possible much closer and more frequent contacts between them and will contribute to the development of a stronger sense of community, and of more effective programs and services.
2. To provide a focal point for the social and cultural life of the native community and for the personal development of its individuals. To this end a wide range of facilities will be provided of a social, cultural, educational and skill-training nature, as well as living accommodation for certain groups of the community. To this end also, the greatest care will be exercised in the design of the building to ensure that in its form and in its decoration, it will respect the traditions of the native people and will reflect their spiritual heritage.
3. To provide a catalyst which will stimulate the implementation of other components of the "Neeginan" concept and which might perhaps serve as an example to native people in other urban places in Canada.
4. To provide a place where native culture and the other cultures of the city can meet and mingle, for their mutual enrichment.

The community services centre building is not intended to be a welfare centre, or even merely a community centre in which certain day-to-day services will be delivered, or training will be offered, or entertainment will be found. The building is intended to have a deeper spiritual significance, and to act as a symbol with which the native people can identify, linking them with the spiritual strength of their past, and pointing to a future where they can find anew their ancient qualities of pride and nobility.

In order to help achieve this objective the design of the building and its decorations are based upon the traditional motifs of the Indian people and incorporate many of the most powerful and sacred symbols of their religion. The decorative designs are the work of Mr. Jackson Beardy, one of the most perceptive and gifted of the new group of contemporary Indian artists who are emerging among us.

The plates contained in the Figure 3 series illustrate the details of the design and decoration of the centre.

The plan of the building consists of a great central circle with two major courtyards, one at the east end of the building, the other at the west. These courtyards are



Figure 3
View of Community Services Centre from the East



Canopy over Great Circle



Interior View of Great Circle

Figure 3A



View of East Courtyard



Detail of Major Entrance at East Courtyard

Figure 3B



View of West Courtyard



Detail of Major Entrance at West Courtyard

Figure 3C

contained between pairs of splayed walls which seem to cross through the great circle in the form of an X. All of this is symbolic. The great central circle represents the never ending continuity of the life source of the Indians and Metis in Manitoba, and it, together with the splayed walls which seem to cross through it to form the east and west entrance courtyards, recall the form of the Thunderbird. The Thunderbird is the traditional messenger between the Great Spirit and Mankind.

There are four entrances into the central circle. The two main entrances are on the east side and the west side. The two minor entrances are on the north and south. Thus the four sacred directions are incorporated in the design, leading into the great central circle. Also included are the sacred elements of water, land, and air, as one moves from the river westward across the building and the site.

The western entrance is dedicated to the Plains tribes reaching as far west as the West Coast Indians; the eastern entrance is dedicated to the eastern Woodland tribes. The decorations of these entrances will reflect the respective dedications. At the western entrance courtyard the decorations will be based upon the design motifs of the Northwest Coast tribes; and farther into the courtyard will be found designs based upon the beadwork motifs of the Plains tribes which will be found again on the staircases leading into the great central circle.

At the eastern entrance courtyard the decorations will be based upon the floral design typical of the eastern Woodland tribes, and will be found again interlaced on the staircases leading into the great central circle.

The northern entrance is dedicated to the Northern Tundra tribes — the most northerly of Indians, and the Eskimos. The southern entrance is dedicated to all the tribes of the south of Canada, the United States, Mexico, and South America.

Upon entering at the northern entrance, there will be found the Eskimo motifs leading into the central circle. At the south entrance will be found various beadwork designs representative of the tribes of the south.

On the northern wall at the western courtyard, there will be a mural depicting an Indian family — father, mother and two children — on the move on horseback, the woman bearing her worldly possessions on the travois with her two children, followed by the rest of her tribe on the move to the vanishing point on the prairie. On the northeastern wall, a mural will depict scenes from Indian life.

On the southeast wall, a mural will depict the legend of the water people, as well as some water animals coming from the water onto the land into the inner circle. On the southwest wall, various legends of the Plains tribes will be depicted.

The canopy or enclosure over the great circle will have a twofold motif. This is because there are two distinct ceremonies of the greatest significance — the Sundance ceremony of the Plains Indians, and the Midewin ceremony of the great Ojibway.

In the construction of the Sundance lodge, four poles are set up to represent the four directions. A central pole of Cottonwood is erected to symbolize the centre of the universe. An Altar of Life is constructed in the vicinity of the central pole. The centre of the altar is a buffalo skull with symbols of nature painted on it. Around it are piles of dark earth, and before it is a small pit for sweet smelling incense, and an arch made of twigs to represent the rainbow in the sky.

In the Midewin ceremony the four degrees of the Midewin Society medicine men figure prominently. These are the weasel which is the lowest degree, the bear, the beaver, and the otter which is the highest degree.

These various symbols of the two great ceremonies will be incorporated in the canopy or enclosure over the central open space. The uppermost part of the cover (which will be conical in form supported by a central pole to represent the central pole of the Sundance lodge) will bear four of the symbols — the buffalo skull representing the south and oriented towards the south, the raven representing the west, the owl representing the north and the deer representing the east. Below this group there will be a dark brown strip around the canopy, with footprints of the weasel, bear, beaver and otter in a repeated pattern. Below this ring again, there will be a design of colors representing the rainbow in the sky. And at the bottom of the canopy there will be 54 moons representing the 54 different bands in Manitoba.

On the walls of the ground floor encircling the great central circle there will be designs and motifs honoring the Metis of Manitoba.

The technique of putting these murals and decorations in place has not yet been established. It is hoped that the work can become a people's art project, with the members of the community volunteering their time and effort. Although this process may be a prolonged one, it would become a labor of love and would involve the native people themselves in the decoration of their building. In this way their identification with it would be greatly strengthened. It would also have the desirable effect of reducing the cost of these decorations and bringing them within manageable limits.

It is proposed that the services centre building will house the following facilities; also shown are the estimated costs:

TABLE 1
FACILITIES AND ESTIMATED COSTS OF THE
COMMUNITY SERVICES CENTRE BUILDING

	Area (SF)	Cost/SF	Total Cost
1. Recreation Space	20,000	\$30.00	\$ 600,000
2. Administrative Offices	25,000	25.00	625,000
3. Socio-Cultural Programs	12,500	25.00	312,500
4. Commercial Floor Space	7,500	25.00	187,500
5. Education & Training Programs	10,000	25.00	250,000
6. Residential (first stage)	30,000	25.00	750,000
7. Circulation, Reception, Lounges	20,000	25.00	500,000
TOTAL	125,000		\$3,225,000

The recreation space will include a gymnasium, swimming pool, clubrooms, lockers and showers, etc. It could double as space for conferences, social events, and the like.

The administrative offices are intended to accommodate virtually all existing native organizations (Manitoba Indian Brotherhood, Manitoba Metis Federation, etc.) at provincial and regional headquarters levels, and organizations specifically directed to urban issues (eg. The Friendship Centre).

Socio-Cultural space will accommodate programs in cultural activities, handicrafts, a library, small theatre, public meeting rooms, welfare services, central delivery, clinic, nursery, etc.

Commercial floor space will include space for eating and drinking establishments, retail outlets for the sale of craft products and other goods. It is hoped that these will be owned and operated by the native people themselves.

Education and training space will accommodate programs of Canada Manpower, the Province of Manitoba, and others, and will include some classroom instruction space as well as sheltered workshop space. A school unit from kindergarten to grade 12 is at present under consideration for inclusion in the building.

The residential units are intended essentially for transient accommodation for both single persons and families, on a short term or emergency basis.

The circulation, reception and lounge space is contained for the most part in a ring which encircles the central open space of the complex, and provides a view into this

open space from any point on the circulation ring.

As indicated, the total area of the proposed services centre building is 125,000 sq.ft., and its construction cost is estimated at \$3,225,000. To the construction cost must be added 20% to cover the cost of legal fees, architectural fees, contingency fund, and so on. This amounts to \$645,000 bringing the construction cost to \$3,870,000. And to this sum must be added the cost of acquiring the site, which is estimated at about \$1,000,000, bringing the total capital cost of the building and site to \$4,870,000.

The cost of operating and maintaining the building is estimated at about \$3.00 per sq.ft. which would make an annual maintenance operating cost of about \$375,000. It is expected that this cost will be covered by the rental space in the building.

The question of parking has been given careful consideration. It is most desirable to treat the parking accommodation in such a way that it is unobtrusive. A need for a maximum of about 200 car parking spaces was established. It is proposed that 50 cars will be accommodated on a single level, in a semi-basement about 4 feet below grade, at each of the four corners of the building thus providing a total accommodation for 200 cars in numbers and locations where they can be integrated into the building most unobtrusively.

6. THE EDUCATION AND TRAINING PROGRAMS

One of the basic tenets of the Neeginan concept is that the community services centre building would house a wide range of education and training programs designed to provide a much better opportunity than is available at present, for native people to acquire the education, life skills, and job training which will permit them to take their place in the main stream of life in the city.

All of these programs, other than those initiated and conducted by the native organization themselves are in the hands of government authorities at all three levels – municipal, provincial, and federal. It was a basic requirement of the study to determine whether such programs could be expected to be located in the service centre building and accordingly discussions were held with many officials who were responsible for, or involved in such programs at all levels of government.

All of these officials reacted favorably to the Neeginan concept when it was explained to them, and all of them indicated that they believed that the programs contemplated could in fact be located in the services centre building.

One of the programs under consideration, for example, is a kindergarten to grade 12 school, which would be part of the city public school system, but which would be located in the services centre building, and the majority of those students would be Indian and Metis children. This idea was discussed with the Superintendent of the Winnipeg Public Schools, Mr. Reeve Cramer. It was Mr. Cramer's view that it was unlikely that funds would be available for the construction of a school, but if the space were provided, as it would be in the services centre building, then it is quite possible that a school could be set up and staffed. In fact, Mr. Cramer felt that this might be an opportunity to employ the technique of differential staffing. This is a fairly new approach to teaching, which is based on the principle of the teaching "team". It employs a variety of people on the team, from untrained aides to people highly trained in certain specialities, and includes teachers-in-training or interns. The teacher is the leader of the team, who draws upon the resources of the various people on the team to contribute their special knowledge in the teaching of the various courses.

The question of the possibility of locating some of the city's Health and Welfare services in the proposed services centre building was discussed with Mr. Russell Simmonds, Deputy Director of those services for the City of Winnipeg. Mr. Simmonds pointed out that there were already two teams or units operating among the native population out of his Department, and these teams have trained native personnel on their staffs. He felt that there would be no difficulty in setting up a similar service in the community services centre. The precise nature of the units and the particular services which would be located in the centre would be a matter of further discussion and agreement. But the principle of locating some component of the city's Health and Welfare services in the Neeginan community services centre building was acceptable to him.

The Health and Social Development Department of the Province of Manitoba was consulted about the possibility of providing some of its services out of the Neeginan services centre building. Discussions were held on the matter with Mr. William Werbeniuk, Regional Director, Winnipeg Region, Mr. Lee Glasgow, Director, Office of Operational Development, District Health Systems, and Mr. Juan Gomez-Perales, Co-ordinator of Programs, Winnipeg Region. The provincial officials pointed out that they have no programs which are provided exclusively for specific ethnic groups; all of their programs are directed to the people of Manitoba without any special arrangements for particular groups on ethnic or other grounds. They suggested that the Neeginan Corporation might want to undertake the establishment of a Regional Health Centre, but after some discussion and deeper consideration of the matter, this did not seem to be likely.

Nevertheless, they pointed out that their department offers a great range of services — Family Counselling, Child Welfare, Care Services, Probation and Marriage Conciliation, Vocational Rehabilitation and Job Placement, and others. It was their view that it would be possible to establish offices for the delivery of some of these services in the Neeginan building. In particular they felt that a fairly new service, the Services to Other Regions program would be most appropriate in the Neeginan context. The purpose of this program is to provide an orientation service to persons newly arrived in the city from other areas of the province such as the remote northern regions, the rural area, and the Indian Reserves. The program extends help with personal problems, provides temporary shelter and food, offers advice and counselling, and orientation, to assist the new arrival to make the adjustment to the city. This in fact is one of the types of services which is basic to the Neeginan idea, and its location in the Neeginan community services centre building would be directly in line with the intent of the Neeginan concept. The indication by the Provincial officials that such a service could be established in the Neeginan building is important for the feasibility of the idea, and is most welcome.

Discussions were held with Mr. Gordon Mackie, Acting Assistant Secretary of the Planning Secretariat of the Cabinet, of the Government of Manitoba, on the question of manpower needs and training programs.

With respect to training, three levels of client can be identified: the job-ready client, the job-ready client who needs some further training, and the special needs client.

The job-ready client has marketable skills, no social handicaps or stigma and some work experience. About 80% of job-ready persons find employment through friends or relatives.

The second category of client requires referral to training. He may need training for some particular job, or he may need basic job readiness training or he may merely need brushing up on some skill that he has already acquired. Canada Manpower offers these

kinds of programs. A second type of program available to this type of client is the Career Opportunities Training program, which is offered in the Community Colleges, and to a lesser degree at Extension Centres of the Community Colleges. About 50% of the trainees taking Career Opportunities Training are sponsored by Canada Manpower, and about 50% attend on their own initiative. The latter group includes almost all of the native people – Treaty Indians, Non-Treaty Indians, and Metis – who are involved in such training.

The third level of client lacks both social skills and economic marketable skills. He requires counselling. Sometimes he requires both social and job training. He usually is uneducated or has a low level of educational achievement. Frequently he is married and has a family. He is considered to be a problem client, and neither federal nor provincial agencies concerned with manpower and training are anxious to deal with this type of person.

