

**Winnipeg Sun Newspaper and Canadian Indigenous People: A Qualitative Media Analysis**

by

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## ABSTRACT

This research study used a qualitative analysis to explore how the Winnipeg Sun represents Indigenous peoples. The study was guided by two research questions included: 1) how the Winnipeg Sun represents the Indigenous population; and 2) do the Winnipeg Sun articles about Canadian Indigenous people promote intolerance to Indigenous Peoples in Winnipeg. The purpose of the study was to examine news articles printed in the Winnipeg Sun between 2015 and 2020, evaluate how Indigenous people were represented to determine if the discourse accurately portrays Indigenous people.

This exploratory study arose from a news magazine article in McLean's (MacDonald, 2015) that stated that Winnipeg is the most racist city in Canada. Being Indigenous or as I call myself Anishnabe, this statement impacted me personally and I could not help but wonder how the Winnipeg Sun affects the way society considers Canadian Indigenous Peoples. Intolerance of Indigenous People is visible and openly discussed today through the printed media and other media, such as Facebook and twitter. These negative misrepresentations reflect printed media from earlier eras. The way mainstream society looks at and talks about Indigenous people reflects their contempt.

This research study examined whether negative print in the Winnipeg Sun presents a damaging view of Indigenous people. One question it sought to answer is has what is printed in the Winnipeg Sun been influenced and reinforced through a biased approach by the authors of the articles in the newspaper.

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A historical viewpoint on this study affected me on a personal level. Being Indigenous or Anishnabe I cannot help but wonder how the Winnipeg Sun affects the way society considers Canadian Indigenous people. The history behind the desire to do a thesis on this topic arose from my personal experience which started back in 1968. Back in 1968 I personally experienced intolerance because of race. At that time intolerance toward the Indigenous people was evident but not discussed in public as it is today. The school I went to at that time had a grade one teacher who belittled me daily for being Indigenous. She would point out the way I was dressed and my accent. I felt ashamed but could not tell anyone because I felt I was doing something wrong even though I was not. Almost daily a viral recording of racist actions or rants toward Indigenous people is shown and questions emerge within me why people criticize and ridicule Indigenous people. The article by Brian Giesbrecht titled Indigenous Start Blocking the road is an example of how we are being mocked by the Winnipeg Sun, his comment to the Indigenous population...you will not find it by dancing around a highway...which shows his ignorance because dancing for the Indigenous people is a ceremony.

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*Chapter 1*

**Introduction**

This study examined the question has the written Winnipeg Sun during the years of 2015 to 2020 influenced the treatment against Indigenous people including intolerance in Winnipeg? Intolerance is described as prejudice or bigotry against people who belong to other races. There is an ongoing concern to this writer how the Indigenous people who reside in Winnipeg are being misrepresented. There are plenty of Indigenous people who are educated, have degrees, have careers, and own their own homes. They have children who are graduates and are pursuing higher education. The question needs scrutinizing of how the Winnipeg Sun portrays Indigenous people. Do print articles from the Winnipeg Sun during the time frame of January 1, 2015 to January 1, 2020 about Canadian Indigenous People promote intolerance in Winnipeg? How much did the Winnipeg Sun portray Indigenous people in a negative manner as being addicts, lazy, and dependent on government assistance?

I have included some of the research questions that Harding (2005) explored to get a clear understanding of what is being written about the Indigenous population in the Winnipeg Sun. The questions included are:

1. What Indigenous topics are covered most frequently?
2. How frequently are Indigenous people the primary actors in newspaper stories about Indigenous Issues?
3. How frequently are non-Indigenous people the primary actors in newspaper stories about Indigenous Issues?
4. Are stereotypes of Indigenous people present in these news stories?

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5. Are there recurring themes and patterns in these news stories?
  6. Are these news stories sympathetic or unsympathetic to Indigenous interests and issues?
  7. In these news stories, how are Indigenous people portrayed in relation to non-Indigenous society?

The reason these questions were used is to understand the types of stories Indigenous people are mentioned in. They are mentioned most frequently in the crime section or in a story about poverty. Much of the time in the crime section it is Indigenous men portrayed as violent and Indigenous women as living on solicitation and poverty. Indigenous people are rarely the primary actors in newspaper stories about Indigenous Issues. (Harding, 2005). There is an emphasis on the politicians and the affect the Indigenous people have on the white neighbourhoods or their livelihoods. In each of the newspaper articles I studied, each of the articles included in this study focused on non-Indigenous people even though the story itself was about Indigenous issues (Harding, 2005). In the newspaper stories, Indigenous people were presented as dependant, angry and ignorant. The most common themes and patterns are recurring. The themes and patterns included that Indigenous people live in poverty, non-Indigenous people are superior, Indigenous people are not respected with their ceremonies, The news stories are not sympathetic to Indigenous interests and issues. In these news stories Indigenous people are portrayed as inferior to non-Indigenous and the non-Indigenous people are portrayed as being smarter, more hardworking, and overall self sufficient. While the Indigenous appear weak and needy in relation to non-Indigenous society (Harding, 2005).

### **Overview of Study**

I have been a target for intolerance ever since I was a child in grade 1. The color of my skin and my accent have been the discussion of many non-Indigenous people. I have felt

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ashamed of who I was to the point I withdrew from the outside world. I became nonverbal and did not speak except to my mother. I did not understand what was wrong with me, but I knew the people I associated with at school did not like me.

I could not tell my parents or my family about what was happening because I thought there was something wrong with me. I thought I was tainted. As I got older, I was so shy and timid I just stayed alone. If I needed to go to the bathroom I never asked to go and just suffered until recess. If I knew the answer to the questions asked by the teacher I never bothered to answer, even though most of the time I knew the answer. I was always too shy to raise my hand and was embarrassed about the way I looked. I did not want to attract attention to myself, I knew I looked different than the other children. My skin was darker, and my hair was dark and straight. I felt like my walk and my talk was not like other children or the teachers. Even my actions and the way I dressed were different.

Today it has not changed for me much. I am still shy and timid. I am intimidated by authority, especially the police. I am always on guard when I am in a place. It was then that I became determined not to work in a non-Indigenous organization where there are mostly Caucasian people. In university I felt uncomfortable if most students were Caucasian. I had a job in a hospital which was in a predominantly white neighborhood, and it was clearly not accepting of an Indigenous person working there. Every time someone guessed what nationality I was they would say Portuguese, Mexican, or Filipino. They would look surprised when I told them I was Indigenous. I had two violent encounters with patients because they did not want an Indigenous person to touch them.

It was then that I became determined not to work in non-Indigenous organizations. I will now only work with Indigenous organizations because I feel they are accepting of my potential. I

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found that I was unable to offer my best to people who failed to recognize me as a qualified professional. I also needed to remain true to who I am as an Indigenous woman.

This research question is being examined because as an Indigenous person who grew up in the city of Winnipeg this writer witnessed ongoing intolerance of Indigenous people by both colonial Europeans and new immigrants. There is a sense of intolerance toward Indigenous people by new immigrants. I have found that the new immigrants from the Philippines exhibit intolerance towards Anishinabe peoples. These people who are predominant in most establishments follow Indigenous people, like me, around the shops with the belief we are the only ones who would steal from a store.

This writer saw evidence that there was some material in newspapers and magazines that shared negative information about Indigenous people to other cultural groups. I wanted to examine the written Winnipeg Sun during the years of 2015 to 2020 to see how much, if any, influenced the treatment against Indigenous people. The focus was on intolerance of Indigenous people in Winnipeg, and I based some of my assessment by the description of people I personally worked with from the Philippines. I was told by my coworkers that they are warned by other people from the Philippines about the Indigenous people in Winnipeg. They were told that the Indigenous people are all addicts and thieves. Part of the study was to understand where these people from the Philippines or any other immigrant people who do not know Indigenous people get that type of information.

The research question concerning the Winnipeg Sun was addressed to suggest an alternative to the writers of these articles. The citizens of Winnipeg and readers of the Winnipeg Sun need to be educated in the reality of the Indigenous population. The years of 2015 to 2020 have been a time of manifestation and exposure to racism and diversity of cultural influx to



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Manitoba. The public should be offered a different viewpoint that is more accurate to the reality of Indigenous people.

I looked at 20 different articles in the Winnipeg Sun online that were written about Indigenous people. Each article represented a different view. A couple of the articles were from the same writer, but most articles were from different writers to present a diversity of opinions. The topics were diverse to propose a range of stories that reflect different people and their activities and life experiences.

I looked at these articles with an ethnographic approach. Ethnography is an anthropological technique that is helpful in garnering traditional ecological knowledge from respondents within a certain environment (Simpson 1999). This qualitative research project included techniques related to ethnography and ethnographic methods in the tradition of the constructionist perspective which was used in the data gathering process.

There are five chapters in this thesis. Chapter one is an introduction and overview of the research. Chapter two is a literature review. The third chapter presents the research methodology used in this study. The fourth chapter is a report on the research results. Finally, chapter five is a discussion of findings. The chapter ends with some implications and some concluding comments.

### **Thesis Statement**

There is an on-going issue with the way Indigenous people are portrayed. This is clearly visible in the Winnipeg Sun. There is plenty of information concerning Indigenous people in daily newspapers but is this the way Indigenous people want to be seen. Does the Indigenous

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population want to be portrayed as helpless and needing governmental assistance? Do they want to be seen as lazy, drunk, or uneducated, and poor?

The idea of examining the written Winnipeg Sun was to get an understanding of the content from an Indigenous perspective. An analysis of the Winnipeg Sun newspaper and Indigenous People had to be completed to check the information for validity. Has articles in the Winnipeg Sun about Canadian indigenous people promoted intolerance in Winnipeg? Are the representation of the Winnipeg Sun authors accurate? Has the Winnipeg Sun article offered appropriate information concerning Indigenous society? Has these Winnipeg Sun articles influenced societal attitudes toward the Indigenous population such as intolerance, criticism, or negative stereotyping?

## **History**

Historically intolerance has been a part of society since European contact, and this is evident in the oral stories that have been handed down through our generations since time immemorial. Colonization is the effect of racial discrimination against the Indigenous community which is not properly recorded but has been spoken of by our grandparents and parents. Back in history there was intolerance, but it was not addressed as it is today. Today there are viral recordings in social media of racist comments toward Indigenous people and the people in these recordings who are racist toward Indigenous people on social media involve police, teachers, working class, and people on the street. The question is how much influence newspaper articles played and how much is residual effects of colonization being presented in social media recording of mainstream society and Indigenous people acting out.

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An article that was reviewed titled *The Media, Indigenous People, and Common Sense* offered that in 2005, Robert Harding completed a pilot study analyzing the new coverage of Indigenous social policy issues in three major Canadian daily newspapers, using some of the following research questions: What Indigenous topics are covered most frequently? How frequently are Indigenous people the primary actors in newspaper stories about Indigenous issues? How frequently are non-Indigenous people the primary actors in newspaper stories about Indigenous Issues? Are stereotypes of Indigenous people present in these news stories? Are there recurring themes and patterns in these news stories? Are these news stories sympathetic or unsympathetic to Indigenous interests and issues? In these news stories, how are Indigenous people portrayed in relation to non-Indigenous society?

These questions provided information that were supportive to the research study presented in this thesis proposal. The author of the article Robert Harding (2005) also stated that print coverage of Indigenous issues presented major patterns, themes, and trends in news coverage of contemporary Indigenous social policy issues in Canada. The major patterns, themes and trends were examined and an analysis of coverage in three major Canadian daily newspapers revealed important distinctions in reporting of Indigenous issues. These were the types of questions that were asked regarding those articles that were examined for this study of the Winnipeg Sun during the time of January 1, 2015, to January 1, 2020.