It is the aim of Neeginan to provide training programs for all three types of clients described above. It will however require a testing period to determine exactly what kinds of training courses should be included.

A number of approaches are possible. For example, Canada Manpower funds a program called "Outreach" which is a training program directed particularly at the special needs client and the job-ready client who needs further training. They enter into contractual arrangements with target groups to provide required training. The Manitoba Metis Federation has an "Outreach" agreement. Perhaps they can be expected to deliver some of their programs through the Neeginan facility.

Another possibility would be to have Canada Manpower designate Neeginan as an Outreach agency, and place some Outreach workers directly into the Neeginan complex.

There could also be some merit in drawing some of the personnel from the Winnipeg Centre project into Neeginan. The Winnipeg Centre project is a teacher training project in which about 75% of the trainees are native people, most of them under the age of 30. Half of the time in this training program is spent on academic courses, and half of the time is spent in practical classroom training. If some of the academic time of people involved in this program could be shifted into adult education within the Neeginan context, it might produce some very desirable results.

All of these considerations however are on the supply side of training, and something equally as searching and as thorough must be done on the demand side. Training is important but it is important to identify economic opportunities, and to establish what kind of work the clients want to do and to try to develop the market for that work.

Amongst the areas in which there might be real demand potential are the public service, at all three levels of government, but particularly at the provincial level; the Winnipeg Centre project; and private entrepreneurship.

Retailing has some prospects; and the linkages back through the various types of skills required for a successful retailing venture offer rich ground for both training and market demand development, as indeed do the linkages forward.

A number of areas were identified as having strong potential for both training programs and demand development.

1. The Construction Industry
2. Medical and Dental Technology
3. Printing
4. Arts and Crafts
5. Hotel Service
6. Business Training
7. Drafting, and Engineering and Architectural Technology
8. Automotive Servicing

These are only illustrative. There are undoubtedly many more areas of potential employment which are worthy of consideration for the establishment of training programs in Neeginan. When the appropriate time arrives, no doubt there will be full consideration of all the possibilities. And when the programs are selected and established, a parallel program of demand development should also be mounted.

All of these options should be discussed and worked out with the Resource and Economic Development Committee of Cabinet of Manitoba, and the Manpower and Employment Cabinet Subcommittee. The Manitoba Department of Industry and Commerce, and the Department of Co-operative Development may also have useful contributions to make.

In the development of these training programs in the Neeginan context, it is important to ensure that this will not require the transfer of programs from the Community Colleges or other establishments where they are now located.

Federal government officials were also consulted about the possibility of establishing federal programs in the Neeginan services centre building, as well as about the possibility of federal government funding, either in terms of capital grants for the construction of the services centre building or for the funding of some of its operating costs, or its programs.

Mr. Mark Goldenberg, assistant to Mr. Andre Renaud, Deputy Minister, Secretary of State's Department, in Ottawa, was consulted about the possibility of re-establishing the program of some years ago under which funds were provided for reception centres for persons migrating from the reserves to the cities. Mr. Goldenberg advised that the matter was under discussion, but no decision had yet been reached; he further advised that it would be some time yet before the matter is resolved one way or another, but invited the Neeginan officials to keep in touch, particularly with Department Officers in Winnipeg.

Mr. Jean Lagasse, Chairman of the Task Force on Manpower Services to Native People, in Ottawa was consulted about the possibility of locating training programs in the Neeginan building. Mr. Lagasse advised that the federal government's manpower programs are very extensive and very flexible, and that he was confident that some arrangement could be reached in the Neeginan building. He indicated that his department currently has under consideration a revised organizational structure and a new program of manpower services to native people which might well have direct relevance for what is being contemplated in the Neeginan proposal. These revisions however, are still under consideration, and no final conclusion is yet possible as to their application to Neeginan.

Mr. Lagasse wished to be kept advised of the progress of the project and suggested that contact should be maintained through the Winnipeg offices of the department.

A meeting was held with Mr. D.G. Wallace, Director-General Manitoba Region, Federal Department of Manpower and Immigration to discuss the federal government's views of a training program for Neeginan. Mr. Wallace advised that his department does not provide the training programs themselves but buys some 90% of its programs from the provincial government or provincial government agencies and institutions. On-the-job training programs are purchased from private industry. He also advised that his department does not provide any capital funds for programs.

The role of the Federal Department of Manpower is to provide only programs and services — to help people prepare for and find employment, and to help employers find employees. However, he indicated that they sometimes do get involved in programs which seem to be only marginally related to manpower activities. One such program is being funded in Edmonton, and operated by the Alberta Metis Association. This is the staffing and operation of a reception and orientation centre in the City of Edmonton aimed at helping native people who are newly-arrived in the city to orient themselves to the urban environment. Such a program has relevance for the Neeginan concept, and it is possible that a similar kind of thing might be funded in Neeginan.

Mr. Wallace indicated that any program which has the approval of the Province of Manitoba would be given favorable consideration by the Federal Department of

Manpower. He stressed the point that the cost of providing training in Neeginan would have to be comparable to that in other training establishments now in operation and that budgets would have to be available. These things being equal, however, he saw no reason why such programs could not be located in Neeginan with federal government funding.

A meeting was also held with Mr. Walter Hlady, Acting Regional Director, Prairie Region, Citizenship Branch, Dept. of the Secretary of State. It is this department of the federal government which provides funds for the Friendship Centres, as well as for the Manitoba Indian Brotherhood, and the Manitoba Metis Federation. They provide funds for the core operations such as rent of premises, staff salaries, equipment, etc. The provincial government funds the programs. About \$60,000 per annum are provided as core funds to the Friendship Centre, and about \$290,000 are provided to each of the Manitoba Indian Brotherhood, and the Manitoba Metis Federation.

Mr. Hlady saw no obstacle to the relocation of the Friendship Centre in the Neeginan complex, and the continuation there of its present funding. He also indicated that some funds might be made available on capital account to finance the Friendship Centre component of the community services centre. There is a funding program available under which capital grants are available up to a maximum of \$200,000. A condition of this program however, is that the community itself must provide an amount equal to 20% of the federal grant.

7. THE SITES

The availability of a suitable site was recognized from the beginning as one of the critical issues which would determine the feasibility of the Neeginan concept. The Terms of Reference for the study gave the matter of site feasibility an important place in the list of matters to be investigated. The Neeginan concept imposed a number of very special requirements on the site. The most important of these was that it should be acceptable to the native community. At an early stage of the study, as previously indicated, there was a clear indication from the native people's organizations that they wanted a downtown site, and moreover they wanted a site close to where the present native population gathers, and where the native community's activities are pursued. The obvious reason for this was the question of access: it was considered of the utmost importance that the site be easily reached by those using it, and conversely that the services and programs provided in Neeginan could easily be delivered to their users.

Such a requirement seemed to suggest a location somewhere between the Centennial Concert Hall and the Canadian Pacific Railway underpass, on one or another side of Main Street. Figure 4 illustrates the general area around the Main Street "strip" where alternative sites were investigated.

And indeed the Terms of Reference required that the first site to be investigated was that bounded by Main Street, the CPR tracks, and the Disraeli Freeway.

Other factors were also recognized as being important. Accordingly, a set of criteria was developed which provided the guidelines for assessing the feasibility of the site. These were:

1. Acceptability to the native people.
2. Direct access from the Main Street "strip".
3. Size and capacity for expansion in order to accommodate the proposed development in both the short term and the long term.
4. Cost of acquisition.
5. Nature of existing on-site and adjacent development — could it be removed with relatively little undesirable effect.
6. Compatibility with other city development proposals.
7. Acceptability in existing social and cultural context.

Five sites were initially identified as possibly meeting these criteria:



Figure 4
The Main Street "Strip" and Surroundings

1. The site bounded by Main Street, Higgins Avenue, and, generally, the Disraeli Freeway.
2. The site at the point of Point Douglas, bounded by the Red River and the Louise Bridge approach.
3. The site bounded by George Avenue, the Red River, Galt Avenue and Lily Street.
4. The site bounded by the CPR tracks, Main Street, and, generally, Henry Avenue, Stanley Street, Logan Avenue, and Fountain Street.
5. A site generally in the area immediately north of the CPR tracks, on one or another side of Main Street, where it was felt that there is a concentration of native people.

The first four sites are illustrated in Figure 4. The last of these sites — that north of the CPR tracks — was discarded after some discussion by the Neeginan Board of Directors, on the grounds that it was too far removed from the centre of activity, and was accordingly not accessible enough, and in any case could not serve as the focus of interest of a large enough native population.

It should be noted again that the question of a suburban site had been thoroughly aired. Consideration had also been given to the possibility of splitting the function of Neeginan into a residential component on the one hand, and the remaining components on the other, with the residences located on a suburban site and everything else located in the central area. However, as already indicated, this issue was completely resolved at the conference on April 6, 1974, when the delegates from the native peoples organizations voted overwhelmingly in favour of a central area location for the entire project.

The four sites which were identified as offering the best possibilities for meeting the needs of the project were carefully and systematically analyzed in accordance with the established criteria. The findings of this analysis are set out below.

SITE 1

The Site Bounded by Main Street, Higgins Avenue, and Generally, the Disraeli Freeway.

This site is illustrated in Figure 5.

Acceptability to the Native People

This location had a high degree of acceptability to the native community. It is familiar to them, since it is a gathering place where many of them congregate, particularly the



Figure 4A
 Alternative Sites for Neeginan

Site of Community Services Centre
Expansion Area

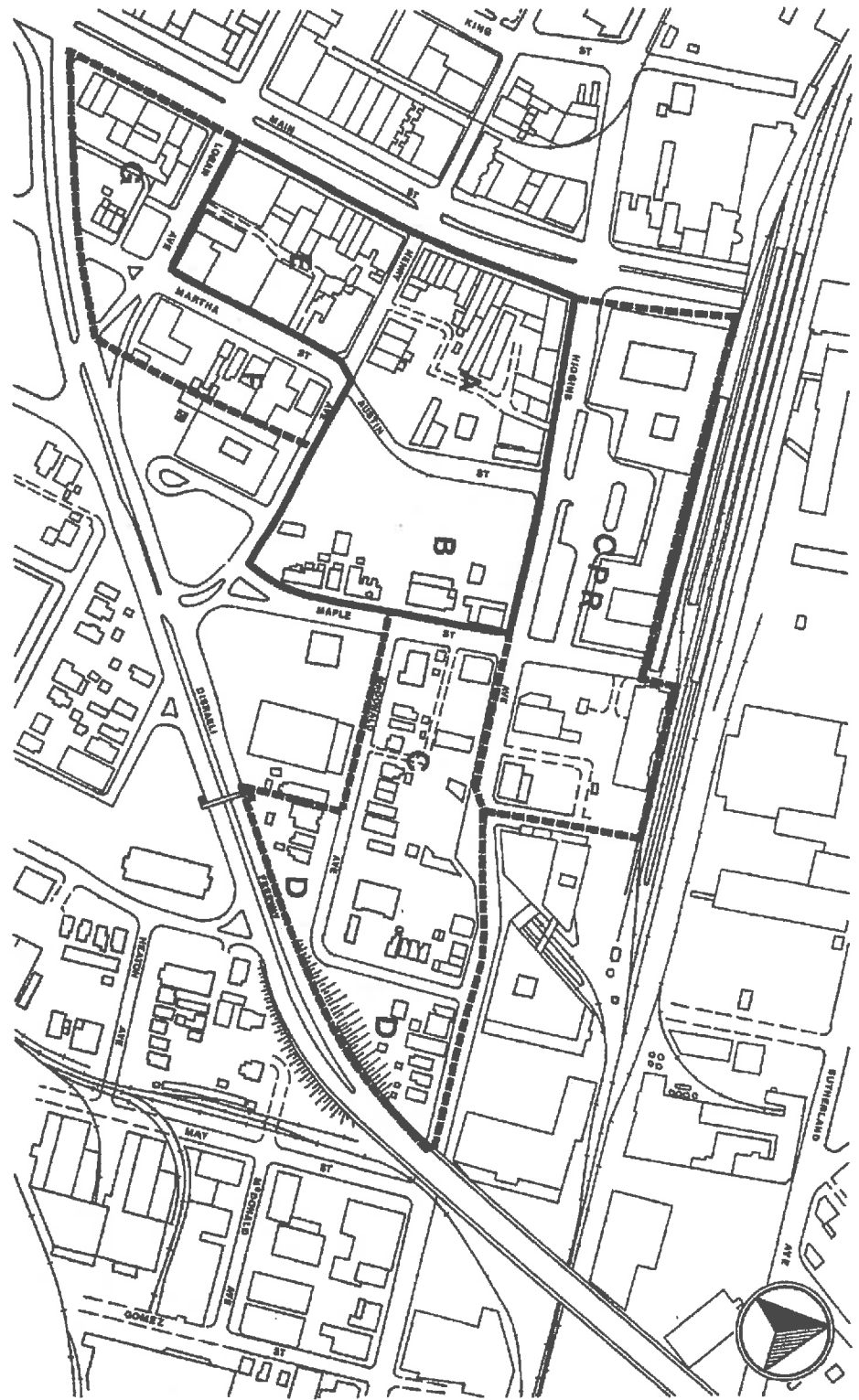


Figure 5
Site 1

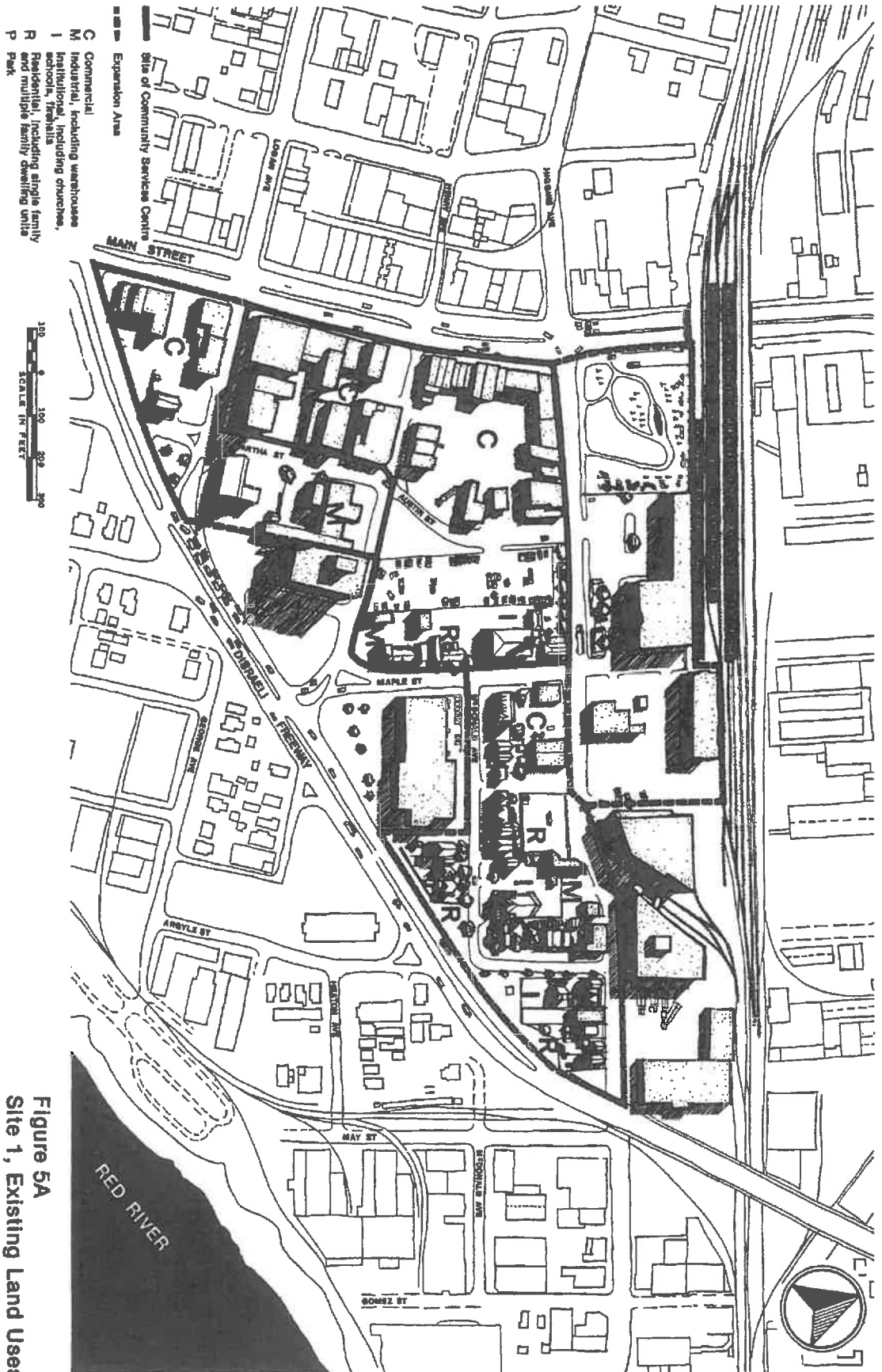


Figure 5A
Site 1, Existing Land Uses

hotels and beverage rooms lining Main Street where it forms the westerly boundary of the area. In spite of this there were a number who objected to the location on the grounds that they did not want to see the project located in "skid-row". On balance however, this was one of the preferred sites, although not the first choice.

Direct Access from the Main Street Strip

The Main Street "strip" forms the westerly boundary of the area. The site is therefore highly accessible from the Main Street strip, not only physically but in every other way – psychologically, visually, emotionally – it has the "image" of Main Street.

Size and Capacity for Expansion

The area contained within Higgins Avenue, the Disraeli Freeway, and Main Street contains seven blocks of land. These comprise some twenty acres, exclusive of streets and lanes. The gross area, including streets and lanes is 26.0 acres. Not all of this land can be considered available to the project, nor would it all be required for the project. The overall development would in fact be staged, so that only a designated amount of land would be required at each stage.

There are of course a number of very serious constraints on the availability of land in this area, as indeed in any area, for the Neeginan project. The most important of these is the cost. Another is the readiness of the owner to sell his property; there are a number of enterprises and installations in the area which might be considered as simply not available. Amongst these might be cited some of the hotels and other businesses on Main Street and some of the garment factories. It should be borne in mind that a continuous tract of land would be required only for the community services centre building. The other components of the Neeginan village such as housing and some of the commercial and retail functions could be fitted into the overall project on individual sites in the general area.

Accordingly it must be deemed that there is enough land in this general location to meet both the short term and the long term development requirements for the Neeginan project.

Cost of Acquisition

Table 2 sets out a block by block tabulation of the 1974 assessed values of land and of buildings. The block numbers refer to those shown on Figure 5. Here it is assumed that the CPR will continue to function in its present location, and accordingly the tabulation does not include the properties north of Higgins Avenue which may or may not be available for expansion in the future.

TABLE 2
SITE 1 -- ACREAGES AND ASSESSED VALUES

Block	Area (Acres)	Assessed Value of Land	Assessed Value of Buildings	Assessed Total Value
A	2.8	\$122,600	\$ 188,970	\$ 311,570
B	2.9	80,060	36,220	116,280
C	3.4	71,420	98,950	170,370
D	4.4	53,710	258,900	312,610
E	2.3	131,140	402,500	533,640
F	1.1	39,220	35,160	74,380
G	1.6	59,990	45,550	105,540
TOTALS	20.5	\$558,140	\$1,066,250	\$1,624,390

As already indicated, it would only be necessary, for Stage 1 of the project to acquire a continuous tract of land for the services centre building. It would be desirable if this building could have a Main Street frontage, and accordingly Block A or Block E would be an appropriate location. Block A contains 2.8 acres which could probably accommodate the services centre building but would also probably not permit adequate landscaping. Block E contains 2.3 acres, and the same observations apply to it as to Block A. Taken together they would provide a site of adequate size, but this would require the closing of Henry Avenue, which lies between them.

Another alternative would be to combine Block A and Block B which together contain a total of 5.7 acres. Such an arrangement would require the closing of Austin Street which lies between them and its incorporation, together with the surplus triangle of land at the south west corner of Block B, into the site.

A total site of 6.3 acres could be created by this arrangement.

The total assessed value of land and buildings for Block A is \$311,570; for Block B it is \$116,280; and for Block E it is \$533,640. If Blocks A and E were to be combined, and Henry Avenue closed, a site of about 5.3 acres would be created with continuous frontage along Main Street. The total assessed value of these two blocks is \$845,210. If Block A and Block B were to be combined, and Austin Street closed between them, a site of about 6.3 acres would be created with continuous frontage along Higgins Avenue. The total assessed value of these two blocks is \$427,850. These various possibilities are summarized in Table 3 below.

TABLE 3

**SITE 1 – ASSESSED VALUES OF ALTERNATIVE SITES
FOR SERVICES CENTRE BUILDING**

Block	Area (Acres)	Assessed Value of Land	Assessed Value of Buildings	Total Assessed Value
A	2.8	\$122,600	\$188,970	\$311,570
B	2.9	80,060	36,220	116,280
E	2.3	131,140	402,500	533,640
A&B*	6.3	202,660	225,190	427,850
A&E**	5.3	253,740	591,470	845,210

Note: * Includes acreage of Austin Street, but not its cost

** Includes acreage of Henry Avenue, but not its cost.

The market value of property cannot accurately be determined from its assessed value. It is particularly hazardous to attempt to do so when there is considerable instability and inflationary pressure in the real property market, and particularly with respect to the types of properties contained within the designated boundaries of this site. Nevertheless, it is useful in many circumstances to have some estimate of the cost of acquiring a site, and the assessed value of property is often used as the basis of such an estimate, by multiplying it by some factor which experience has shown to produce a cost figure closely approximating the market value of properties of a similar character in the same general location. The market value of the properties indicated is not likely to be less than three times the assessed value, and will probably be more. A multiplier of 3 however can be accepted as a minimum, and on this basis the estimated market value of the various blocks and combinations of blocks would be as set out in Table 4.

TABLE 4

**ESTIMATED MARKET VALUE FOR
SITE OF SERVICES CENTRE BUILDING**

Block	Total Assessed Value	Estimated Market Value
A	\$311,570	\$ 934,710
B	116,280	348,840
E	533,640	1,600,920
A&B	427,850	1,283,550
A&E	845,210	2,535,630

Nature of Existing On-Site Development

The area contained within Main Street, Higgins Avenue, and the Disraeli Freeway is a large area and contains a great variety of land-uses and buildings. Figure 5A illustrates the land uses in the area, and indicates how widely varied and mixed they are. From the point of view of a staged development, as suggested in the foregoing discussion, the Main Street blocks should preferably be included in the first stage. Examination of these blocks reveals that they are developed mainly with commercial enterprises; the Main Street frontage in particular, of both Block A and Block E is heavily commercial in character.

In many instances the upper floors over the ground floor retail establishments are occupied as residences — rooms or apartments — which are generally not of high quality and rent at modest rates.

Indeed, all of the establishments in these blocks are of middling to poor quality. The hotels are second and third-rate hotels, whose beverage rooms, rather than the hotel rooms, are the principle source of income and the centre of their function and activities. The retail establishments cater for the most part to a low income market, (although there are one or two which are patronized by a large following from many parts of the city), and there are a number of pawn shops included amongst the businesses. Government offices providing manpower placement services, religious and quasi-religious missions, Salvation Army services, cheap restaurants and other similar uses characteristic of the poor and disadvantaged sectors of most cities make up the majority of the buildings and activities in this area.

Proposals for the redevelopment of the area, and particularly of the Main Street strip, as part of formal urban renewal programs, have been made on various occasions over a long period of time. None of these urban renewal schemes has ever been implemented. The Main Street merchants themselves have attempted to enlist the aid of the city in effecting improvements, but no improvement program has been carried out. One program which has been quite successful is the Main Street Project, which is a program directed towards providing immediate aid, and counselling to the drunks and derelicts who frequent the Main Street strip and the adjacent areas. This however is a social action program directed towards aid in the immediate situation, with no long-term redevelopment objectives, and no involvement in the renewal of the physical environment in its terms of reference. There is in fact no program in either the public or the private sector which is concerned with the social, economic, and physical rehabilitation of the site area.

The removal of the existing on-site uses, and the redevelopment of the area would therefore, probably, command a considerable and widespread support. On the other hand, the acquisition of the properties, particularly the hotels and other establishments on Main Street, is likely to prove extremely expensive, and is likely to be resisted as a public undertaking. Moreover it is also likely that a considerable number of the owners of these properties would strongly resist the acquisition of their businesses because they are very profitable and have every prospect of continuing to be profitable and going concerns.

One factor which might have a marked effect upon the acceptability of the area as the site for the Neeginan project would be the relocation of the CPR and the vacating of the existing station building and other premises now occupied by the railway company. Such a move would make these premises available for other uses, and many of the Neeginan functions could be accommodated in them. If this were to happen, the Neeginan village would not require the Main Street fronting blocks in its initial phases. The village could develop on properties east of Main Street, and gradually move westward. With this kind of evolution it is possible that ultimately the Main Street blocks could be absorbed with much less difficulty and resistance than would now be encountered.

At the present time there is no indication of an impending move by the CPR. Railway relocation under the Railway Relocation Act seems to have been abandoned as a public policy, and the CPR gives no evidence of considering relocation on its own initiative.

On balance then, it seems most likely that the removal of the existing on-site development, and the redevelopment of the cleared sites could not be accomplished except at a very high cost and in the face of strong opposition.

Compatibility with Other City Development Proposals

As indicated above, there are no active City development proposals for this area. However, there are a number of activities in nearby areas which have some relevance. The nearest of these is the Chinatown redevelopment proposal. This is a project which is being pursued by the Chinese community, spearheaded by the Chinese Benevolent Association. The site for this project is bounded by Main Street on the east, Rupert Avenue on the south, Princess Street on the west, and Alexander Avenue on the north. The objective is to redevelop this area to provide housing, commercial, social, and cultural facilities for the Chinese community, in the hope that their traditions and values can be preserved and strengthened, and that the Chinese presence in the City can be enhanced. Its relevance for Neeginan seems clear. They are both concerned with the creation, strengthening and enhancement of ethnic communities in the City. Each seeks to achieve its objectives mainly through its own efforts, but must have some assistance from other sources. They are physically closely related, lying almost just across Main Street from each other. The Chinatown project has been accepted in principle by the City, and it is likely that any bylaws required by the project, or infrastructure improvements, will be provided by the City as part of its normal responsibilities. That being the case, there is good reason to believe that the Neeginan project may be regarded in the same light by the civic authorities.