### **The Problem**

There needs to be a basic understanding of why there is an on-going problem with the relational aspects of Indigenous people and mainstream society. On one side there are the Indigenous people who are stereotyped by the Winnipeg Sun and the mainstream society who

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continue to mistreat Indigenous people. This research studied some articles to examine the theory of how the treatment of Indigenous people may have been influenced by the stereotyping of Indigenous People within the Winnipeg Sun.

First it is clear there is an on-going problem with the mistreatment of Indigenous people. There are many negative news stories of the Indigenous population in Winnipeg daily. The presentation of Indigenous People in the Winnipeg Sun and other news stories usually only shows a small part of the overall story. An example is of why Indigenous people are living in Winnipeg instead of their home communities where they were born and raised and where their families live. The news stories neglect to consider that many Indigenous people had to leave their home community to find employment, housing, education and/or health care services.

That is the reason my father moved us from our home community of Berens River First Nation to Winnipeg because there was no proper housing, and the health of my mother was not good. There are many people that had to relocate, like me and my siblings. We did not want to move but we had to. There were many other people from our home community who also had to move away even though they didn't want to leave their home communities. These people were forced to move from their home due to health reasons, education, employment, housing, or personal issues like divorce or to enter rehabilitation to deal with addiction to alcohol or some other form of abuse. If the Winnipeg Sun were to present the reasons Indigenous people live in Winnipeg maybe there would be a sense of compassion or empathy by mainstream society.

Second, there are 92,810 Indigenous people in Winnipeg according to Census Canada 2016 (<https://www.cbc.ca/news/canada/manitoba/Indigenous-population-statistics-canada-1.4371222>), making up 11% of the population and yet they are not recognized as an important resource to the city of Winnipeg. This is evident in the fact that many Indigenous people applied

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for jobs and were qualified but were never hired. I applied for employment in Winnipeg but was never hired. I got my first job when I was in my thirties in my own community.

The Indigenous population has a small visible representation in the city. There are only a few Indigenous political leaders in Winnipeg. Currently, there are four Indigenous leaders Wab Kinew, Bernadette Smith, Nahanni Fountain, and Dan Vandal who is Metis. The number of visible Indigenous employees in the workplace is limited. I work at an Indigenous organization and currently, two-thirds of the employees are non-Indigenous people working there. In post-secondary education including the Universities of Manitoba and Winnipeg the number of Indigenous students is scarce. Within the classes I took to get my BSW and working on my MSW there were only three Indigenous people in my classes. Likewise, Indigenous students in the public schools are a minority as seen in the schools my grandchildren attend.

Finally, the issue of intolerance and where it originated and how was it influenced has not been addressed through the lens of an Indigenous person who lives in Winnipeg. I have lived in Winnipeg most of my life and I watch the news, read the newspapers, and keep up with current events and each time the issue of race was discussed I normally did not see any Indigenous representation. I was impressed by one article I read which had one Grand Chief addressing this issue with the news Winnipeg Sun in The Canadian Press on Jan. 9, 2015 (<https://www.cbc.ca/news/canada/manitoba/manitoba-grand-chief-derek-nepinak-sues-teacher-over-racist-facebook-posts-1.2895777>). The headline read Manitoba Grand Chief Derek Nepinak sues teacher over racist comment.

There has been research done concerning other printed newspapers and how they influence perpetrating intolerance against Indigenous people but typically it is done by non-Indigenous people. I used Google for some information concerning Indigenous research done by

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Indigenous people and all that came up was doing indigenous research and nothing about indigenous people doing research. Any time an Indigenous issue is discussed the researchers get the information from a second-hand perspective. By second-hand perspective I mean they ask questions from other people like a teacher, a police officer, or a neighbour. And so, the question does the issue of intolerance exist in Winnipeg and has it been influenced by the Winnipeg Sun is not accurately discussed or examined.

The study of the effect of the Winnipeg Sun's influence on intolerance against Indigenous people could show in what area, if there is one, was positive action taken. Where tolerance occurred did things get worse. And can we duplicate the positive action to get the same results? Is there a way to create a policy or medium that would present Indigenous people in a positive manner?

### **The Question**

The question that was examined has the written Winnipeg Sun during the years of 2015 to 2020 influenced the treatment against Indigenous people including intolerance in Winnipeg? The question was studied because there have been too many negative articles and not enough positive information. It presents the idea that the indigenous people are not a viable society, and they are only in constant need of rescue. In my thinking there should be something in place for the audience to have a better understanding of Indigenous news items in the Winnipeg Sun to determine what is real and true about indigenous society. There should be a practice or a policy determining what can be acceptable to be in printed in the Winnipeg Sun regarding the indigenous population.

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There should be a practice incorporated that allows what a writer can print who presents a news item about Indigenous people for the Winnipeg Sun. There should be an idea presented that is clearly defined and easily comprehended by the mainstream audience of the Winnipeg Sun. Many readers may have a good understanding of Indigenous people and they should be balanced by what they read. There should be a foundational guideline for how articles in the Winnipeg Sun concerning Indigenous people are portrayed. An example of a guideline to what can be presented in print in the Winnipeg Sun concerning Indigenous people is Manitoba Public Insurance guidelines for what can be printed on license plates.

## *Chapter 2*

### **Literature Review**

Most of the articles that I found for this thesis study were printed in journals and were peer reviewed articles. Google search was also done with articles that had the words intolerance, social problems, and indigenous people. I did more searches and used the words newspaper, print media, Indigenous, Aboriginal, Anishinabe, First Nation, native, and Indian. There were 20 articles that I found on-line that were centered on Indigenous people and the Winnipeg Sun. I reviewed the articles.

The articles confirmed the need to do a research project concerning the misrepresentation of Indigenous people and the Winnipeg Sun. According to the peer literature review almost all the articles studied presented Indigenous people in a negative or stereotypical way. The question has the written Winnipeg Sun during the years of 2015 to 2020 influenced the treatment against Indigenous people including intolerance in Winnipeg was studied to examine if the content in the articles is properly discoursed. The articles were read and examined for negative comments,

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stereotyping, and critical representation of the Indigenous population. Were there any derogatory remarks in the articles?

The first article is a narrative describing an Indigenous population. It contained negative statements and some positive feedback. The article was written by a non-Indigenous, some of the comments were full of ignorance, written to promote bigotry and animosity. But the audience presented with a good argument regarding truth and reality. The article reviewed named *The Media and Indigenous Policy* had derogatory statements such as “deviant characteristic inherent in Indigenous communities” (Baum, Bently, & Anderson, 2007 pg3). But the article went on to state many readers were critical and thought the media got it wrong. It stated the media ran with the knowledge they got without fully understanding the Indigenous community.

The writers were sensationalizing the report and neglecting to report on the positive aspects and strength of the community. The article also said media had significant influence and that the news media played a vital role to the development of certain policies. This confirmed the effect the media has on society. The article continued with the statement that journalists play a vital role in Indigenous opinions in mainstream public and that the news media here needs sensitivity with the journalism of Indigenous people and their issues. Realistically the Winnipeg Sun needs to sit with and understand Indigeneity before they can truly represent the Indigenous community. A qualitative Winnipeg Sun analysis was studied to examine if the content in the articles is correctly characterized.

The second article *Relationships between racialized Immigrants and Indigenous Peoples in Canada* by Melissa May Ling Chung (2010) is a narrative describing the relationship of racialized immigrants and Indigenous people. Chung presented how immigrants were biased



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against the Indigenous society before they ever met any Indigenous people. The article was written by a non-Indigenous and the evidence was oblivious to the reality of what it is to be Indigenous and the issues we are facing on a day-to-day basis. This is the type of information that endorses bias. Sadly, according to my viewpoint, the reader is offered a negative picture of the Indigenous population. The author Chung mentioned that the views of the author were affected by “prejudices” (Chung, 2010, p. 2).

The article was written by an international student and the prejudices existing were by one of her parents who heard about the stereotype of Indigenous people. She stated “my mother told me that my father held various prejudices against Indigenous people in Canada, and that he acquired the stereotypes before he came as an international student (Chung, 2010, p.2). The article does not disclose where this information came from only that it influenced the authors parents view of Indigenous society and it is an example of how people have a biased view of Indigenous people even though they may never have met a real Indigenous person. Chung (2012) affirms how print media can affect a person’s view of someone from a different culture. The statement concerning Chung’s father’s description of Indigenous people demonstrates what a person reads can affect and influence their ideology of one culture and its people. That type of ideology can occur even if the statement is misrepresented and incorrect. The thoughts that occurred to me during this research were, are there any comments and commentaries in the articles that depict the Indigenous people as being helpless or dependant on the government? Are the Indigenous people shown as lazy, ignorant, or criminal? Was the question studied to scrutinize if the content in the articles were appropriately considered.

The third article is a narrative basically like the second article reviewed except it is in Winnipeg. It was more descriptive and offered a more accurate impression of how the

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Indigenous people are treated by society. The article was written by a non-indigenous and the evidence was ignorant, it is this type of information that endorses bias. Sadly, the reader is offered a negative picture of the Indigenous population. The article was *Diversity and Interculturalism: Learning from Winnipeg's Inner City*. (Ghorayshi, 2010).

The article suggests that the Indigenous people in inner city Winnipeg are not accepting of other cultures. Ghorayshi (2010) states that “there are tensions between newcomers and Indigenous people who are disproportionately located in the inner city, and newcomers feel excluded from Canadian society (p. 29). The article continues with statements such as newcomers are likely to adopt the mainstream racist perceptions of Indigenous people especially in a city like Winnipeg that has a large Indigenous population. This article was stereotyping Indigenous people as being unfriendly or as often presented as being savage which is not appropriate or accurate for the collective Indigenous population. The research question is being scrutinized and the content in the articles are being compared for accuracy.

The fourth article was written by a non-Indigenous author and the description is offensive. It is this type of information that reinforces stereotypes. This article by David Sjoberg and Professor Dennis McDermott (2016) offers the participants an undesirable picture of the Indigenous population. The fourth article that was examined was *The Deconstruction Exercise: An Assessment Tool for Enhancing Critical Thinking in Cultural Safety Education*. This article provided a number of interesting questions concerning critical thinking about cultural safety. Some of the questions and comments that were presented were discriminatory, specifically:

- If Indigenous hate to be judged, why do they still do the things people judge them for? e.g alcoholics/petrol sniffers (p. 30); and

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- Indigenous people dislike us (white people) in regard to what we did to them in the past? Even though it wasn't our generation that was involved in, for example, the stolen generation (p. 36).

These questions are stereotyping Indigenous people because the person commenting assumes most Indigenous people consume alcohol to get drunk and/or sniff solvents and that all Indigenous people hate white people. Another comment in the article is completely hateful is "why don't we just give them all guns so they can shoot themselves?" (Sjoberg & McDermott, 2016). This comment presents the depth of hatred some people have for Indigenous people and that reinforces the basis of the question of influence. Lastly, the question provided in the article that was accurately examined was why are Indigenous people prone to drug and alcohol addiction? The question was answered by other questions such as was the question signifying all Indigenous people?

The questions in the article such as, Is intolerance a factor in this question? What is "prone"? Is this a human condition or an 'Indigenous condition'? What is being omitted from this question? are the types of questions that would cause Indigenous people to be represented as different and that could be presented in a negative way in some cases. The last question in the article presented what is lacking in the representation of Indigenous people and some newspapers. The relevance of this article and all the others in the study is how it provides proper questions concerning headlines and oftentimes it is that type of sensationalism that is used to sell papers. Did the author clearly identify the story or article as accurate in its representation of the Indigenous people or was it pulled toward sensationalistic journalism focused on selling newspapers. Another question that can be asked is was time taken to confirm the information as correct or was it based by the need to hit a deadline.

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The fifth literature review article was *Colonialism and Criminal Justice for Indigenous Peoples in Australia, Canada, New Zealand, and the United States of America*. The research method used for this article is ethnography and health professionals were studied that worked with Indigenous population. The findings were racialized as the information provided a biased view by the people who were going to be working with the Indigenous people. It presented the audience of the effect's colonialism has on the Indigenous society. The article was written by a non-indigenous writer. It provided an accurate image of the effects of colonialism. The author included the processes of depopulation, legal control, and the use of ideology through religion, education, media, urbanization, and paternalism and this sentence covered the fundamentals of colonization of Indigenous people. Can the statements in the article be perceived as a negative influence by mainstream society of Indigenous people? In the articles that have been reviewed every author presents Indigenous people with the same negative description such as drunk, lazy, violent, and uneducated.

There was one study titled *Examining the Media's Portrayal of Idle No More: A Critical Discourse Analysis* by Caddell (2014) that presented Indigenous people in a positive way. It was the study that explored the mainstream media's portrayal of the Idle No More Movement. The movement was studied over a one-year timeline, using qualitative methods including a critical discourse analysis of media content and semi-structured interviews with newspaper journalists who were not named. The movement was widely seen and acknowledged by the media and the public. But there was one important aspect of the movement that was ignored most of the time by the media. This writer had to research the reason behind the initial Idle No More movement and the explanation and timing for the movement. According to the internet the Idle No More movement was about Bill C-45 which affected drinking water, matrimonial rights, and self-

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government recognition act to name a few. The movement which gained momentum as Bill C-45 moved through the House of Commons and is now seen to have “rejuvenated Indigenous peoples all across Canada” (Woons, 2013 p.6). The movement also gained momentum using social Winnipeg Sun techniques such as Facebook and Twitter (Castells, 2012). And when Bill C-45 was officially passed on December 5th, 2012, The Idle No More National Day of Action, on December 10th, saw various protests and activities staged throughout Canada.

The research questions offered in the study were interesting and informational. The study had the following questions concerning printed media like the Winnipeg Sun representation:

1. How did two national mainstream newspapers sources (The Globe and Mail and National Post) portray the Idle No More Movement?
2. And the second question was what are the experiences and barriers faced by journalists when writing about Indigenous issues, specifically Idle No More?

The experiences faced by the journalists according to their statements were informational and the movement and its reason seemed new to most of them. Interestingly, they did not seem to face any barriers. It would be interesting to answer these questions with more questions such as how much Indigenous representation input was in the newspapers and to this article.

In another study, there was a well-documented movement. In 2011, the Attawapiskat Indigenous which is in the James Bay coast was declared in a state of emergency because of a housing crisis (CTV News, 2013, November 20). In news stories like these about housing and water contamination, the mainstream media is important to show the public what Indigenous people are facing. Through media presentation the public can be exposed to and come to know and understand the complexity of certain issues including concerns within the Indigenous community. As an Indigenous person stated that hopefully this article about some of the issues

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and concerns will contribute to the critical discourse around the mainstream portrayal of Indigenous peoples (Caddell, 2014). The research looked at articles in print to look for discrepancies in the description of the Indigenous population. As an Indigenous person I find that the description of Indigenous people is often inaccurate. The Indigenous population is like other people, and they are not mystical, they are not all traditional, and they do not wear regalia-all the time.

The sixth article is a narrative that is trying to offer the reader a detailed examination of stereotypes of Indigenous people. In the article *Examining the Media's Portrayal of Idle No More: A Critical Discourse Analysis* by Caddell (2014) there was a section on Mainstream Media and Indigenous Stereotypes, and it suggests only one side of the story, so it falls short of its expectation for the audience. The article was written by a non-Indigenous presenter, and it touted the usual imagery of the colonized Indigenous people. There are some Indigenous people who do not fall into these criteria. The author states that the press has never been non-partisan or strictly objective in Canada (Anderson & Robertson, 2011). Worry (2007) notes that the media's purpose is to "help us understand the surface reality of a complex world" (p. 69). "However, all too often what constitutes news is determined by crisis, drama, and fear (p. 12)".

According to the author the portrayal of Indigenous people by the mainstream media is often focused on coverage "of political and constitutional issues, forest fires, poverty and substance or sexual abuse" (p.71). In the news stories presented each of these issues are not generally illustrated correctly and the media like the Winnipeg Sun tends to show the Indigenous peoples in a negative manner. An example of this is in news stories concentrating on forest fires. On many forest fire reports, the news will show the non-native workers working hard and they neglect to show the countless number of Indigenous people also working tirelessly to put out the

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forest fires. The mainstream media in Canada has a long history of perpetuating colonial images of Indigenous people and continues to do so today (Harding, 2006; Anderson and Robertson, 2011). Anderson (1991) used the term imaginaries to highlight those subscribing to a nation or its identity do so based on a shared understanding of that identity. An example of this imagery that comes to mind is the image of a noble savage sitting on a horse with his head down and that is exactly an image discussed in the article.

The article *Examining the Winnipeg Sun's Portrayal of Idle No More: A Critical Discourse Analysis* by Caddell (2014) continues with the statement that mainstream Winnipeg Sun shaped by dominant societal views that prejudices Indigenous peoples by using discourse as a platform to communicate societal events (Sloan, 2012, p. 3). This writer interprets this as Sloan saying that dominant society and their views or ideas are the platform used to cause prejudice against Indigenous people. Stereotyping is only one way that the mainstream media portrays to the general population how to interpret the news. The RCAP (1996) contends that many of the persistent “myths and misconceptions” of non-Indigenous people are “perpetuated by no communication, poor communication, or one-sided communication” (Harding, 2005, p. 14). In the article *Media's Portrayal of Idle No More: A Critical Discourse Analysis*, Caddell (2014) states that there needs to be more open communication between the news reporters and the Indigenous community in order to fully understand the relationship between the Indigenous community, its issues, and culture and the printed newspaper. The method used in this article was content analysis of ninety news stories concerning Indigenous people.

The context of the seventh article *Media Awareness Network* (Media Network, 2007) was examined. The method used is discourse analysis and stories are sad and hopeless. Often that is the only type of stories that are presented. Many journalists and editors choose this type of story

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instead of stories of accomplishment or achievement. Written by a non-Indigenous author, the article According to the *Media Awareness Network* states, -(what I, as an Indigenous person, often read) that “the fundamental nature of news and news reporting depends on bad news to garner ratings, which means that tragedies, conflicts and crises get reported and success stories rarely do” ( Media Network, 2007, p. 14). That is probably the reason why there is an Indigenous story on the news almost daily.

The article stated that the coverage of Indigenous peoples often focuses on challenging stories, without investigating the difficult situation in which these matters happen. It is visible that the printed media continues to have an on-going misrepresentation of Indigenous. Fleras and Elliot (1992) remarked that Indigenous activism was subject to increasingly intense media publicity and that this coverage reflected the popular view of Indigenous peoples “as a social problem, having problems that cost the Canadian taxpayer, and creating problems that threaten Canada’s social fabric” (p14). It appears that when a positive story arises the newspaper puts it in a negative view.

In the article *Examining the Winnipeg Sun’s Portrayal of Idle No More: A Critical Discourse Analysis* Noakes and Johnston (2007) state the mainstream media need to have an understanding of social movement mobilization in order to process the institutions of interpretation and social construction (p. 15). According to the literature reviews that have been studied so far by this writer the media need to do more investigating before it prints the stories. Interestingly also in the article Entman stated framing is defined as “the process of culling a few elements of perceived reality and assembling a narrative that highlights connections among them to promote a particular interpretation” (2007, p.164). This is a proper explanation of the printed stories towards Indigenous population. Continued in the article *Examining the Media’s Portrayal*



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*of Idle No More: A Critical Discourse Analysis* mentions although other forms of media are becoming increasingly influential (for example, internet based media, such as social media), the mainstream media remains indispensable because it continues to reach the public while offering increased validation and public sympathy for the social movement (Carroll and Hackett, 2006; Gamson and Wolfsfeld, 1993 p.116).

The newspapers like the Winnipeg Sun needs transparency and Indigenous people need to be properly represented, including the issues in the lives of Indigenous Peoples and their communities. Coverage of a social movement by the media is “often a necessary condition before targets of influence will grant a movement recognition and deal with its claims and demands” (Gamson and Wolfsfeld, 1993, p.116). Another statement says these movements impact the “way messages and meanings are conveyed, and boundaries set for public understanding and public interpretation and opinion” (Hanson 2011, \_\_ p. 19) The words interpretation and opinion has a substantial connotation within the context of the statement. That is the issue of any information that each reader sees and what is being presented. With all this media coverage the writers of each of the articles studied for this research imply that what is said can affect the public.

Further in the article concerning Idle no more media coverage, Noakes and Johnston (2007) states that the nature of media coverage limits the discussion of Indigenous issues and the representation of its people (Cadell 2014 pg14). The articles that have been studied promotes a negative view of Indigenous people as poor and helpless. The article says that the treatment of Indigenous peoples by major mainstream media is frequently focused on reporting of political issues, poverty and abuse. And that the nature of reporting is that bad news receives the most attention, which is a sad commentary. Warry (2007) notes, “tragedies, conflicts and crises get

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reported; success stories rarely do” (p.71). According to Cadell (2014) this ideology was common during the interviews with journalists that said, “we don’t write stories about Indigenous communities that are living in peace, have some prosperity, and are educated we write stories about things going wrong” (p. 27). In the article by Cadell (2016, p.40) Journalist #4 presented that journalist play a central role in the construction of meaning; they choose a story line in reporting events, and Winnipeg Sun commentators develop arguments and images that support particular frames.

In the study, - (Cadell (2016) sought to determine whether the media perpetuated stereotypes of Indigenous people in its coverage of the Idle No More Movement, as well as to determine the perceived barriers facing journalists when writing about Indigenous issues. Can these stories also perpetuate and influence bias toward Indigenous people and the rest of society? The study of the research question provided this writer with the insight to some historical information. The more research that was done, the more was the need to offer some positive insight into the existing articles.

The article *The Media, Indigenous People and Common Sense* presented as discourse analysis, and it had some positive articles. It was written by non-Indigenous but offered good reporting. *The Media, Indigenous People and Common Sense* by Robert Harding (2005) the author stated that a major flashpoint in the history of modern Indigenous-non-Indigenous relations, the so-called "Oka Crisis" of 1990, attracted intense media scrutiny at the local, national and even international levels (p.313). This news story was a classic example of misrepresentation of Indigenous population in the news and a poorly documented news item. The follow-up of the crises, activities surrounding it, and the strong Indigenous support by leaders proved how news can be manipulated to make Indigenous people look bad.

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The article *The Media, Indigenous People and Common Sense* mentioned the book written by Denis (2007) that did a good research study of print media and Indigenous people. Denis suggests that the media construct Indigenous claims to self-government and recent research points to a basic distinction in the ways that rural and urban newspapers "frame" Indigenous issues in Canada. After analyzing news texts from the Williams Lake Tribune and the Vancouver Sun about a public inquiry into the relationship between Indigenous people and the justice system, Furniss (2001)" finds that rural presses deflect criticisms of local Indigenous/non-Indigenous conflicts into rural-urban dichotomies, while urban presses deflect challenges to state authority by evoking noble savage imagery and reducing Indigenous claims to localized conflicts. (p.28-29)" (Harding p.214).