Another activity afoot in a nearby location is the Neighborhood Improvement Program for North Point Douglas. The North Point Douglas area is a short distance to the east and north, across the CPR tracks from this area. It is an older residential area, with

modest homes owned by lower-income families who have maintained their properties at an admirably high standard. Unfortunately, in recent years the costs of maintenance have simply gone beyond the owner's capacities, and many premises have become run-down. The Neighborhood Improvement Program is designed to provide assistance for their rehabilitation.

A third activity in the vicinity is an urban renewal study being carried out by the provincial government. The Province is examining areas on both sides of Main Street north of Bannatyne Avenue, reportedly for the purpose of carrying out some renewal programs; the details are not known.

The significance of these various activities is that they indicate that even though there is little or no new construction at the present time in the general area, there is nevertheless an undercurrent of activity which suggests that the general location is ripe for redevelopment, and redevelopment is very likely to occur. In that case the Neeginan project would be consistent and compatible with redevelopment which might be expected in neighbouring locations, and would, in all probability be accepted in that context.

Acceptability in Existing Social and Cultural Context

As indicated, the area in question is one of mixed uses, although there is relatively little residential use. What residences there are, are occupied by low-income families or individuals. It can be expected that the Neeginan project might be unacceptable to some of these, as well as to some of the owners of businesses on Main Street or in the interior blocks. Nevertheless, since the area is not a residential neighbourhood and does not have a strong community structure, it is not likely that there would be any serious objection by the resident. Institutional users in the area are also unlikely to raise very serious objections.

The objections of the businessmen however are likely to present a formidable obstacle because they will take the form of high asking prices for property acquisition which would be the most effective means of denying this location to the Neeginan project.

SITE 2

The site at the Point of Point Douglas, Bounded by the Red River, and the Louise Bridge Approach

This site is illustrated in Figure 6.

Acceptability to the Native People

The presence of the river made this site very attractive to the native community. It is however rather remote from the areas where the native people now congregate, and

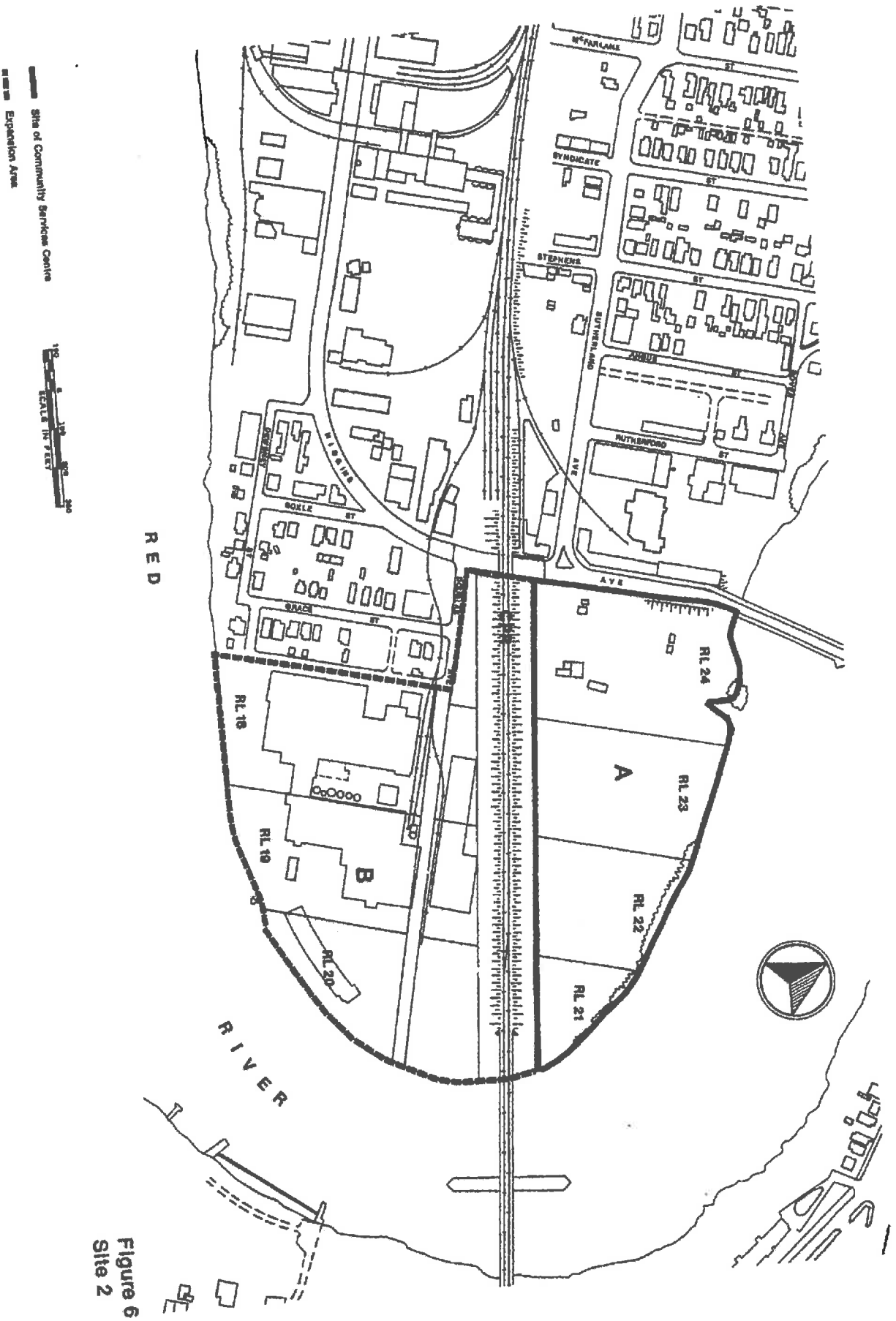


Figure 6
Site 2

- Site of Community Services Centre
- ▬ Expansion Area
- C Commercial
- M Industrial, including warehouses
- I Institutional, including churches, schools, firehall
- R Residential, including single family and multiple family dwelling units
- P Park

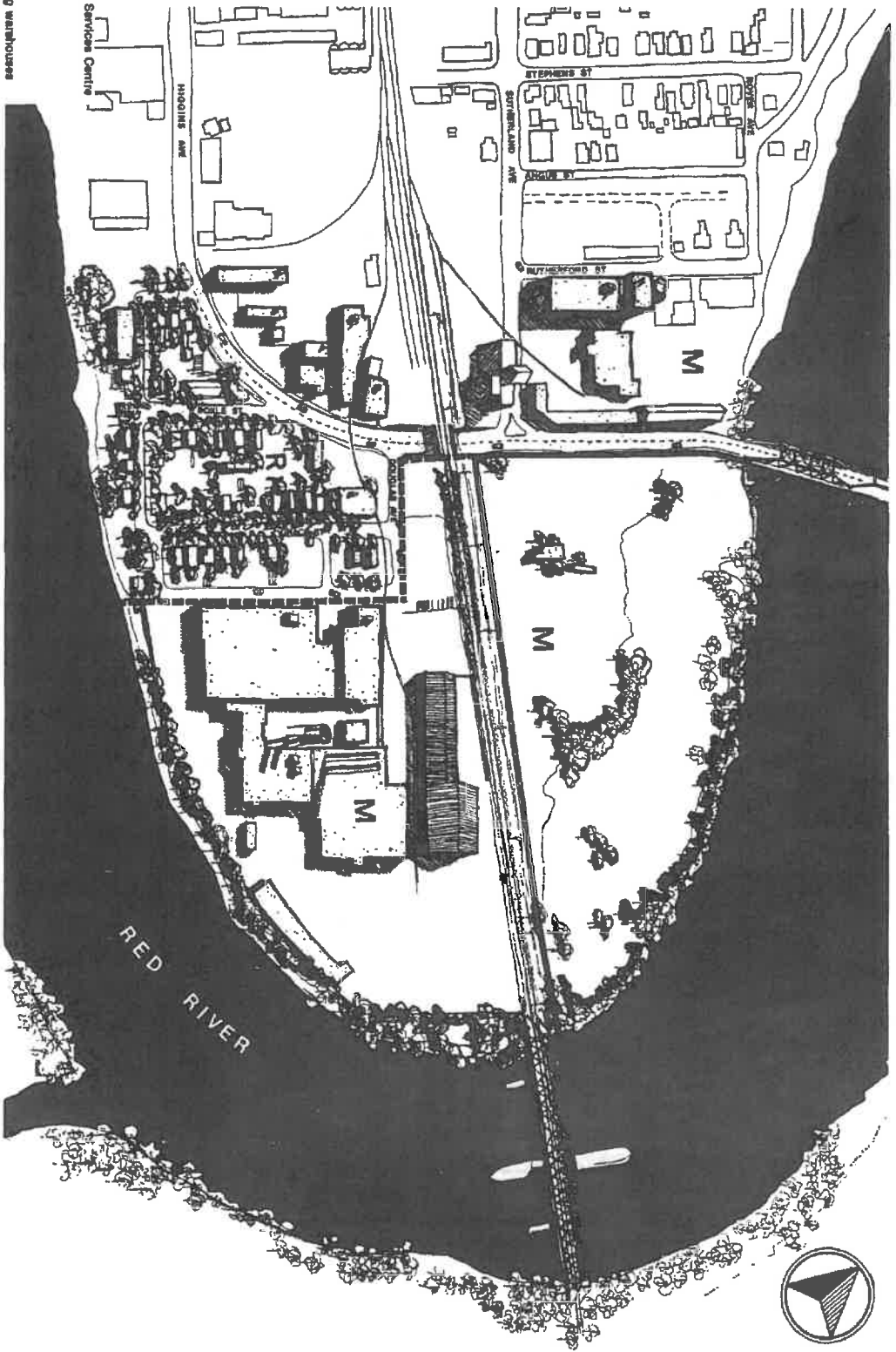


Figure 6A
Site 2, Existing Land Uses

would not be easily accessible. The long distance from present centres of activity decidedly reduced the desirability of this location, in spite of the attraction of the river.

Direct Access from the Main Street Strip

The westerly boundary of the site is Higgins Avenue, as it approaches the Louise Bridge. Main Street lies some 4,700 feet to the west, and although Higgins Avenue intersects with Main Street, making the site in a sense directly accessible from Main Street, its distance is such as to very seriously reduce that accessibility.

Size and Capacity for Expansion

As can be seen from Figure 6 there are four main components of the land on the point. One of these is Block A, made up of River Lots 21-24. Block A is divided into two parts by the main line of the CPR. The portion lying north of the CPR right-of-way contains about 9.4 acres of land, and the portion lying south of the right-of-way contains about 2.9 acres of land. Altogether, then, Block A (i.e., River Lots 21-24) contains about 12.3 acres of land. The second component is the CPR main line right-of-way itself, which contains about 4.3 acres of land. The third component is an 80 foot wide strip of land running east from Douglas Avenue to the river, which is a projection of the Douglas Avenue allowance. This strip contains about 1.5 acres of land. The fourth component is Block B, and is made up of River Lots 18-20. It contains about 8.5 acres. The whole of this site, then, contains about 26.7 acres of land.

The portion north of the CP main line right-of-way is occupied by a marina, and the portion to the south by industrial premises.

The nine acres on the north side of the railway right-of-way would be enough for the community services centre building. And 8.6 acres to the south of the railway right-of-way together with the 1.5 acres of the Douglas Avenue allowance could accommodate a fair number of dwellings, depending on the density of development. At detached single family densities, the number of dwellings would, of course, be small — somewhere between 40 and 60 depending on the size of the lots, the street pattern, and size and type of dwelling.

At higher densities — say 40 units per acre — the number would reach over 400; and at even higher densities, the total number of dwellings would, of course, be even higher. For the foreseeable future 400 units would seem to be a reasonable nucleus of housing.

Additional land is available west of Higgins on the north side of the railway track. At the present time this land is occupied by industrial premises. Amongst these are

Brown and Rutherford Limited, Sani-Clean Maintenance Supplies Limited, and Furgale Broom Limited.

The assessed values of these properties are not high, but it is likely that the cost of acquiring them at market values would be very high. The site is accordingly expandible, if expansion were found to be necessary, but at a price.

There are three very serious disadvantages of this location. The most serious is the fact that the site is divided in two by the main line of the CPR. Housing would therefore be separated from the community services centre by this obstacle. The second disadvantage is that the site is quite isolated in the midst of a surrounding industrial environment. It would be difficult to expand the village — it could only be expanded westward into the industrial premises, and it is therefore, doubtful if it could develop into a viable community. The third disadvantage is that it is remote from not only the present centres of activity of the native people, but also from any other residential or community development, and it would therefore remain isolated, and contained, and probably could not survive.

Cost of Acquisition

Table 5 sets out a tabulation of the 1974 assessed values of land and of buildings on this site. The block numbers refer to those shown in Figure 6.

It is assumed that the CP main line will remain in place, and no values for the right-of-way are included in the table. Also, the value of the Douglas Avenue extension is not included in the table.

TABLE 5

SITE 2: ACREAGES AND ASSESSED VALUES

Block	Area (Acres)	Assessed Value of Land	Assessed Value of Buildings	Total Assessed Value
A*	12.3	\$31,695	\$48,325	\$ 80,000
B**	8.6	24,960	373,600	398,560
TOTALS		\$56,655	\$421,925	\$478,580

Note: * River Lots 21-24

** River Lots 18-20

Using the multiplier of 3 to arrive at an estimate of the minimum market value, as explained in the discussion of Site 1, the estimated market value of the two

components of the land, namely the 8.6 acres of River Lots 18-20, for housing and the 9 acres of River Lots 21-24 for the community services centre building would be as set out in Table 6.