*The Media, Indigenous people, and Common Sense?* provided a good argument why there needs to be more insight by the media and an Indigenous perspective would promote it in authenticating the article. The need to study the historical information provided by Henry and Tator (2002). This article proved practical because of the helpful historical information within. The article *In Discourses of Domination: Racial Bias* had some constructive feedback. It was written by non-Indigenous but offered good Indigenous commentary.

The article *In Discourses of Domination: Racial Bias in the Canadian English Language Press*, Henry and Tator (2002) apply techniques of critical discourse analysis to news coverage of prominent stories involving Indigenous people. Their first case study looks at media coverage of the trial of former MP Jack Ramsey for sexually assaulting a young Indigenous woman, while the second examines the media's portrayal of Mi'kmaq fishing rights at Burnt Church, New Brunswick. Henry and Tator (2002) observe that Indigenous people are frequently portrayed as a "significant threat to the social order" or as "problem peoples who have either problems or create

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problems" (p204). Historically, the Canadian news Winnipeg Sun have functioned in outright intolerance. In *Discourses of Domination: Racial Bias in the Canadian English Language Press*, Henry and Tator (2002) says what all the other articles that I have presented say concerning Indigenous people. The articles are lacking in presenting the stories with all the background information and it is slanted in the direction presented to make the non-native people look good and Indigenous population look bad. The authors of the twelve articles that have been studied do not offer the Indigenous perspective and the truth of the on-going victimization of Indigenous people and their culture and lifestyle in my observation.

In the *Media, Indigenous People and Common Sense*, Harding (2005) was being reviewed and examined it was nauseating to read how the Indigenous population is mistreated in print. In the same article there is a statement that assumed that back in 1860 intolerance was open and acceptable by the public. The descriptions of Indigenous people were completely derogatory and in poor taste, including words such as "rascally redskins" and "miserable fish-eating tribes" (Tennant, p. 315, as cited in) Harding, - (2005). The authors used racist images that made it okay to take the land away from Indigenous people. Indigenous people were described in "bounds of discourse, and among the properly educated, the bounds of thinkable thought" (Chomsky, p. 315). Interestingly a hundred and twelve years later by 1972, there was a "thriving set of Indian publications" (p. 316) in BC. If this was presented by the Indigenous people, they would not have used the word Indian which is insulting to the Indigenous people. According to *Media, Indigenous People and Common Sense* by Robert Harding (2005) this was partially in response to Indigenous pressure and competition, the Vancouver Sun became the first paper in the province to devote a journalist solely to covering Indigenous issues. The journalist may have

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been given to covering Indigenous news stories but were the stories that were covered done in appropriate presentation.

Continued in the article *Discourses of Domination: Racial Bias* in the Canadian English Language Press an important chapter is reviewed and summarized in the body of Canadian literature on intolerance in the printed media from the early 1980s to 2000 (Henry and Tator, - 2005). In this chapter Indigenous Peoples are addressed in the media as communicating the message that members of these diverse communities are not full participants in Canadian society. Why the media should state such a comment can only be because this type of representation by the mainstream media is helping preserve cultural hegemony. There has been research done to identify intolerance in the newspaper. Back in 1977, Rosenfeld and Spina were the first to attempt to identify and document intolerance in the newspaper in Canada. Rosenfeld and Spina examined the Toronto Sun's coverage of issues relating to racial and ethnic communities.

The authors found significant suggestion of racial bias and discrimination. Their analysis of the Toronto Sun revealed that it presented readers with a prejudiced view of the world. Ginzberg's (1985) content analysis of the Toronto Sun was precipitated by the concern and frustration escalating among several racial minority groups in Toronto, who perceived that the Sun was consistently portraying Indigenous people in a negative manner. (p. 43) There was also a perception that the Sun had repeatedly distorted issues in these communities. The issues that were involved were race relations, immigration, discrimination in employment and education, apartheid, and affirmative action were misrepresented.

Next there was a committee that developed an information package about the Sun's racist coverage of Indigenous people in 1984. That committee analyzed the Sun's content and

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determined that its coverage was fostering hatred and misunderstanding toward Indigenous peoples. In the analysis Indigenous people were portrayed as immoral, drunken, useless, and primitive. It is 2018 and sadly that is still what is mostly presented in the news which then can be the basis of intolerance against Indigenous people. What was interesting about this article was that in one of the statements it described the way Indigenous people, and the newspaper are presented in two words “hid reality”. That two-word description says it all because the presentation of Indigenous people is not presented realistically or truthfully.

This article was basically what my research question is presenting except my view will be from my Indigenous identity. There was another interesting study that was done that is like my research question. This study was done by the Native Action Committee on the Winnipeg Sun in 1996. This study set out to test how racial minorities and Indigenous peoples were portrayed in stories in the Winnipeg Sun which are the city's two main newspapers. Twelve articles published during a certain period were selected, six from each paper. These articles were matched based on similar content and then compared. They were then evaluated by an expert panel of six individuals and five journalism students.

What the study found was the following. There was a lack of appreciation for diversity, the promotion of harmonious race relations was almost completely absent, a significant number of the articles had the potential to promote stereotyping and racist attitudes, and the stories seldom presented a balanced view of the incident or event. Can articles like this influence negative treatment of the Indigenous population? *In Discourses of Domination: Racial Bias in the Canadian English-language* (Henry and Tator, 1985) Fleras and Elliot (1996) contend that the media, through stereotyping processes, represent Indigenous peoples as a monolithic group who create social problems. (p. 46) They are portrayed as violent, irrational, and emotionally

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unstable, and as lacking basic decency, and as having a diminished respect for human life. If the newspaper reporter did a thorough investigation it would have realized how important life is to the Indigenous population. The Indigenous people highly respect life including human, animal, and all other forms of living things. The media offers different methods providing different images of the same type of articles. Articles based on Indigenous people and media stories are written by non-indigenous, but they offer diverse understanding of the topic.

The 11th article *In Media and Minorities* (2001) the author did a study in which they explored how constructions of Indigenous Peoples are interpreted by the media and then become woven into public discourses. *Discourses of Domination: Racial Bias in the Canadian English-language* (Henry and Tator 2001) in the chapter titled Canadian Literature on Intolerance in the Media Skea (1993-4) the writer examined the biases directed at Indigenous peoples in Canadian newspapers by conducting a thematic analysis of all articles and editorials written about the Oka conflict over one week in fifteen major daily newspapers. Interestingly Skea (1996 p47) found that the Oka crisis was covered very differently by newspapers in Saskatchewan and Manitoba. The coverage by the authors in two different provinces suggested that the newspapers with the largest Indigenous populations provided narratives that were more sympathetic to the Native people at Oka. Finally, in the study Skea (1996) raised serious doubts about 'freedom of the press,' and about the 'objectivity' of mainstream newspapers as it related to their coverage of Indigenous-struggles. It is pointed out that in the long history of racist discourse in the Winnipeg Sun against Indigenous people the Winnipeg Sun stereotyping of Indigenous people was never more blatant than during the siege at Oka. Roth and colleagues (1995) make the same point that the Oka crisis created Winnipeg Sun frenzy, during which negative stereotyping of Indigenous peoples was never more blatant. Henry and Tator (2001) from the article *Discourses of*

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*Domination: Racial Bias in the Canadian English-language* advocate that journalists and broadcasters work more closely with Indigenous people and stated, “who have lacked access to public mediated forums in which to express, in their own words, their own accounts of the world” (p78).

A good example of how Winnipeg Sun can create a story with only some information is evident in the 1993 report from the British Columbia Organization to Fight Intolerance (BCOFR). There were some people who were appalled to learn that the Governor General of Canada had presented Doug Collins with an award that honors Canadians who have made a significant contribution to their fellow citizens, their community, or Canada. Collins had a long history of maligning Indigenous people, who are Canadian citizens and a contributing factor to society, a significant oversight by the newspaper.

The article *Discourses of Domination: Racial Bias in the Canadian English-language* (Henry and Tator 2001) stated that Mirchandani and Tastsoglou (2000) used critical discourse analysis in a different way in their examination of the social construction of 'tolerance' in the Canadian print Winnipeg Sun (p. 50). And that Mirchandani and Tastsoglou combined discourse analysis methods with content analysis. They examined eleven Canadian newspapers to identify how each minority groups 'tolerance' serves as an ideological discourse and rhetorical strategy to avoid dealing with the issue of intolerance in Canadian society (Mirchandani and Tastsoglou, 2000). One Winnipeg Sun cliché in the article on Indigenous people said that Indigenous people are basically well cared for on reserves and would be better off if they would do something for themselves instead of relying on government hand-outs. This cliché is old and very wrong. Living on a reserve is difficult and what is provided by government is not enough to live above the poverty line.



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There are some positive things being done to deal with the on-going issue of intolerance and the printed media. In part four of the Native Action Committee on the Winnipeg Sun (NACOM), it has pursued several avenues to deal with intolerance in the press, including petitioning the courts, lobbying, and utilizing government regulatory bodies whenever possible. In *Discourses of Domination: Racial Bias in the Canadian English-language Press* (Henry and Tator 2001) Maurice Switzer (1998), director of communications for the Assembly of Indigenous, contends that the Canadian media “have declared open season on Indians” (Maurice Switzer, 1998, p204). As Switzer (Maurice Switzer, *In Discourses of Domination: Racial Bias in the Canadian English-language Press* 1998, p204) “observes, this media indifference to Indigenous issues, is reflected in polling results which indicate that 40 per cent of the public believe that Indigenous peoples enjoy a standard of living as good as or better than their own. This type of misinformation could underpin the racist attitude toward Indigenous population because society believes Indigenous people are treated better than themselves”. Realistically, people on reserves suffer from poor water quality, unmaintained roads, high food costs, and substandard housing. I know this is true because I lived on my home reserve for nine years. Articles need to be clarified with a better understanding than what is offered in the last article.

The last chapter was from the book *Discourses of Domination: Racial Bias in the Canadian English-language Press* by Frances Henry and Carol Tator (2002). This article Winnipeg Sun Discourse involving Indigenous People Henry & Tator (2002) used a narrative approach and presented two views to the same story in different newspapers. One story was negative stereotyping. It was obvious that the reporter from the Globe was a non-indigenous. Overall, it was interesting how a story can be depicted in such diverse context.

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Chapter 10 from the book *Discourses of Domination: Racial Bias in the Canadian English-language Press* by Frances Henry and Carol Tator (2002) was Winnipeg Sun Discourse involving Indigenous People and this chapter mentioned Indigenous people who were involved in the story in the Globe that followed the coverage of the Ramsay case. A northern circuit court judge, David William Ramsay was charged with sexual assault, breach of trust, and obtaining for money the sexual services of a person under eighteen, totaling ten violations. These children and young girls were Indigenous. Throughout the news story the author used stereotypes about Indigenous people and the stereotypes the author used were repeated and established a particularly negative image of the Indigenous people.

Yet the same story about the Ramsay case presented by the Saskatoon Star Phoenix and the Regina Leader Post examined how the local press dealt with the trial. According to Henry and Tator (2002) it was immediately apparent that the local coverage differed significantly from that of the Globe. According to the analysis the Globes coverage was seen as being painted by its conservative ideology, which is often characterized by the 'othering' of disadvantaged peoples. The word 'othering' implies a them and us mentality which can put one group of people as seeing the other as less than themselves which than can justify the mistreatment or racist attitude toward Indigenous people.

It was discussed how editorials can affect the readers and they are intended to convince the reader to embrace a point of view. That includes the ideology that underlies it. And the editorials are very influential in how people treat one another. There is a writer in the Winnipeg Free Press who often has editorials that promote a negative view of Indigenous people on an on-going basis. An example of the ideology of the editor is with the story from the Brunt Church article where Justice Binnie was identified as coming from 'the great fishing city of Toronto.'

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That comment made by the editor suggested that a Justice from a non-fishing area had neither the knowledge nor the right to begin changing fishing laws. In evaluating this comment, it is virtually the same as how the rich white dominating male society make laws and legislation for poor Indigenous people especially women and children. The individuals involved could not fully comprehend how to regulate white/native relationships in an understanding and constructive approach.

In conclusion to the literature review completed for this research study the magazine article in McLean's in 2015 in which the main theme in the story was how *Winnipeg is the most racist city in Canada* presented a variety of perspectives concerning the Winnipeg Sun and indigenous representation. This article is described as sensationalist and some of the quotes are offensive to the Indigenous community. The writer affirms the sensationalism stated on the cover feature through a quote from a Winnipeg resident who says "they call me a stupid squaw or tell me to go back to the rez." and "They used the word 'squaw,' which is very, you know, derogatory type of comment." The lady who was interviewed in the Mcleans article by Nancy Macdonald on Jan 20, 2015 did not give her name. A national magazine uses those quotes to establish the intolerance that is obvious in Winnipeg. The amount of exposure that resonated from that article in McLean's magazine brought about a noticeable reaction within the population in Winnipeg. People were offended, others accepted the title, and the Indigenous population felt vindicated. The mayor presented a statement and people are still talking about that article. But one Indigenous leader Robert-Falcon Ouellette, put the article, editor, and the readers into his perspective by stating "But at the same time, I understand they need to be selling magazines and getting people interested to buy the magazine" (CBC, January 20, 2015). That comment by an Indigenous leader could be seen as negative, because it can be construed that he is siding with

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the negative stereotype of the Indigenous people, whether it was intended or not. And that can influence a racist attitude toward Indigenous people. The different methods such as discourse analysis, ethnography, and narrative will allow the readers to dissect and analyze the information to get a better understanding of the content. The articles provided diverse versions to scrutinize printed Winnipeg Sun and Indigenous people. Back in 1977 Rosenfeld and Spina were the first to attempt to identify and document intolerance in the print media in Canada. Rosenfeld and Spina examined the Toronto Sun's coverage of issues relating to racial and ethnic communities. The authors found significant suggestion of racial bias and discrimination. Their analysis of the Toronto Sun revealed that it presented readers with a prejudiced view of the world. Ginzberg's (1985)

### **Summary**

I found that there are plenty of articles that present Indigenous people but, in most cases, they are presented in a negative way. I understand sensationalism sells papers but there should be consideration to the fact that the people in these stories have another side to their life story. The Winnipeg Sun can be used to offer positive history and the lasting perseverance of the Indigenous people who have been here since time immemorial and have endured many trials.

In *We Are Not You: Indigenous and Canadian Modernity* the author did a good research study of print media and Indigenous people. In the article Denis, - suggests that the media construct Indigenous claims to self-government and recent research points to a basic distinction in the ways that rural and urban newspapers "frame" Indigenous issues in Canada. After analyzing news texts from the Williams Lake Tribune and the Vancouver Sun about a public inquiry into the relationship between Indigenous people and the justice system, Furniss (2001)

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finds that rural presses deflect. According to the author the press deflects the real issue by refusing to speak to the Indigenous population about the issue of relationship of Indigenous people and the justice system in the article.

In the article *The Media, Aboriginal People and Common Sense*, by Robert Harding. The author stated in the 1860s, Victoria's British Colonist routinely derogated Aboriginal people, using such terms as "rascally redskins" (Tennant, 1990:113) and "miserable fish-eating tribes" (84). Victoria's British Colonist used racist images that made it okay to take the land away from Indigenous people. Indigenous people were described in "bounds of discourse, and among the properly educated, the bounds of thinkable thought" (Chomsky, 1989, p.59; Harding, 2016).

In the book *Discourses of Domination: Racial Bias in the Canadian*, in chapter 2 Indigenous peoples are addressed in the media as communicating the message that members of these diverse communities are not full participants in Canadian society. I observed that the Winnipeg Sun would state such a comment can only be because this type of representation by the mainstream Winnipeg Sun is helping preserve cultural hegemony. There has been research done to identify intolerance in the print media. (Henry & Tator, 2002).

### *Chapter 3*

## **Qualitative Research Methods**

### Design and Sampling

What the study looked at in the design is the meaning, emphasis, and themes of messages and to be able to understand the organization and process of how they are presented. (Glaser and Strauss, 1967) There was an examination of the Winnipeg Sun from January 1, 2015 to

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December 2020. Each article that had an Indigenous story was studied to see what the author was describing, what are the emphasis, and the theme of the primary message. Part of the design and sampling would be purposeful sampling. According to Patton (1990) purposive sampling can capture the difference between quantitative and qualitative methods better than the different logics that undergird sampling approaches.

Patton (2002) provides a description of qualitative research and a format for research and analysis. Qualitative research methods were the best choice and fit for my research project, because these methods allow for an in-depth exploration of the subject matter. Simpson's (1999) use of ethnography (an anthropological technique) is in the smallest manner like descriptive phenomenology because it can be used to describe how human beings experience a certain phenomenon. The phenomenon being how readers see the Indigenous population being portrayed in the written Winnipeg Sun.

Siemens (1999) states: "Qualitative inquiry looks at the subjective side of the research" (p. 44). In qualitative research, the respondent is selected purposely and not randomly, the inquiry is based only on a few subjects and is focused on their story. I used a purposeful sampling method in this study, as I was interested in knowing the experiences of selected "...Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research" (p. 169). This type of inquiry worked well for my study because it did not include a large study sample of the other newspapers in Winnipeg.

Qualitative inquiry typically focuses in depth on relatively small samples, even single cases, selected purposefully. Purposeful sampling selects information-rich cases for in-depth study. Size and specific cases depend on study purpose (Patton, 1990). The criterion sampling

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picked all cases that met some criterion, in this study articles in the Winnipeg Sun newspaper about Indigenous people and negative representation. Also, within this criterion the subject of misrepresented Indigenous news items that implied that all Indigenous people are addicts, have free government hand-outs, are violent, and lazy. The question that was asked was can such assertions influence intolerance or bias attitude against Indigenous people?

The study ensured each article was read carefully and expounded, intensifying initial analysis, seeking exceptions and testing variation (Patton, 1967) concerning possible intolerance toward Indigenous people influenced by printed Winnipeg Sun. The articles were explored to accurately expound the items within them to ensure there is information that could be defamatory to the Indigenous population. I did an intense initial analysis of the articles looking for clarity of damaging information. Each comment, statement, and the wording were examined looking for any exceptions that could be excluded. Finally, there would be a testing of variation that could establish any possible influences that could be promoting an intolerable attitude against the Indigenous population.

An overview of the research examination plan that was used was discourse analysis and exploratory study of data collected in the study, reading narrative of the editor describing the Indigenous people in the news printed Winnipeg Sun articles. The articles that were included in the research were selected on purpose and not randomly. The inquiry was specific, and the focus was on the descriptive wording of the author of the printed Winnipeg Sun article.

The purposeful sampling that was used to choose the articles that slandered the Indigenous population presented as 20 articles in the Winnipeg Sun. These 20 articles could be seen as influencing an intolerant attitude toward Indigenous people. I read through 20 articles I

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found online during the period of January 1,2015 to January 1, 2020, that describe indigenous people and their experience.

Then I read and examined each article to see if there was any evidence of intolerant promoting information in the newspaper articles. The questions that I asked was can the articles be influencing a discriminatory attitude against Indigenous population? Does the article offer a negative viewpoint toward Indigenous people that could influence bias? Did the newspaper articles show a sign of intolerance and influenced the viewpoint and treatment of Indigenous people? These were measured by the comments made by the authors. In reviewing one of the articles, it appears the current focus of Indigenous child welfare is primarily based on the Indigenous urban experience.

## **Methodology**

One of the approaches that was used was from the book *Qualitative Media Analysis* written by Altheide and Schneider (2013). Page three states that we can provide an overview of trends in mass media research to locate qualitative media analysis. (Altheide and Schneider 2013 p 3). Altheide and Schneider states that the method they use to research media is studying documents. In this research the documents studied are newspapers. Altheide and Schneider further states, the methodological approach to studying the mass media was closely connected to ongoing studies of the mass media themselves; we learned what was missing from conventional content analysis; a different method would be required to answer the kinds of questions that we were asking of the media data. Many of the significant works examined media as content and tended to focus on individual effects-for example, voting behaviour, violence, prejudice, and



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susceptibility to messages. Including some of Altheide's previous work-the focus was on content, ideology, and how messages can be "biased" (Altheide and Schneider 2013, p. 1).

This type of approach was appropriate for the study I conducted concerning how newspapers articles present Indigenous population. From the articles that I had found online within the Winnipeg Sun there was content that focused on individual effects. The effects that I was looking for was the presentation of Indigenous people. And some of the messages were biased, as they presented Indigenous people as needy, ignorant, lazy, and addictive prone. Some of the articles were cruel and insensitive. They should have had a warning label indicating the contents were the expressed opinion of the writer and does not reflect the opinion of the population.

According to Altheide and Schneider (2013) the reason to study mass media documents are to understand the nature and process by which a key defining aspect of our effective environment operates and to attempt to gauge the consequences. And the media is consequential in social life. Numerous studies strongly suggest that public perceptions of problems and issues (the text they construct from experience) incorporate definitions, scenarios, and language from news reports (Altheide and Schneider, 2013, p. 115)

The articles that I studied presented language that was insulting and incorrect and might be considered aggressive to Indigenous people. The article too costly to leave the Indigenous situation as it is by Graham Lane stated that "the balance sheet suggests our indigenous citizens are a financial drag on the rest of us-much is spent with but little is coming back". Then the opinion of Lorne Gunter about Indigenous overrepresentation in prison not a sign of racism said

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“softer ride in court” describing Indigenous people. The quote that I found so insensitive was in an article about Tina Fontaine that stated, “have only themselves to blame”.

According to Altheide and Schneider, some guidelines for understanding the context of discovery in documents, the process or lifecycle of a document, and the use and meaning of the document are presented. The general flow moves from an original idea about a topic to some ethnographic materials about a relevant or related setting, context, or culture. These initial steps are intended to help clarify what the problem to be investigated is, or what the “research question” is, as well as what is the appropriate unit of analysis from which to collect data. (Altheide and Schneider, 2013, p. 19)

The original idea I wanted to study was how the Winnipeg Sun represented Indigenous people and did those articles cause the reader to have a preconceived assumption of Indigenous people. The steps recorded assisted in the research by clarifying what I was looking for which was descriptions of Indigenous qualities, certain ideologies, and quotes from nonindigenous authors. The indigenous qualities that I looked for was lazy, drunken, and dependant. The common words used to describe Indigenous people, stereotypes like poor, biases like unemployed, and my favorite myths that include mystical like “sacred native burial ground”.

According to Altheide and Schneider (2013) the problem and the unit of analysis are three steps. Step one is to pursue a specific problem to be investigated. In this case how the printed media represented Indigenous people and did those articles cause the reader to have a preconceived assumption of Indigenous people. Step two is to become familiar with the process and context of the information source. Explore possible sources of information. This was done by looking at opinions and letters of reporters and ordinary people. Step three involves becoming

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familiar with several examples of relevant documents, noting, particularly the format. (Altheide and Schneider 2013, p. 39)

The overlapping concepts that aim to capture the emphasis and meaning are frame, theme, and discourse. (Altheide and Schneider 2013, p. 50). The frame I was looking for in the article was sentence structure. Did the sentence present a sense of anger in the authors wording? Was the topic within the sentence about Indigenous people or were they a secondary matter? Lastly was the discourse initially a negative discussion of Indigenous people or was it an afterthought of the reporter.