TABLE 6
SITE 2: ESTIMATED MARKET VALUE*

Block	Total Assessed Value	Estimated Market Value
A	\$ 80,020	\$240,060
B	398,560	1,195,680
TOTAL	\$478,580	\$1,435,740

Note: * Not including the values of the CPR right-of-way or the Douglas Avenue extension.

Nature of Existing On-Site Developments

As may be seen from Figure 6A, there are two main components of the land on the point. One of these is Block A (which comprises River Lots 21-24); the other is Block B (which comprises River Lots 18-20). Block A (River Lots 21-24) is now occupied by a marina and boat storage and repair operation. Block B (River Lots 18-20) is occupied by Building Products of Canada, and is essentially a storage yard for lumber supplies, and other building products.

Southwest of the site and adjacent to it is a residential area comprised of 7 blocks and about 35 dwellings. These dwellings are modest in size, of quite low value, and are occupied by homeowners who give considerable care and attention to the appearance of their houses.

Compatibility with Other City Development Proposals

The portion of the site which lies north of the CPR main line is included in a Neighbourhood Improvement Program being undertaken by the City of Winnipeg, with funding from all three levels of government. The area of the Neighbourhood Improvement Program is larger than the 9 acres lying north of the CPR track; it includes that area, then sweeps northward following the course of the river as far as Redwood Avenue.

Plans for the NIP project are not yet far enough advanced to indicate the specific location of various kinds of land uses. Preliminary indications however are that there will be a park included as a major land use in the plan. It is altogether likely that the

park will be located on the land at the extreme easterly corner of the Point, between the CPR track and the river, which is now owned by the City. It may be that the park will extend even farther westward and occupy some or even all of the land now occupied by the Buchanan Marina.

The NIP project is committed, and the capital funds for its implementation are included in the current capital budget estimates. The Neeginan project is obviously not compatible with this proposed Neighbourhood Improvement Program. The site must accordingly be deemed to be unavailable.

Acceptability in Existing Social and Cultural Context

As already indicated, the site contains two industrial uses at the present time — the Buchanan Marina, and Building Products of Canada. Across Higgins Avenue to the west there are more industrial uses as there are south of Higgins Avenue, between it and the Red River, west of the site. It is not likely that these establishments would find the Neeginan development incompatible or unacceptable. One might expect that some of them would resist the acquisition of their property simply because they would not want to be put out of business. These businesses have sites which serve them very well — they are accessible, served by both road and rail, in an industrial location with appropriate zoning, have been established for many years, and so on. There are others, however, which would be prepared to sell at a reasonable market price. It need not be anticipated that strong or organized objections would be raised by the owners of the residences in the adjacent area. But there could very well be come strong resistance from the homeowners of North Point Douglas whose area borders on this site.

SITE 3

The Site Bounded by the Disraeli Freeway, May Street, the Red River, Galt Avenue, and Lily Street

This site is illustrated in Figure 7. It should be noted that acreage and cost information in this section of the report refers only to the site of the Community Services Centre Building. The Building site is bounded by George Avenue, the Red River, Galt Avenue and Lily Street.

Acceptability to the Native People

This site is the one which was unanimously chosen by the Native people themselves at their Conference on April 6, 1974. It is their preferred site for the location of the Community Services Centre Building. The presence of the river was seen as a great attraction, and the fact that the CN transfer track is likely to remain in place was not regarded as a great disadvantage. The amount of traffic over this track is very light and

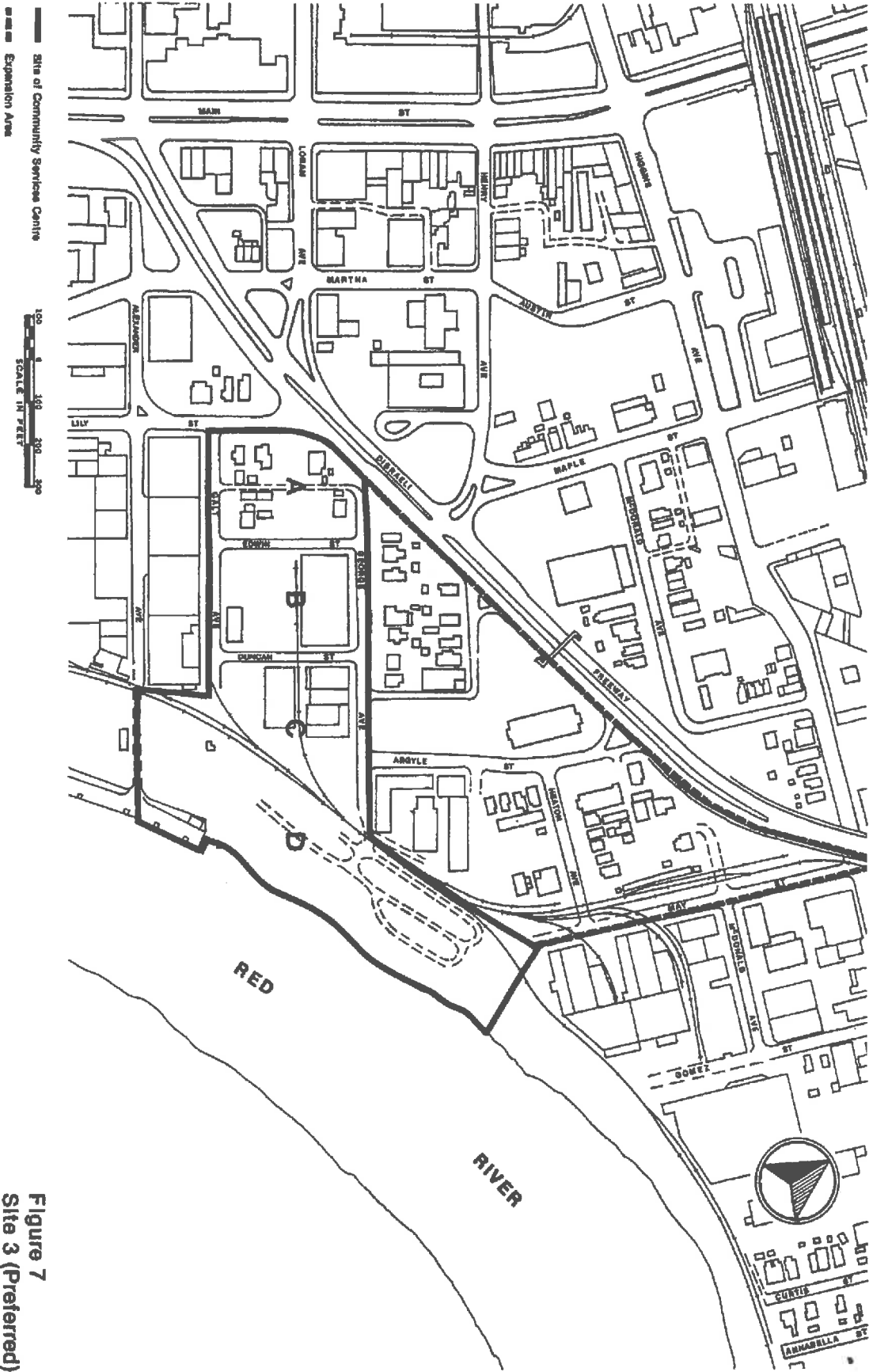


Figure 7
Site 3 (Preferred)

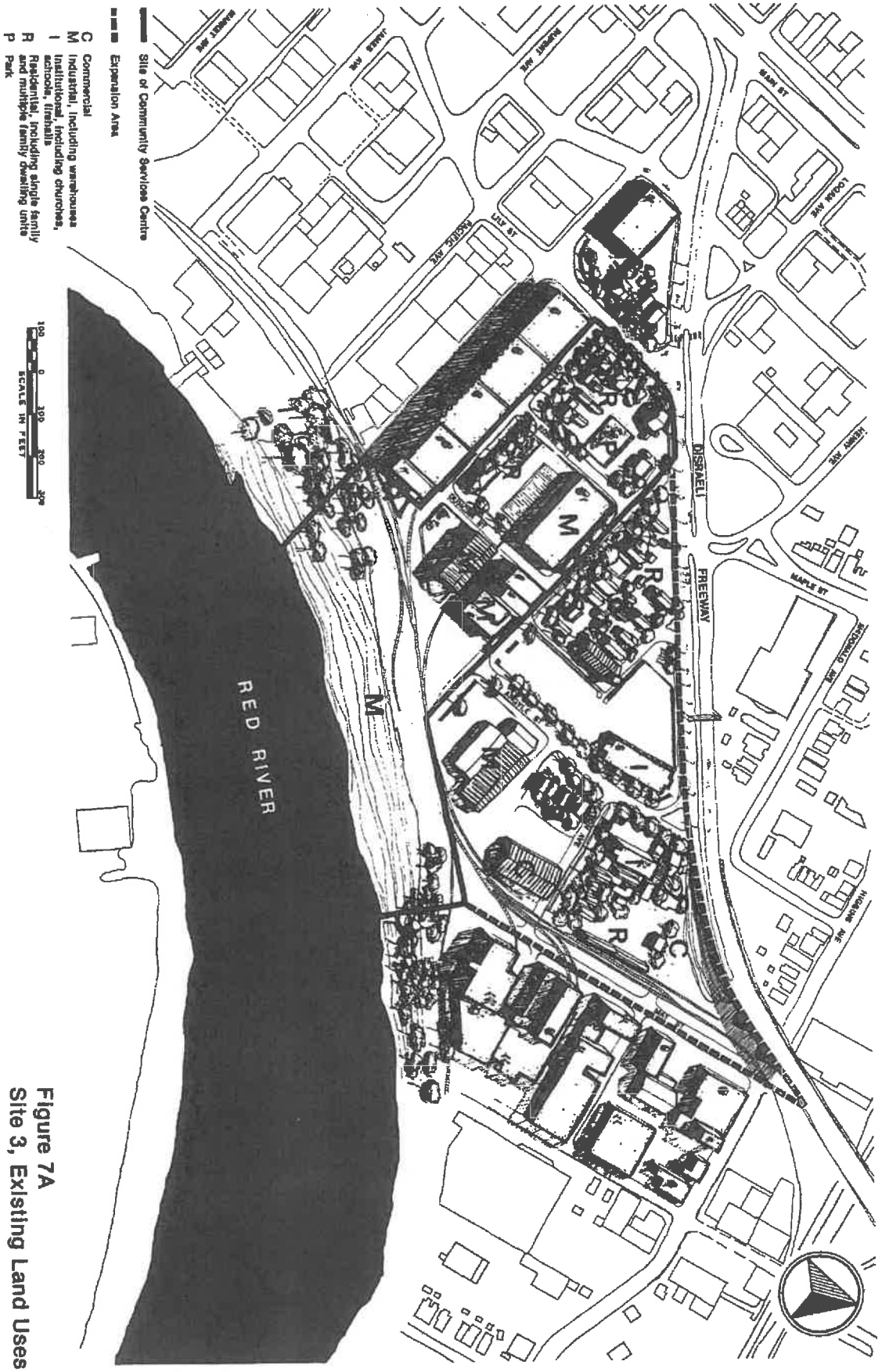


Figure 7A
Site 3, Existing Land Uses

the prospect of it remaining in place was not seen as a serious obstacle in the way of access to the river. Another attractive feature of this location was its proximity to Main Street; it is only some 550 feet away. The area is familiar to the native; it is near their present gathering places and centres of activity. It was also felt that some of the warehouses and dwellings in the area might eventually be incorporated into the Neeginan development.

Direct Access from the Main Street Strip

As indicated, this site at its westerly boundary is only 550 feet away from Main Street. It does not have a presence directly on Main Street as does Site 1, but it is highly accessible to both pedestrians and vehicles. The fact that it is not directly on Main Street, but removed some little distance, and yet highly accessible was regarded by some as an advantage.

Size and Capacity for Expansion

The building site as shown in Figure 7 contains 10.8 acres. If Edwin Street and Duncan Street were closed and made available for development, the total acreage would be 11.6 acres. This would provide a site large enough for the community services centre building. However, it would obviously not be large enough to accommodate the entire Neeginan Village, and the rest of the components would have to be accommodated on adjacent sites.

Figure 7A indicates the development in the expansion area of Site 3, adjacent to the proposed site for the services centre building. It can be seen that these areas contain a mixture of residential and industrial uses, and there are a substantial number of warehouses. Many of these warehouses are obsolete and can be converted to residential and other uses, and many of them are in fact for sale at costs which would suggest that their conversion may be economically feasible.

It can be expected therefore, that when the community services centre building is in place, and the other components of the Neeginan Village begin to require development, sites for these will be found in the immediate areas. Perhaps some of them, such as housing units for example, will even be located in the area across the Disraeli Freeway; there is at the present time a pedestrian bridge in place across the Freeway between Henry Avenue and Argyle Street and access from the north would be quite convenient. These additional sites, whether north or south of the Freeway would, of course, have to be acquired. But there is enough property available, in the sense that it is both purchasable and useable, in the general area surrounding the building site, to ensure that the requirements of the Neeginan Village could be met as they emerge.

Cost of Acquisition

Table 7 sets out a block by block tabulation of the 1974 assessed values of the land and buildings of the building site. The block letters refer to those shown on Figure 7.