Altheide and Schneider (2013) suggested that an ethnographic perspective can help delineate patterns of human actions when document analysis is conceptualized as fieldwork. In general, this means that the situations, settings, styles, images, meanings, and nuances are key topics of attention. (Altheide and Schneider 2013, p. 22). The situations that I was examining were the descriptions of Indigenous people by non-native authors. I examined the setting in which Indigenous peoples were portrayed, for example. The style of writing the author used to describe the Indigenous population. I also examined whether the description was positive, negative, or nondescript. I considered which image was being used to describe the Indigenous people in the article – the image of the noble savage, the Indian princess, or the Indigenous person needing to be saved. I also considered what the author meant with words such as ‘inaccurate’, ‘it’s just cute’ and ‘let’s call it racism’. Lastly what was the nuances. The term nuances in the article may have been used in a negative way but I see it as a positive because that Indigenous people are distinct, our language is our own, the clothes we wear are our regalia, and our hair is different from other nations. Our parent styles, our enjoyment of teasing and laughter. Our love of food and feasting. All of these are our Anishnabe traits. This is what I wanted to find

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in the articles studied because it is those distinctions and tones that define what people may read between the lines in the news articles.

### **Sources of Data**

The sources of data included printed articles about Indigenous people in the Winnipeg Sun in the years 2015 to 2020. The Indigenous people I was looking for were urban people not ones living on a reserve, ones that dealt with white society on a daily basis and were more prone to meet with racism because they lived in the city of Winnipeg. The newspaper stories were of Indigenous people, their description, and their stories. Some of the stories were local or national if there is a tie to the city of Winnipeg. Was that person born in Winnipeg or has relatives living in Winnipeg. The Indigenous people that will be most included in the study are Indigenous but there was also an article with the Metis. The Indigenous people who reside in Winnipeg are mostly Ojibway and Cree. These years were chosen because they are current, and any information found would be still relevant.

This author selected 20 articles that had narratives with Indigenous stories or thoughts from the Winnipeg Sun to examine. According to Altheide and Schneider, reading the article and getting to understand the significance of each article as it pertained to what you are looking for. The questions concerning the portrayal of the indigenous population. (p19). As I studied the articles, I followed the steps in the book about collecting data about halfway to two-thirds through the sample, examine the data to permit emergence, refinement, or collapsing of additional categories. The example used was an article written for ABC news with the word “fear” (p 62). As the example in Altheide and Schneider, I looked up articles with the words Indigenous or Aboriginal.

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Theoretically articles were examined for certain themes and frames. Looking into different headings for articles on Indigenous people. Many articles were based on historical events and not modern-day issues. The headings that I used were indigenous people and the news, Indigenous people in the news, Indigenous people in news. (Altheide and Schneider 2013, p. 80).

This research project set out to understand what the printed medium presents to the public concerning Indigenous peoples and can this portrayal of Indigenous peoples contribute to a discriminatory outlook. The data the research project examined and studied was what does the printed medium present to the public concerning Indigenous people and can that influence a discriminatory outlook. The study looked at news stories about Indigenous people between 2015 to 2020 and examined how the Indigenous people are portrayed. The question asked was is the information factual or is it an assumption? An example that comes to mind is how many news stories report young Indigenous men are gang members while Indigenous women are known prostitutes. In most cases, whether the youth are or are not irrelevant to the news story. The data was examined to determine how? if? negatively? this news story, editorial or letter to the editor might influence the reader.

### **Primary data**

The primary data were 20 articles in the Winnipeg Sun that consist of news stories that present Indigenous people. The kind of stories collected will be narrative descriptive data (Altheide and Schneider 2013). The data will consist of Winnipeg Sun newspapers dated 2015 to 2020. The news stories can be either narrative, or ethnographic. Some of the articles contained second hand personal experiences. What was important is how were the stories presented, who

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was the source, what was described, and how Indigenous people were presented. Was the information from an Indigenous source and the information provided accurate? The data was read and evaluated and then reread and re-evaluated.

## **Methodology**

Theoretical sampling is the major emphasis of qualitative document analysis to capture the meanings, emphasis, and themes of messages and to understand the organization and process of how they are presented (Glaser & Strauss, 1967). Further, Glaser and Strauss (1967) first mentioned theoretical sampling and described a process of generating theory from data, which includes collecting the data, and then coding and analysing the data. Next the researcher makes a conscious decision about what further detail they feel needs exploring as the new theory develops.

The research project will focus on discourse analysis, ethnographic research, and narrative description. Altheide and Schneider (2013) describes discourse analysis as actual words and direct messages of documents that carry the discourse that reflects certain themes, which in turn are held together (53). The themes and discourse we employ and how we frame and allude to experience are critical for what we take for granted and assume to be true (Kellner, 1992, 2004). Discourse analysis of print media is to look at the conversation of the writer and to see how they present their story of the Indigenous people they are discussing.

The Winnipeg Sun was analyzed to see if the newspaper influences the treatment of Indigenous People. As Altheide and Schneider (2013) state that although there are many differences in some of the approaches, they all share an assumption that symbolic representations are enmeshed in a context of other assumptions. An example of this is how there is an on-going

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rumor of how indigenous people get everything tax-free and they do not pay taxes. This assumption angers non-Indigenous people because it is their tax dollars that are paying for the maintenance of Indigenous population that do not pay any taxes. The contents and assumptions were examined to see if there was a correlation of negative news stories and negative treatment of Indigenous people.

Next the exploratory research as described by Fawcett and Downs (1986) states exploratory research also known as descriptive research can be non-empirical which includes historic research because it is directed to the description of phenomena that occurred at an earlier time. The data that was collected from the Winnipeg Sun was studied for any indication of adverse stereotype that could be described as negative influence against Indigenous people.

Then the data collection was reviewed and analyzed. The collection was revisited for clarification to ensure it is correctly identified. There may have been some other theories in the study including social learning and conflict theory. An example of the theory of social learning can be described in the way newcomers learn to treat Indigenous people with contempt even before they arrive in this province. Or in the article about the MacLean's magazine article about Winnipeg being the most intolerant city a newspaper reporter says he does not believe the premier can say such a thing because he has known him since they were young. In this article social learning could be what triggered the intolerance of Indigenous people with this reporter.

Finally, conflict theory was evident in the on-going ideology of white society representing themselves as the dominant society. This ideology presents that all other cultures are inferior or subservient to white society. Those other cultures such as Indigenous do not provide any financial benefit and are a burden to society (Lane, 1916). The writer continues with

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the statement it is too costly to leave the Indigenous situation as it is. The power struggle that is evident in the comments made by the author could be examined in context with a traditional Indigenous view of respect and honor.

### **Data Analysis**

This research question study is based on discourse analysis. The articles that were studied for this study were referenced and examined to reveal more useful information. The usefulness and credibility of each article was checked for selection toward this study. The criterion that was sought is the article appropriate in the scope and description for the study regarding Indigenous portrayal. The theoretical frame of the research study was representation, accuracy, and the significance to the social aspect of Indigenous society of the Indigenous news articles. The reliability of sources, the connotation of the author, and correct language were also observed.

Siemens (1999) states the main focus in data analysis is organizing of the information that is gathered in the data collection process of any research study. This research project focused on 20 written Winnipeg Sun articles of Indigenous people. I reviewed the data for categories and themes. Themes were identified based on the frequency of similar responses. The themes that I found were a negative view of the Indigenous population. They were argumentative and degrading comments. There was no middle ground either it was totally negative or completely exalting.

Siemens (1999) suggests beginning the coding process by identifying meaning units. These meaning units are described segments of information that form a classification scheme. A meaning unit can be a single word, or a complete or partial sentence. It is the researcher's responsibility to ensure that meaning units are identified appropriately in the study. I focused on



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meaning units that related to the general questions guiding my research which were Indigenous people and their representation in print.

“Coding is the process of combing the data for themes, ideas and categories and then marking similar passages of text with a code label so that they can easily be retrieved at a later stage for further comparison and to identify any patterns that require further investigation” (Gibbs & Taylor, 2005, p. 1). I followed this process of data analysis by examining the themes in the study. I recorded the information based on the frequency of the opinions provided by the articles. I then took common reactions and categorized these. I examined those ideas that were different from the more common responses. It was important to capture the different responses in the study.

### **Work plan**

The stages of the project were separated into sections. The first section was reviewing the Winnipeg Sun. The intended deadline to complete each stage of the study was interrupted by a change of advisors and COVID 19. There were handwritten notes taken in a journal of important information. The important information had to be negative toward Indigenous people. There should be the potential for the reader to see a negative view of Indigenous people instead of positive or neutral discourses. The information should be seen as being influential to a bigoted opinion of Indigenous people.

Next the notes taken were viewed for redundancy and examined for credibility. Then the notes were checked for any inconsistency. Once the notes were completed, they were summarized and typed up properly. Next the information was labeled and put into categories of possible intolerance. There were four categories. The first category was blatant, the second was

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vague, the third obscured, and the fourth was questionable. An example of blatant was in the McLeans article in which someone describing first-hand experience to a journalist who then reports this which was blatant in a negative and offensive way. The example "they call me a stupid squaw or tell me to go back to the rez" (unknown lady interviewed in the Mcleans Jan 20, 2015). An example of vague is describing another race as those people or exclusion of certain people when co-workers go out to lunch. The next example is obscured racism which is patronizing racism which looks good but is offensive like the teacher who automatically assume the Indigenous student needs extra help. Last an example of questionable racism is being followed around a store and wondering is it because I'm Indigenous or because I am dressed poor.

Then the meaning had to be a noticeable connotation, clear and easy to understand, unlike the example when someone says Indigenous people love their moosemeat which is a fact for most Indigenous people. This writer was not explicit but vague and the comment could have meant something positive, negative, or ambiguous. Another example I found was the word Neechi which can be derogatory when a non-native person uses it but when used by an Indigenous person in the proper context it means brother or partner.

Number four was looking at questionable meaning that had room for interpretation. Such as in the Mclean article (2015) that Winnipeg is the most racist city in Canada. Another one was unnoticeable such as the Indigenous population are lazy. To the non-Indigenous people this may seem like an innocuous comment but to an Indigenous person this is very insulting because we Indigenous people work twice as hard as the non-Indigenous population to reach a level of equality.

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The availability of newspaper articles to study in that specific date line of 2015 to 2020 were not many and had limited information that was relevant to this study. There were not enough applicable news articles that presented stories that could be examined for negative or positive influences. They did not present appropriate items to examine for the study. There was not enough pertinent information such as an individual with a back story that could be examined to see what influences could be scrutinized. There needed to be more substance involved to examine the research study question thoroughly. Finally, there was other restraints that were unforeseeable at that time.

#### *Chapter 4*

### **Limitations**

One of the limitations to the study was in the newspapers this author initially wanted to examine. This author wanted to do a comparison with the Winnipeg Free Press and Winnipeg Sun. This author tried numerous times to subscribe to the Free Press online but was not allowed. The Free Press was not available online to read their articles. This author was not able to attend the university library or public library because of the Covid 19 lockdown to look for newspaper articles.

Next another limitation that was encountered was time restraint, lack of credible information, and time frame. The time allowed for completing the study and the time commitments by the author were limited especially due to Covid19 and the lockdown. The limitation to the research had restrictions because use of a computer became difficult. Most of the research could have been done at the university library, but it was in lockdown.