TABLE 7

**SITE 3: ACREAGES AND ASSESSED VALUES FOR
SITE OF SERVICES CENTRE BUILDING**

Block	Area (Acres)	Assessed Value of Land	Assessed Value of Buildings	Assessed Total Value
A	1.8	\$ 33,140	\$ 15,200	\$ 48,340
B	1.8	30,155	56,910	87,065
C	1.9	25,730	62,800	88,530
D	5.3	21,000		86,420
TOTAL	10.8	\$110,025	\$200,300	\$310,355

Applying the factor of 3 times the assessed value to provide an estimate of the probable minimum market value, as had been done for Sites 1 and 2, the cost of acquiring the land and buildings for this site would be \$931,065.

Nature of Existing On-Site and Adjacent Development

Figure 7A indicates the nature of the development which exists on the site at the present time. Block A contains 11 properties. Six of these properties are vacant land, one of which is a city park adjacent to the freeway. The remainder are single family dwellings and one dwelling which has been converted to multiple occupancy. Block B has 3 properties. One of these is a warehouse, one is a large older home which has been converted to a rooming house, and one is vacant. Block C has 3 properties, one of which contains an industrial-warehousing operation in several buildings, one contains a warehouse, and the third is a vacant lot. Block D is a riverfront property and contains the Saveway Lumber storage yard.

The expansion area of Site 3, as already indicated, contains a mixture of residential, industrial and warehousing uses. The residential uses are few compared to the warehouses and industrial uses. These dwellings for the most part are older dwellings and quite modest in size. Some of the large ones have been converted to multiple use. There is no strong sense of community in this area, such as one finds, for example, in North Point Douglas. There is little social cohesion and no real neighbourhood structure.

Compatibility with Other City Development Proposals

As far as can be determined there are at the present time no plans in preparation for the development of this site. It is known that the provincial government has announced its intention to fund an urban renewal program in this general area of the

City, although the indications are that their area of interest is west of Main Street. However, the Neeginan proposal is itself an urban renewal proposal, and presumably would not be incompatible with any renewal intentions which the province might have. There is no evidence that the Neeginan proposal for this site is incompatible with any plans that have been announced, or are in preparation, either for the site itself, or for the adjacent areas.

Mention might again be made here of the Chinatown proposal, which is located just to the west of this site, across Main Street between Rupert Avenue and Alexander Avenue. If this proceeds as expected it together with the Neeginan Village would create an extremely interesting pair of ethnic communities in this central area of Winnipeg, with great significance in terms of their symbolic value in the context of the highly diversified ethnic heritage on which the city prides itself.

Acceptability in Existing Social and Cultural Context

It can be expected that the Neeginan proposal for this location will be quite acceptable. The lack of any strong sense of neighborhood or community amongst the residents in the area, together with its predominantly warehouse-industrial character would suggest that no strong opposition would be mustered against the project. Here again, however, some resistance can be expected from some of the owners of businesses who may not be disposed to sell and relocate. Judging from the number and types of these establishments however, one might conclude that such resistance would not be serious enough or determined enough to frustrate the acquisition of the site, or the realization of the project.

SITE 4

The Site Bounded by the CPR Tracks, Main Street, and Generally Henry Avenue, Stanley Street, Logan Avenue, and Fountain Street.

This site is illustrated in Figure 8.

Acceptability to the Native People

This site was perhaps the least attractive to the native organizations of all the sites discussed. It did not have the merit of proximity to the river, or to present centres of activity and present gathering places. A number of native families live in this area, particularly in the vicinity of Higgins Avenue and Henry Avenue, where their experience has not made this location one to which they would give a high priority. In comparison with the preferred site (Site 3), this location was far behind in its appeal to the native people.

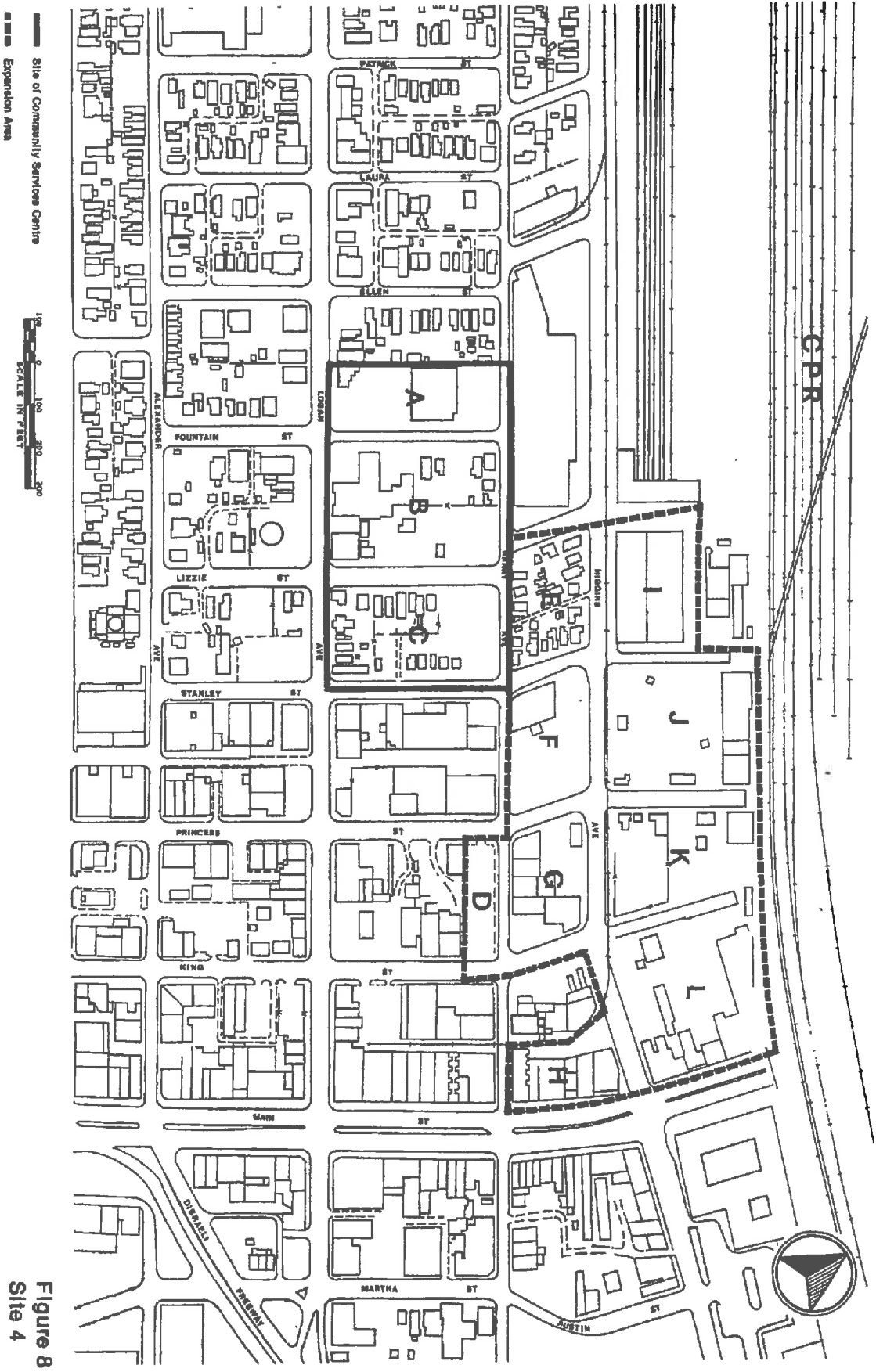


Figure 8
Site 4

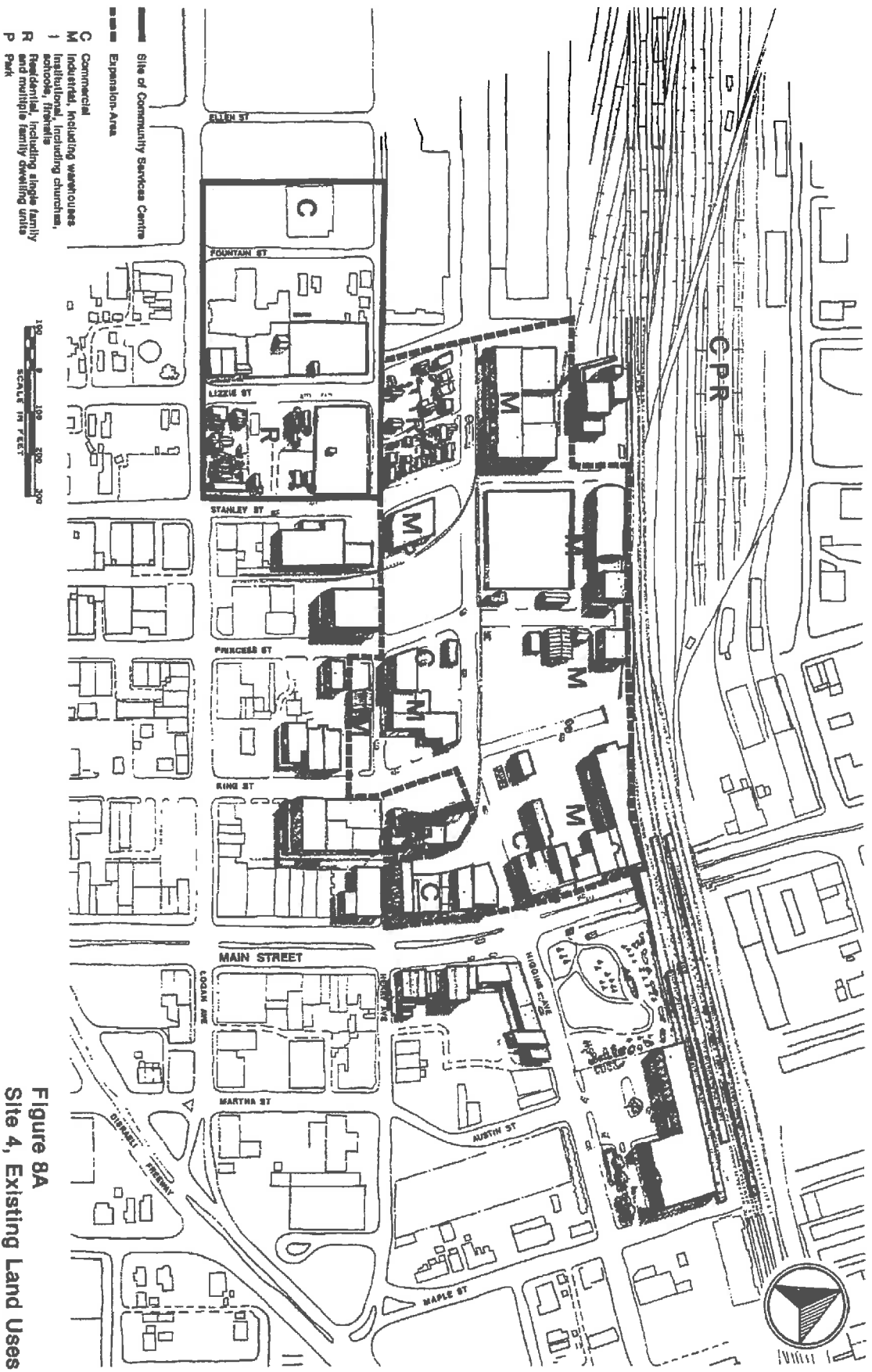


Figure 8A
Site 4, Existing Land Uses

Direct Access from the Main Street Strip

This site has frontage on Main Street between Henry Avenue and the CPR underpass. Accordingly it is to that extent directly on the Main Street "strip". It should be noted however that the block between Henry Avenue and the CPR underpass is not really on the Main Street strip, inasmuch as the location of activities and gathering places lies for the most part south of Henry Avenue. Accordingly, this site could provide only a limited direct frontage on the Main Street strip — namely that of the block between Henry Avenue and Higgins Avenue.

Size and Capacity for Expansion

The site contains 24.2 acres, including the areas of all of the contained streets. Not all of this area would be required for the community services centre building alone, but could accommodate a substantial part of the other components of the village. It is unlikely that either Higgins Avenue or Henry Avenue could be closed, which means that consolidation of blocks to create a suitable site for the community services centre building as well as the other components, could probably only be achieved by closing the minor north-south streets such as Fountain, Lizzie or Stanley. King and Princess, the major north-south streets could also in all probability not be closed.

The blocks which lend themselves most readily to the site needs of the community services centre building are Blocks A, B, and C. Taken together these three blocks contain about 7 acres. If the areas of Lizzie Street and Fountain Street are added, a site of 8 acres could be created, which would be ample for accommodating the community services centre building.

Blocks E, F, and G contain 1.2, 1.3, and 1.2 acres respectively, and Block H contains 1.0 acres for a combined total of 4.7 acres; Block I contains 1.3 acres, Block J contains 2.4 acres, Block K contains 1.8 acres, and Block L contains 2.6 acres, for a total of 8.1 acres. All the blocks from E to L inclusive, accordingly contain a total of 12.8 acres. There would be some small additional acreage with the closing of Stanley Street, between Blocks E and F, and I and J.

The other components of the Neeginan concept such as housing and retail establishments could be located on these sites, which could be acquired over a period of time as the need for them arose.

However, because of the shape of the entire area, and because Higgins Avenue and Henry Avenue could probably not be closed, the shape of the parcels which could be created is very awkward, and could not be satisfactorily developed. The entire site in fact, does not lend itself to a satisfactory development of the Neeginan concept.

Cost of Acquisition

Table 8 sets out a block by block tabulation of the 1974 assessed values of land and of buildings. The block letters refer to those shown in Figure 8.

TABLE 8
SITE 4: ACREAGES AND ASSESSED VALUES

Block	Acreage (Acres)	Assessed Value of Land	Assessed Value of Buildings	Assessed Total Value
A	1.5	\$ 20,220	\$ 35,800	\$ 56,020
B	2.7	40,810	64,450	105,260
C	2.1	42,120	21,150	63,270
D	0.5	17,440	17,150	34,590
E	1.2	13,790	25,300	39,090
F	1.3	31,315	25,450	56,765
G	1.2	37,550	68,450	106,000
H	1.0	71,130	109,350	180,480
I	1.3	24,920	127,150	152,070
J	2.4	58,590	38,150	96,740
K	1.8	48,370	29,750	78,120
L	2.6	74,160	96,180	170,340
TOTAL	19.6	\$480,415	\$658,330	\$1,138,745

If Blocks A, B, and C were to be acquired for the community services centre building, the cost, on the basis of the formula applied in the case of sites 1, 2, and 3, is estimated, at a minimum, to be 3 times the assessed value. The combined assessed value of land and buildings for these three blocks is \$224,550, and accordingly its market value is estimated at \$673,650. The market value of the balance of the properties, on the basis of the same calculation would be \$2,742,585.

Nature of Existing On-Site and Adjacent Development

On the twelve blocks which make up this general site there is a great variety of buildings and uses as shown in Figure 8A. These include residences, both of the family and of the rooming house type, hotels, commercial properties, both retail and office, second-hand stores, industrial enterprises, warehouses and even a feed mill. Immediately to the north are the CPR tracks and yards. To the west, there is a continuation of much the same land uses and character as in the site area itself, except perhaps that there is a larger proportion of dwellings, many of which are of poor quality. To the south there is also a continuation of much the same character except

that there is a larger proportion of warehouses and wholesale establishments.

The site itself is an area of poor quality development, probably reflecting the proximity of the railway and the presence of such noxious uses as scrap metal yards and the feed mill. It is not an area which recommends itself to the purposes of the Neeginan development.

Compatibility with Other City Development Proposals

Over the years there have been a number of redevelopment proposals for the area between Notre Dame Avenue and the CPR tracks, of which this general site forms the north-east corner. None of these proposals however has ever been carried out. The latest proposal affecting this area was contained amongst the various explorations of the Winnipeg Railway Study, which examined various opportunities that might result from the relocation of the railways. At the present time however, it seems that no action will be taken on the findings of this study.

The Province of Manitoba, as already indicated elsewhere, is engaged upon an examination of the urban renewal possibilities in the central part of the city, but as far as can be determined they are not looking at this area, but rather at the area to the south of this general location.

Mention should be made of the Chinatown renewal scheme, which has already been cited in connection with other sites. This is located just to the south of Site 4.

It seems then that the redevelopment of this general area would not be incompatible with any other known development programs.

Acceptability in Existing Social and Cultural Context

There is in this general area, and particularly to the west of this site, a strong residents' organization which guards its interests very energetically and effectively. It is likely that they would find the Neeginan proposal unacceptable, and would oppose it vigorously. For this, as well as the other reasons indicated in the foregoing discussion, this site is regarded as unsuitable for the purposes of developing the Neeginan village.

8. THE CITY PLANNING CONTEXT

The Neeginan project was discussed in some depth with representatives of the Planning Division of the City of Winnipeg. Mr. Ed Letinsky was the City's representative on the Task Force from the beginning and was involved in the study process. Discussions were also held with Mr. Len Vopnfjord, Mr. Don Pentland, and Mr. Lorne Matthews, who are officials of the Department of Environmental Planning of the City of Winnipeg.

The question of zoning, and the compatibility of the Neeginan proposal with the city's own development plans was discussed. The City officials indicated that the preferred site is zoned M2 at the present time, which permits its development for all the purposes of Neeginan, except perhaps permanent housing for families. The zoning regulations of the M2 district permit housing but only for the accommodation of transients. If the residential component of the development were designed to comply with the definition of a hotel, that is, a building occupied as the more or less temporary abiding place of persons who are lodged with or without meals and in which there are not less than twenty-four (24) bedrooms, and no provisions made for cooking in any individual room or apartment, then it could be permitted without rezoning.

The City officials also indicated that a District Plan is now under preparation for the area containing the proposed site for the Neeginan development, and that the Neeginan development would be acceptable for inclusion in the District Plan. Indeed it was agreed that Neeginan would be incorporated into, and be made an official part of, the District Plan at the appropriate time.

9. ORGANIZATION FOR NEEGINAN

The appropriate organization for conducting the affairs of Neeginan will of course be determined by the nature and function of Neeginan itself. One of the insights which was provided by the period of intensive consultation and communication with the native community was that the nature of Neeginan will change and evolve as new components are added to the village and new dimensions are added to the life of its people.

As already indicated, there was overwhelming support for a community services centre building as the first phase of the development of the village. It was clearly indicated that the native organizations did not intend to give up the programs which they are now conducting, and transfer the responsibility for them to the Neeginan Corporation. No one saw the role of Neeginan as taking over or substituting for any programs or activities now in operation. What everyone agreed upon however was that Neeginan would own and operate the services centre building and would lease space in that building to the various organizations so that they could carry on their work in the community services centre.

It was recognized that the transition period between the completion of the feasibility study and the construction of the services centre building would be a critical period requiring a high degree of dedication, a great deal of work, and much background and knowledge from those charged with the responsibility of carrying out the project. At several meetings in February, attended by representatives of native organizations, this problem was discussed. It was agreed that the present Board of Directors of Neeginan were the only ones who could provide the very necessary continuity to the project and should continue as the responsible body for building the project. It was felt that the number of Board members might be increased — perhaps to about ten members, and that its responsibilities be expanded to permit it to acquire the site and build the services centre building. It was agreed, furthermore, that the Board should act as a Foundation, or a Holding Company, in which would be vested all the capital assets of Neeginan Incorporated. It was also agreed that the new members appointed to the Board should be the Tri-level Intergovernmental Committee.

The Board would carry out the construction of the project by employing the necessary project managers, sub-contractors, architects, engineers, and other professions and services necessary for the project. When the building is completed, the Board would employ a staff, or management team to maintain the building and equipment, to lease space in the building, and to deal directly with the tenants. It would however be the tenants — the native organizations — who would continue to determine their own programs and to carry them out.

At the appropriate time, when the services centre had been functioning for some suitable period, and the programs were operating, and the tenants well established, it was visualized that the members of the Board would resign (except perhaps the Tri-level

Committee members) and they would be replaced by new members elected from amongst the tenants. If at that time new components of the Neeginan Village would already have been added, such as for example, housing or retail enterprises, then they too would participate in the nomination of candidates, and the election of new members to the Board.

In this latter phase of the development, the Board would continue to hold the capital assets of Neeginan, but would take on something of the character and function of a village council. Having been democratically elected by the Neeginan constituency it could make policies affecting not only the capital assets which would continue to be vested in them, but also affecting many aspects of life in the village. They could not of course constitute a separate municipal council. But there would undoubtedly be many matters which they would be called upon to deal with in managing and directing the affairs of the community.

10. CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The purpose of this study was to investigate the feasibility of the Neeginan proposal — that is the proposal to create an ethnic community or “village” for the Indians and Metis in central Winnipeg.

The study has taken a long time —, much longer than had been originally scheduled, because of the need to carry out a much more extensive and elaborate program of community consultation than had originally been anticipated. It is clear however, that without this process of public consultation, the study could not have succeeded. And it must be deemed to have succeeded, because it has clearly established the feasibility of the concept in all its dimensions.*

An extremely gratifying achievement of this process has been the concensus reached among this highly diversified group with respect to the desirability of such an ethnic village or community. As indicated in an earlier section of this report, the fundamental determinant of its feasibility must be its acceptability to the native people, who would of course constitute the community; without their acceptance the Neeginan idea simply could not be realized. The fact that it received their unqualified support justified the pursuit of the study and the investigation of the feasibility of the Neeginan idea in terms of a number of other basic factors.

Support for the idea of an Indian and Metis village or community however did not convey unqualified approval of all of its aspects as set out in the Terms of Reference of the study. There was overwhelming support for the commitment of a community services centre building; this was universally desired as the first project of the village, and universally regarded as the project which would demonstrate the feasibility of the rest of the village. Housing was not accorded the same interest or the same role. It was generally agreed that once the community services centre building is established and operating, attention could be turned to the development of the housing component.

Moreover, in the circumstances it was manifestly impossible to develop a specific housing program, with a specific site, and a precise budget. The general reluctance on the part of the native people to deal with the housing issue in these terms meant that a more improvisational approach would have to be taken to the provision of housing. When the first phase of the Neeginan project — that is the community services centre

* It should be noted that the matter of capital funding for the community services centre building was not investigated in any great depth in this study. However, an application has been submitted to the Urban Demonstration Secretariat of the Ministry of State for Urban Affairs for capital funding for the community services centre building as a demonstration project. This application is still under discussion.

building is in place and operating, and the second phase — the development of the housing component becomes active, then sites will be found and housing provided on an ad hoc basis. It is expected that there will be enough sites available in the areas immediately adjacent to the community services centre building, so that the Neeginan community can develop with a strong feeling of coherence amongst its various parts. However, this circumstance has the disadvantage that sites cannot now be identified for future housing needs, nor can a budget be estimated at the present time. On the other hand it has the merit of organizing the development program into distinct phases, with a clear articulation of the program and budget for the first phase, which can command the individual attention and energies of the community. When the second phase emerges, then a similar program and budget can be developed for use at the appropriate time.

These attitudes of the native community toward the housing question dictated a change in the conduct of the study, and in the emphasis given to the activities as set out in the Terms of Reference. Particular attention was focussed on the nature of the community services centre building, and on the selection of a site which would not only satisfy the building's particular requirements, but which would also be able to accommodate the other elements of the Neeginan Village as they become relevant to the development of the total project. Attention was also given to the question of the programs which might be conducted in the services centre building, to the feasibility of locating these programs in it, and to the most appropriate way in which the ownership and administration of the building might be organized, in order to best serve the objectives of Neeginan.

The investigation found that the most satisfactory arrangement would be for Neeginan Incorporated to own the community services centre building and to lease space in it to the native organizations, who would be responsible for conducting their own programs in the leased space. It also found that there should be no major obstacle in the way of locating the programs of the many government agencies, at all three levels of government, in the community services centre building. Some agencies indicated that they could not provide programs or services exclusively to any ethnic group. This caveat however was not felt to be a serious problem by the Task Force, who saw the location of these programs in the community services centre building as of far greater importance than the delivery of the programs or services exclusively to the Indians or Metis.

The programs discussed with officials at all three levels of government included:

Municipal:

- formal school education within the city public school system, kindergarten to grade 12
- City Department of Health and Welfare Services

Provincial

- Provincial Department of Health and Social Development programs, with particular interest in the urban orientation aspects of the Services to Other Regions program
- Provincial Manpower Needs programs

Federal

- Federal Government's Department of Manpower and Immigration programs
- Federal Government's Department of Secretary of State's programs

Although a variety of specific programs was discussed with officials in all of these departments and agencies, no precise arrangements were made and no specific commitments were given. It was indicated during the course of the study that funding for native programs would continue and could be expected to continue even in the Neeginan complex. It was felt however, that no useful purpose would be served in attempting at this time to identify the precise and specific programs which would be located in the community services centre building; these programs in any case would evolve and change with the process of time. What was considered relevant at this time was to determine the feasibility of establishing educational and training programs in the community services centre building, and such feasibility was clearly established. The question of capital funding for the services centre however was not investigated in any great depth during the study. The reason for this was that there seemed to be no basis for discussing this question until the report of the feasibility study was completed. Now that the study is completed, and it has found that the Neeginan idea is feasible, the search for capital funds can be undertaken. It has always been assumed that the major source of funds will be governments, particularly the federal and provincial governments. However, there are also a number of private foundations from which funds might be available. And it may also be possible to raise some part of the capital from the native organizations themselves, and from the public at large.

The Development Program

The development program which has emerged as feasible from the study is as follows:

Phase 1:

Acquisition of the site for the community services centre building, preparation of the plans for the building, construction of the building. During this period also, discussions with the various native organizations and the various government agencies will be conducted with a view to establishing the specific programs which will be housed in the community services centre building, so that when the building is completed, the

programs can be placed in it immediately. This phase should take about two years to complete from the time of acquisition of the site.

Phase 2:

When Phase 1 is completed, the Neeginan Corporation will address itself to the question of housing. An initial housing program will be established through consultation with the various native organizations, and sites for this housing as well as sources of funding will be identified and acquired. Sometime during this phase, at such time when the programs established in Phase 1 are functioning satisfactorily, the Board of Directors will resign, and will be replaced by a new Board, elected from amongst candidates nominated by the Neeginan constituency, that is, the tenants, users, component native organizations, etc. This phase should take about three years to complete.

Phase 3:

Phase 3 is seen as the period when the Neeginan community functions as a community, and the Board functions as a community council. This phase is a continuing one and has no identifiable time horizon. The nature and function of the community will of course continue to evolve and the change which will mark the emergence of a possible Stage 4 cannot at this time be foreseen.