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Then there was changes in staffing which took time to adapt. A new supervisor who had different expectations to the format our department had been working with that took time away from doing research in the evening as our days were longer. Then travelling to the communities was another issue as the workplace organization changed airlines and that airline has plenty of cancelations and late arrivals. This schedule took time away from the internet and computer time.

Finally working through Covid19 as an essential worker. The process and changes were time consuming. Dealing with foster parents who were anxious being in lock down in the communities. The questions they had about changes to family visits and finances kept this worker working into the evenings. It was different and as front-line workers we had to adapt our schedules to the new format of operation. We had to learn a new computer system and how to wear personal protective equipment.

The other limitation was a lack of credible information because some of the articles had quotes that this author was not able to confirm. There is information concerning the history of indigenous people and what they experienced in the past. The articles discussed colonialism and displacement of Indigenous people. This information has been presented in books, journals, and documentaries. The type of information that was required to strengthen the argument for this study was article portrayals of modern indigenous people. Their description of their stories and treatment. The articles that showed a colorful description of Indigenous people was found in the Winnipeg Sun and contributed to the argument of the research.

Lastly, can the author finish the study within the allotted time frame? The time frame was an issue because of the problems that occurred to this author. The conflict of meeting with the advisor and changing of advisor took time away from doing research. Then the lockdown

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occurred because of Covid19. It took time to develop, organize, and analyze the data that was obtained into positive and negative news story categories. The information was documented and examined, and the articles were read several times over again and analyzed. Which took more time due to the lockdown and changes with work schedule.

## *Chapter 5*

### **Research Findings**

This chapter presents the findings obtained from the 20 articles that were included in this study. This study looked at different news article in the Winnipeg Sun that were dated from January 1, 2015 to December 31, 2020. Each of the 20 articles were read to see if there was any comment or insinuation that sounded negative toward an indigenous person or people. In each of the article presented there was an ongoing theme of suggestion of constant and consistent problems among the Indigenous population. There was a sense of bias with the writers of the articles which were noticeable to me as an Indigenous person. The headings used in this chapter's sections follow the article title.

20 articles from the Winnipeg Sun were examined for this study. All articles had similar backgrounds. The research questions that Harding (2005) explored were included. The questions were, What Indigenous topics are covered most frequently and least frequently? How frequently are Indigenous people the primary actors in newspaper stories about Indigenous Issues? How frequently are non-Indigenous people the primary actors in newspaper stories about Indigenous Issues? What roles do the primary actors play in these news stories? Are stereotypes of Indigenous people present in these news stories? Are these stereotypes consistent with those paradigms articulated by the Royal Commission on Indigenous Peoples? Are there recurring

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themes and patterns in these news stories? Are these news stories sympathetic or unsympathetic to Indigenous interests and issues? In these news stories, how are Indigenous people portrayed in relation to non-Indigenous society?

### **Canadian Museum of Human Rights (CMHR) promotes cultural inequality with free entrance policy**

The first article that was explored for any indication of disapproval toward Indigenous people was entitled CMHR promotes cultural inequality with free entrance policy. This article was chosen because of its subject matter and the recurring themes and patterns in this news item. Upon examination of the article there is evidence of negative information concerning Indigenous people. Free admission for Indigenous people according to Tom Brodbeck upset the non-Indigenous population. It would seem if the non-indigenous society were truly wanting to appear sorry for what happened to the Indigenous people in the past, they would have thought it a good gesture of reconciliation. One of the comments that reinforce the affect of aversion to constructive treatment of Indigenous people was, it is odd and shocking, considering the museum supposedly exists to promote racial and cultural equality among Canadians. The column did not have any Indigenous topics and the discussion does not have any primary Indigenous participants in newspaper. The non-Indigenous people are the primary speakers in this story, and it is their perspective that is addressed. There is no evidence the writer asked an indigenous person how they feel about this matter.

Another comment made was, when asked why one group of people has free access to the facility based solely on their race and culture and not others, museum officials were unable to provide a coherent answer. This story presents as sympathetic by the museum officials, but unsympathetic by the writer to Indigenous interests. The interviewer put the officials in a

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difficult position by asking that type of question. The officials may have not been trained to deal with diplomatic questions that were presented to them.

“The admissions policy at the CMHR was developed, in advance of our opening, to align with that of other national museums such as the Canadian Museum of History, where Indigenous Peoples are also admitted at no charge,” museum spokeswoman Maureen Fitzhenry wrote in an email. “It is intended to help ensure Indigenous People have access to expressions of their culture.” The writer stated again about the spokesperson’s answer, that’s not really an answer. But to the Indigenous person it is a good answer. Yes I agree.

In this news story the Indigenous people are portrayed as poor and the non-Indigenous people as victims of inequality. The question asked by the writer:, why would the museum choose only Indigenous People in which to foster a respectful relationship in this way and not others? If museum officials are doing this because they want to reduce barriers for specific groups of people based on their race and culture, then what they are doing is creating a negative stereotype. In 1996, the Royal Commission on Indigenous Peoples concluded that stereotypes of Indigenous people pervaded all forms of public discourse, including print Winnipeg Sun, the two most prominent stereotypes being “angry warriors” and “pathetic victims.” As an Indigenous person I would look at the description of the Indigenous people as being in poverty and the stereotype that says most Indigenous people live in poverty and cannot afford the entrance fee for the museum.

Finally, I found what the news story suggested to me was that as soon as something is done to the Caucasian society, there is immediately a write-up, or investigation, or public outcry. To date the paternalistic society has done innumerable injustices not only to Indigenous people

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but to every other culture without any acknowledgement but how quickly they notice inequality when it is their society.

**“As universities 'Indigenize,' some see a threat to open inquiry”**

In the next Winnipeg Sun article entitled “As universities 'Indigenize,' some see a threat to open inquiry” (Graeme Hamilton, May 25, 2018). According to Gray Hamilton Mount Saint Vincent University professor, Martha Walls seems perfectly suited to teach a course called Selected Topics in North American History: Residential Schools. An expert on Indigenous history, colonialism, and gender, she has crafted a curriculum giving priority to Indigenous narratives and primary sources. But according to her critics, Walls is missing one important qualification: she is not Indigenous. And when news spread that a “settler” would be teaching students at the Halifax university about residential schools next fall it prompted an immediate backlash.

The Indigenous topic covered the most in this article is how a university can give a teaching subject of Indigenous issues to a non-Indigenous person. The writer insinuates there are no Indigenous professors or instructors that can teach this subject. What I like about this article is how the main speakers are Indigenous people who are well educated. It is good to see Indigenous people being allowed to express their ideas and their discomfort with the role of the non-Indigenous professor.

I agree completely with Rebecca Thomas, a Mi'kmaq woman and Halifax's poet laureate, who stated: “assigning Walls the course perpetuated the notion “that non-Indigenous people have the right and expertise to speak on Indigenous topics.” The proper voice is that of someone with “the lived experience of what it's like to be a product of these systems within Canada,” she told



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the Canadian Press. Patricia Doyle-Bedwell, a Mi'kmaq woman and Dalhousie University professor, said the choice of Walls highlights the lack of space for Indigenous professors and “Indigenous knowledge perspectives” in Canadian universities.

Declarations acknowledging traditional Indigenous territory are standard at most schools before meetings and ceremonies. Yet according to Graeme Hamilton universities poach relatively scarce Indigenous professors from rival institutions, and some set quotas for hiring Indigenous professors and enrolling Indigenous students. These types of declarations are patronizing to many Indigenous People that I have spent time with public gatherings like sports activities, school concerts, and conferences. I personally do not appreciate these declarations. It is like a token offering that should appease our anger toward the mistreatment of our ancestors and the land. It is good to see that the Indigenous people are proudly proclaiming that they are capable and willing to teach about the injustice that their ancestors faced. And questions are getting louder about who is entitled to teach about Indigenous people (Graeme Hamilton, May 25, 2018).

As an Indigenous person reading these articles, I have to ask why, is this an issue at this time. There are many Indigenous professors all over the country who can teach this subject. There are Indigenous Elders who can share life experiences better than many academic persons. As an older Indigenous person who has attended and graduated from the university twice and from college three times, I have seen how listening to someone with experience can bring more to the subject than written words.

Further into the article the author said amid the chorus of well-intentioned reformers, a few academics are sounding alarms about the impact on universities' commitment to free and

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open inquiry. Some point to a politicization around Indigenous issues on campus that can be hostile toward critical thinking. Others are troubled to see universities hiring professors and admitting students based on race. And there are concerns that the embrace of Indigenous knowledge undermines a commitment to science.

“Critical inquiry in such a culture is seen as disrespectful and even harmful.” said Mark Mercer. The report said the university was accountable because it taught generations of political leaders, policy makers, teachers, and many others including religious leaders who were part of the system that created and ran the residential schools. The statement further included that the researchers failed to explore and question the system when the public began to realize how damaging the schools were to Indigenous people (Graeme Hamilton, May 25, 2018).

The commission used the word complicit which means being involved with others in an illegal activity or wrongdoing. This is appropriate as we had our own way of teaching before colonization. But after the colonization of Canada the government set up schools to teach the indigenous children. I find this type of intolerance patronizing and patriarchal. This is, in my opinion, the worst kind of racism. We are intelligent in our own way and culture. We are unique and we are not like any other culture including the European society.

Some schools have issued formal apologies, beginning with the University of Manitoba in 2011. “Our institution failed to recognize or challenge the forced assimilation of Indigenous peoples and the subsequent loss of their language, culture and traditions,” university president David Barnard said at the time. “That was a grave mistake. It is our responsibility. We are sorry.” (Graeme Hamilton, May 25, 2018). I appreciate the apology, but from my perspective not

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much has changed and what was done to the Indigenous culture is still being perpetrated in some areas.

As a culture, the Indigenous People are attaining higher education. The writer Graeme Hamilton stated the following statistics. In 2016, 10.9% of Indigenous people aged 25 to 64 had a bachelor's degree or higher, compared with 28.5% of all Canadians. A survey published last month by Universities Canada reported that in 2017 five per cent of undergraduate students, three per cent of graduate students and 1.4 per cent of professors identified as Indigenous (Graeme Hamilton, May 25, 2018). This statistic shows we are growing in education, but my question is will there be jobs for us in mainstream society.

The writer of the article Graeme Hamilton states "indigenizing" addresses Massimo Pigliucci, who says a City College of New York philosophy professor who is contributing to an upcoming book on Indigenization. He is a critic of pseudoscience and is worried when he sees traditional Indigenous knowledge elevated to the level of science in classrooms. It is no better than religious schools teaching creationism, he says. My question would be is Massimo Pigliucci equipped to address a book on Indigenization and is he licensed to speak about traditional knowledge.

Another speaker in the article Frances Widdowson, a politics professor at Calgary's Mount Royal University recounted a 2016 speaking engagement at which angry audience members tried to silence her by saying she was a guest on their land. "I was saying the university is not on Indigenous lands. It is a public institution. It's all of our land," she said. "Nobody should think they are a guest, or that their ethnic background is going to make any difference in terms of how we're going to interact here."

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Incidentally, Frances Widdowson needs to address that in 1996, the Royal Commission on Indigenous Peoples concluded that stereotypes of Indigenous people pervaded all forms of public discourse, including print media, the two most prominent stereotypes being “angry warriors” and “pathetic victims.” The way Frances Widdowson is speaking she describes the Indigenous as angry and yet how would the writer know what the person is feeling. It is obvious this writer is not acknowledging where she is speaking and indicates her lack of Indigenous knowledge.