At this stage of the development of the concept, an estimate of cost can only be provided for Phase 1:

Cost of acquisition of the site for the community services centre building	\$1,000,000
Cost of construction of community services centre building	3,225,000
Other costs (legal fees, architectural fees, contingencies, etc. at 20% of construction cost)	645,000
Total Capital Cost	\$4,870,000
	Say \$5,000,000

In addition to the capital cost, provision must also be made for operating costs. If an estimated annual building operating cost of \$3.00 per square foot is assumed as a reasonable figure, then the 125,000 square feet of the community services centre

building will require \$375,000 per year to maintain and operate. It is expected that the rental derived from the lease of space will cover the building maintenance and operating costs.

No consideration has been given to the cost of establishing and delivering the services and programs which will be housed in the community services centre building. It has been assumed that the programs and services which are in operation at the present time will continue to be funded in their new location; and no estimate can be made of the cost of any new programs and services which may be established until these have been identified during Phase 1 of the overall development schedule.

Recommendations

In the light of the findings of the study, it is recommended that:

1. The present members of the Board of Directors of Neeginan (Manitoba) Incorporated continue in office for the purpose of carrying out the planning and construction of the community services centre building as the first stage in the development of the overall Neeginan village.
2. The Board of Directors be enlarged by the addition of the Tri-level Intergovernmental Liaison Committee.
3. The Board of Directors immediately open discussions with the appropriate officials at all three levels of government for the purpose of obtaining the capital funds for the acquisition of the preferred site and the construction of the community services centre building.
4. The Board of Directors open discussions with the appropriate private foundations for capital funds.
5. The Board of Directors open discussions with the native organizations for the purpose of mounting a fund-raising campaign. When capital funds are assured, it is recommended that:
6. The Board of Directors appoint agents to acquire the site for the community services centre building.
7. The Board of Directors appoint consultants to prepare architectural and engineering drawings for the building.
8. The Board of Directors together with their consultants resume discussions with government officials, and with the native organizations to establish the specific programs to be located in the building.

These recommendations of necessity refer only to Phase 1 of the project. When Phase 1 is completed, it is assumed that the present Board of Directors will be replaced by an elected Board, and that the appropriate measures will be taken to carry out the next phase of the Neeginan development.

APPENDIX

**Samples of documents,
questionnaires, posters, and
graphics used in the Neeginan
Consultation Process**

NEEGINAN PRESIDENTS' REPORT

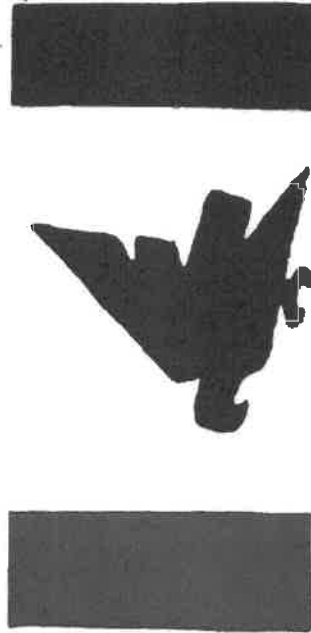
SAMPLE OF NEWSLETTER

USED IN THE CONSULTATION

PROCESS

NEEGINAN*

NEWSLETTER



WE ARE A PEOPLE AND AS SUCH RESERVE
THE RIGHT TO DETERMINE OUR DESTINY.

June - 1974

My Dear Friends;

Since April 6th, 1974 we have been quite busy setting up various meetings in the community discussing Neeginan. We realize we have come only a short distance and that time is quickly catching up with us. We would like very much to do what is right for our people and to be of help. At the same time we realize that it is an impossible task to please everyone, as not all people will agree with what we are proposing. This is as it should be. This is good. However, we cannot stop because of any opposition or disagreement. We must push on and work even harder and more passionately with those who really care and want to do something constructive for our community. If you are among those who are fed up with much empty talk that passes for concern, and want something really meaningful to take place, then join us in our crusade to bring about positive action. We are the builders of a new era - a new age. Will we be faint-hearted and weak-kneed at the first test of adversity? No, you will say with me, No - never - we have not yet begun to fight - to work - to create.

GEORGE MUNROE

BOARD OF DIRECTORS

- President - GEORGE MUNROE
- Vice-President - LORNE KEEPER
- Secretary-Treasurer - BILL NANOWIN
- Executive - MARVIN HUNT
 - STANLEY MCKAY
 - EARL DUNCAN
 - PERCY BIRD

HISTORY

When Indian and Metis people move into the city, many fall victim to the hazards and pitfalls of the city's skid-row -- unemployment, destitution, alcoholism and crime. The problem is becoming more real everyday. It was because of these facts that back in 1970 Native groups in Winnipeg held various meetings in an effort to combat the situation. That year the most important meeting was held at the St. Charles Hotel where it was recommended that there should be a multi-services centre for Indian and Metis.

Following these recommendations and as a result of Indian leadership, a Neeginan proposal came about, and after a great deal of effort the proposal was eventually presented to the governments in June of 1972. In order that monies could be received from governments, Neeginan had to become incorporated and this happened in August, 1973. Three months later in November, 1973 a Feasibility Study was approved by government. In December a meeting was held with representatives from the various Indian Organizations to introduce the idea of Neeginan to them. The Feasibility Study for Neeginan officially started on February 15, 1974 and will continue for a period of nine months.

STAFF

Co-ordinator - CELESTIN GUIBOCHE
 Liason Officer - BEV MCCORRISTER
 Community Worker and Secretary - DARLENE TOMASSON
 Community Worker - LINDA BENNETT

Address: 590 MAIN STREET, WINNIPEG

Phone: 943-1501

NEEGINAN MEETINGS

Native Organizations Approached;

1. South East Region, Manitoba Metis Federation.
2. Manitoba Indian Brotherhood.
3. Native Clan.
4. Youth Action Project.
5. Bosco Centre.
6. Native Alcoholism Council.
7. Winnipeg Indian Council.
8. Native Womans' Group.
9. Manitoba Metis Federation.

The Youth Action Project, Native Alcoholism Council, Bosco Centre, Winnipeg Indian Council, Native Womans' Group, East Region of the Manitoba Metis Federation and the Manitoba Metis Federation endorses in principle, the concept of Neeginan.

Native Organizations yet to approach;

1. Klnew Housing.
2. Youth Opportunities Unlimited.
3. Winnipeg Centre Project.
4. Pathfinders - Manitoba Metis Federation.

Board Meetings are open to the public so attend as many as possible. These meetings are held every Monday at 9:30 a.m. at the Winnipeg Native Club, 150 River Avenue, Winnipeg.

DISPLAYS

Neeginan will be having displays at the following locations during June and July, 1974.,

June 14 - 21 -- Royal Bank Building, Broadway & Smith.
 July 14 - 28 -- Fort Winnipeg, Louise Bridge.

Watch for them. Come and talk to the people there. They will be happy to answer any questions you may have.

WORKSHOPS

There will be an intensive workshop conducted July 22 - 27, 1974 that will be based on the following tentative agenda:

Revised Charette (vehicle for participation)

Phase I Conceptual

- 1st day - What Neeginan is all about?
- Reaction of participants.
- 2nd day - What is a house for you? (half a day)
- What is a community for you? (half a day)
- 3rd day - What kind of services should this community have?
- (half a day)
- How does Neeginan fit into these needs?
- (half a day)

Phase II Process to realize dream and harmonizing concept with plans.

- 1st day - How far has Neeginan progressed to date? (half a day)
- What other means are necessary to realize this dream?
- 2nd day - Picnic on land designed for community. (half a day)
- How the community should be laid out?

- 3rd day - Day of decision - What structure of community organization will best meet the needs of the people?
- Review of various organizational structure.
- Selection of best one.
- Pow Wow

Any additions to this tentative agenda would be appreciated.

If you are able to attend, please let us know so we can make the proper arrangements.

NEEGINAN workers are always available for consultation, just call 943-1501. They will come and see you at your home if you so request, so feel free to contact them.

If you are a concerned person and wish to contribute to the Neeginan concept in any way, please fill in and return the following questionnaire to NEEGINAN, 590 Main Street, Winnipeg, Man., with any additional comments and suggestions on the reverse side. Your participation and involvement will be greatly appreciated.

Lets work together on this opportunity to build a place for ourselves and our children, a place that we can truly call "Our Place", One about which we can honestly say "This is Our Place and I helped build it."

"UNITY IS STRENGTH"

Bev McCorrister
 LIASON OFFICER

SAMPLE
QUESTIONNAIRE

WHAT IS NEEGINAN?

- NEEGINAN is native peoples working together to accomplish a common goal in a community which will promote, produce, and preserve an urban cultural and economic base for all Indian and Metis people!
- NEEGINAN means proper housing, good schools, and business enterprises -- owned, operated, and controlled by you!
- NEEGINAN means native people, themselves and in their own way, solving the real problems of everyday city life!
- NEEGINAN means building a future for your children -- a future in which they can control their own destiny and not have to face the frustrations we now feel and fight every day!
- NEEGINAN means "OUR PLACE"!

We need your help and advice to develop the NEEGINAN idea. Please assist us by answering the following questions.

1. Do you agree that we should try to build a special community, like Neeginan, for Indian and Metis people in Winnipeg?
YES COMMENTS: _____
NO _____
2. Do you agree with the idea of housing community services under one roof? (the community services centre would contain the offices of the various native organizations and social service agencies, educational and training facilities, recreational and school facilities, and native-operated shops and businesses).
YES COMMENTS: _____
NO _____
3. Do you agree with the idea of locating the community services centre on a downtown site in the Main Street vicinity?
YES COMMENTS: _____
NO _____
4. Are you satisfied with your present housing?
YES COMMENTS: _____
NO _____
5. If the community services centre was located in the Main Street area, would you be interested in living in a new native community which would be developed around it ... a community with all the services and facilities available to city dwellers self-contained?
YES COMMENTS: _____
NO _____

If you have any other comments, not covered by the preceding questions, please write them in on the back of the page.

NAME: (MR., MRS., MISS) _____

ADDRESS: _____

AGE: _____ . NUMBER OF CHILDREN AT HOME: _____ .

TOTAL NUMBER OF PEOPLE IN YOUR HOUSEHOLD: _____ .

THANK YOU FOR YOUR HELP!

SAMPLE OF SURVEY ON SPACE REQUIREMENTS

Space now being occupied _____ sq. ft.

Cost to rent premises _____ per month

Number of offices _____ approximately _____ sq. ft. each

Number of storage rooms _____ approximately _____ sq. ft. each

Restrooms _____ sq. ft. (approximate)

Lunchroom _____ sq. ft. (approximate)

Program Area _____ sq. ft.

Total Projected Area Growth _____ sq. ft.

SAMPLE OF FORM LETTER
DESIGNED TO INDICATE SUPPORT FOR
THE NEEGINAN PROJECT

TO WHOM IT MAY CONCERN:

We have examined the proposal 'Neeginan --- An Indian and
Metis Community and agree in principle with the contents there
in. We would like to point out that this agreement does not
necessarily imply active participation and further that this in
no way should jeopardize either, the recommendations of the
Feasibility Study, being presently undertaken, nor our own
organization's objectives.

Yours truly,

W. J. [unclear]
(man) [unclear]

SAMPLE EVALUATION REPORT
EVALUATION REPORT ON QUESTIONAIRES

Out of the 63 questionnaires returned so far, 51 of which clearly indicated a need for a special community for Indian and Metis people in the City of Winnipeg and that it should be built not just try. The 12 who disagree fear that it would create a ghetto or that the community should be elsewhere. They disagree only in the location.

In question 2 of the questionnaire 56 agree that all Native Organizations and other agencies should be under one roof. 5 out of 6 that disagreed had no comments to offer. One did "quote" I think all these services should be in the community but not under one roof. One roof for various Native Organizations and social service agencies. Educational and training, recreational and school facilities for youths and adults should be separate. This giving the youths and adults the opportunity to progress at their own pace without the feeling of competing. Shops and businesses placed in different locations on the main thoroughfare. So that one area does not become overly crowded or become a hang out. End of quote.

Question 3. 44 agree that it should be located on a downtown site, preferably, North of city hall, east of Main Street, accessible to the people. 17 who disagreed majority had no comments, others said, limited space, no room for expansion. One did not indicate one way or the other, left a blank.

Question 4. 27 are satisfied with their present housing. But feel that there is a definite need for more housing for Native People in the city, particularly for large families and new comers into the city. The 32 who said no indicated that present housing are small, poor houses, old area and high rent. 6 made no comments on their present housing.

Question 5. 36 said yes. A few comments.

1. If the houses were separate units and not high rise.
2. I would very much like to be part of it.

23 said no, again a majority with no comments. Others said I like where I am living, one said there is nothing there for single persons.

Other comments, I am with you, keep up the good work and Good Luck.

The report shows that there is a need for such a concept. But it also indicates that the greater need is the cultural centre and its services. Further, we have received six letters of endorsements and five space forms from Native Organizations.

Our greatest achievement to the end of June has been getting the Native Organizations to commit themselves, to the idea of a Native Village and the need of a cultural centre. This done, we are now being fast approached by the actual planning of Our Dream Building, The Cultural Centre.

Respectfully Submitted,

*Celestin Guiboche,
Co-ordinator*

WHAT IS NEEGINAN?

NEEGINAN IS A CREE WORD
MEANING 'OUR PLACE'..WHERE
SERVICES, HOUSING, and
ECONOMIC DEVELOPMENT

CAN BE BROUGHT TOGETHER IN ONE PLACE TO BE
OWNED AND OPERATED BY THE
INDIAN AND MÉTIS COMMUNITY OF WINNIPEG

what do you think ?

CONTACT CELESTIN GUIBOCHE
580 MAIN STREET
PHONE 943-1501