Frances Widdowson, a politics professor at Calgary’s Mount Royal University, has been one of the most outspoken critics of university Indigenization. Widdowson said the emphasis on respecting traditional Indigenous knowledge in academia undermines “the intellectual foundation of the university.” (Graeme Hamilton, 2018). Two years later, as she teaches at a university where “respecting and valuing Indigenous ways of knowing” (Graeme Hamilton, 2018) is official policy, she remains pessimistic. “Most quote, unquote, Indigenous knowledge is not knowledge. It’s spiritual belief. And to respect something or value something, we have to look at the evidence,” she says (Graeme Hamilton, 2018). “This is what a university is about, trying to figure out what it is that we should value — not having university administrators tell us, ‘Thou must value X.’ They’re doing it as a public-relations exercise to show how they really do care.” (Graeme Hamilton, May 25, 2018).

As an Indigenous person reading this article about Widdowson it seems she has mixed feeling and is not able to confine to either side of the argument. It appears she wants to believe in traditional knowledge but cannot let go of her academia beliefs. The comments made by her show a quick answer to a complex issue which strengthens the idea that written media could

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affect the way mainstream society looks at Indigenous beliefs. Dancing around issue makes it look unimportant.

Other comments in this article show the positive side of Indigenous knowledge. There are certainly examples of traditional Indigenous knowledge contributing to science. One of the most frequently cited is the discovery of the active ingredient in Aspirin — acetylsalicylic acid — in the bark of willow trees, which Native Americans used to relieve pain. More recently, observations by Inuit have helped identify climate-induced environmental changes in the Arctic, and Heiltsuk elders inspired biologists to classify a distinct population of seafood-eating wolves in British Columbia. But Pigliucci cautions that there is a difference between accumulated knowledge and scientific investigation. Indigenous people knew tea made from willow bark relieved pain, but it took science to isolate the chemical responsible and allow for its mass production.

What is harmful about these comments are how indigenous knowledge about medicine is sacred according to our Elders. And it is being shared without any consideration about the sacredness of the information. Such articles are written without proper consent of the sources. I was told by a tradition elder to not share information with the outside community as they can misuse or mistreat the knowledge. The comment mass production stopped short and did not print that the mass production was sold to the population for a price. One of the reasons we as Indigenous people were told not to share information was that the Elders did not want the non-Indigenous population to make money of everything without holding to the gift of knowledge.

Oral teaching by our elders has presented science, astronomy, and other subjects among our people throughout our childhood in storytelling. There is more information that outweigh

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Indigenous knowledge in academia but that does not mean they have more knowledge. It just means the Indigenous population learns differently. Articles like this make us look ignorant. This can promote an intolerance toward Indigenous people because they are seen as less educated.

This comment indicates we have a lack of scientific knowledge and what we have is mystical. You don't think that the effect of a medicinal plant is a result of specific chemical compounds and how they interact with the human body, but you start going for more mystical or supernatural explanations. That is definitely not science." The tone in this comment projects belittling of our way of knowledge.

Continuing in this article by Graeme Hamilton is the account in a statement last year calling for a greater place for Indigenous science in mainstream education, the high-profile signatories spoke of "multiple ways of knowing" and described Indigenous science as "an alternative paradigm" (Graeme Hamilton, 2018) to Western science. "Universities seem to think that 'indigenizing' is just add Indigenous people and stir," she added. "No. It will need to mean that the university stops harmful practices." (Graeme Hamilton, 2018).

This statement portrays the Indigenous population and our way as different and that makes us not part of the community. It promotes exclusion and puts Indigenous people on a different level to mainstream society. People cannot agree exactly what our knowledge is and look at us as different which is ignorance at university level. The portrayal of the Indigenous people as mystical cause fear and concern among non-Indigenous people and that causes intolerance.

Robert Innes, head of Indigenous studies at the University of Saskatchewan and a member of Cowessess which is an Indigenous community in Saskatchewan, argues that

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Widdowson's dismissal of Indigenous knowledge is based on a "racist idea" that Indigenous culture is Neolithic. "Contrary to her contention that invoking Indigenous knowledge stifles debate, Innes said it is always fair game to challenge an Indigenous scholar's argument. "But you can't say that what Indigenous people think is wrong," he says (Graeme Hamilton, 2018). The words of Widdowson offer the reader a sense of patronizing, controlling, and the common idea that Indigenous people still need saving. In the best of offers we are presented as helpless.

Further to the article a professor at University of Manitoba since 2000, Kulchyski calls himself "one of the last non-natives standing" (Graeme Hamilton, 2018) in the field of native studies. The field of study was born in the late 1960s when, as Shona Taner wrote in the *Canadian Journal of Native Studies* in 1999, "many well-intentioned academics wanted to do something about the 'Indian problem'." But while they were alert to the need to study Indigenous communities, the field was slow to recognize the need for Indigenous scholars. Now the tables are turning, Kulchyski says. "Our scientific approach gives us a cost-benefit of all of these things, and it reduces our ethical responsibility to zero for killing a whole bunch of living beings that he, an Inuit elder, has insisted all along are part of the cost of the dam."

But he worries what will happen if native studies becomes the exclusive domain of Indigenous professors. "If Indigenous people are just talking to themselves, if we're generous, that's seven per cent of the population (Graeme Hamilton, 2018). That's not going to achieve change," he says (Graeme Hamilton, 2018). Jeff Muehlbauer has experienced the downside of the rising Indigenous empowerment on Canadian campuses. Hired to a tenure-track position by Brandon University in 2013 with a PhD in linguistics, Muehlbauer taught Plains Cree to classes of largely Indigenous students. He lasted less than two years before packing it in and now works for a tech start-up (Graeme Hamilton, 2018).

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Jeff Muehlbauer said his lectures were regularly interrupted by tirades from students who questioned what right a “white man” had to be teaching the Cree language. When he used passages in class from a woman who spoke “impeccable” (Graeme Hamilton, 2018) Cree but had attended a Catholic residential school and become a devout Christian, he was denounced for supporting residential schools because the woman described her schooling as a positive experience.

Graeme Hamilton the writer of this article can see there is a change coming and some scholars are beginning to understand our viewpoint. But it still comes across as we Indigenous people are angry and fighting. An educator packing it in because he was not able to cope. It comes across as patronizing. Most Indigenous scholars are explicitly working towards ways in which to improve indigenous people's lives. Again, this comment sounds like we need help and are incapable of teaching and learning on our own in our own way.

### **Indigenous woman files human rights complaint against Manitoba utility**

This is one of the articles that shows outright racism and the abuse Indigenous people especially Indigenous women face. It states a lady was harassed and abused and how nothing was done. The lady was is in the right, yet she resigned. What about the workers that assaulted her? Nothing was done. This story is indicative of on-going systemic racism and societies acceptance of abuse toward Indigenous people, especially women.

Indigenous people continue to suffer from racism connected to hydroelectric development in northern Manitoba, the grand chief for the area said two weeks after a review found abuse and violence dating back to the 1960s. “Our people have been oppressed. Our people have been treated as if they are second-class citizens in their own lands,” said Garrison



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Settee, head of Manitoba Keewatinowi Okimakanak. Saunders said she resigned last year from a board of directors that has been overseeing construction of Manitoba Hydro's Keeyask generating station, because she and other Indigenous members were being ignored and bullied (Steve Lambert, 2018).

Boards and committees set up by Manitoba Hydro — a provincial Crown corporation — in conjunction with Indigenous communities are ineffective because they are dominated by the utility's representatives, Saunders said. "We are aware of Ms. Saunders' views, but do not agree with them," Bruce Owen wrote in an email. "We did not know until today's Winnipeg Sun reports that she had filed a complaint with the Manitoba Human Rights Commission. We will fully co-operate with that process if it moves forward."

A report released last month by the province's Clean Environment Commission — an arm's-length review agency — cited racism, discrimination and sexual abuse at Manitoba Hydro work sites in the 1960s. The report said the arrival of a largely male construction workforce led to the sexual abuse of Indigenous women, some of whom said their complaints were ignored by the RCMP. There was also racial tension, environmental degradation and an end to the traditional way of life for some Indigenous people, the report said (Steve Lambert, 2018).

It is hard to believe nobody knew anything about what was happening in that area since 1960. And it appears that there has been no change since 1960 and nobody is listening to what is happening. The government is not considering this issue as critical. Where is the outcry. From watching the news in the last few years I must admit I feel that if this was happening to white person society there would be a major investigation. Some examples of my argument are the stories concerning Epstein, Prince Andrew, Winestein, etc. This story was run on September

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2018 and still there is nothing indicating a change. Hydro did not deal with the issue the way the victim wanted them to deal with it.

### **Winnipeg Sun calls Indigenous' boycott 'disappointing'**

The Assembly of Manitoba Chiefs (AMC), the Southern Chiefs' Organization (SCO) and Manitoba Keewatinowi Okimakanak (MKO) were disappointed with the Winnipeg sun. The organizations' grand chiefs accuse the Winnipeg Sun of "discriminatory reporting and biased editorial against indigenous peoples," citing the recent coverage of the death of Tina Fontaine, a 15-year-old girl whose body was recovered from the Red River in mid-August (CBC News, Nov 04, 2014 Nelson, Nepinak, Harper, 2014)

The chiefs say for example, an article published in the Winnipeg Sun on Aug. 24 suggests that Indigenous people "have only themselves to blame" for tragedies such as Fontaine's death. "I'm not going to call it news because I don't believe that it reaches the standard of news, objective news," Grand Chief Derek Nepinak of the Assembly of Manitoba Chiefs told reporters on Tuesday morning (CBC News, Nov 04, 2014).

"Often times what's being printed in the newspapers across the country, I believe, is racialized to the point of inciting hatred" (Nepinak, 2014). This is the point of my argument. It is visible and we Indigenous people see it. Grand Chief Nepinak was, in my opinion, 100% accurate. I personally work with him and he presented as a leader who was actively working for the people. Winnipeg Sun editor-in-chief Mark Hamm says he disagrees with the chiefs' position that the newspaper's articles are discriminatory, biased and racist. He said he hopes to mend the Sun's relationship with Indigenous Peoples/Community, but he added that the newspaper's approach to coverage will not change.

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The comment made by the editor that they will not change does not come as a surprise. An article that affected me on a personal level in which I sent a letter to the Winnipeg Sun to tell them the way they represent Indigenous youth was labelling and often inaccurate was printed and an apology was printed. That was in 2007 and they are still doing the same thing. "The reality is that freedom of the press does not include the right to [the] incitement of hatred." Nelson said (CBC News Nov 04, 2014). Protesters from the Idle No More movement held a peaceful demonstration outside the Sun's offices in January 2013, accusing the newspaper of biased coverage of Indigenous issues. Idle No More protesters call Winnipeg Sun reporting biased.

And in 1983, a group protested outside the Sun offices over an editorial by Peter Warren that called the average Canadian Indigenous person "a drunk, a wastrel, an idolmonger, a person only too happy to live on a government cheque...." Nelson said. "Articles appear regularly in newspapers filled with hatred of natives," he wrote in a statement in April 2005. What is being printed has remained the same since 1983 and the comments are still seen as the same biased, racist, and degrading (CBC News Nov 04, 2014).

### **Maclean's focuses in on Winnipeg's race problem**

"My wife is (of) Ukrainian heritage, my family Metis and I want my boys to be as proud of both of those family lines and I want every young person in our community, regardless of where they come from, to be proud of Winnipeg, to be proud of where they come from," (Kristin Annable Jan 20, 2015). Mayor Bowman told the crowd, his voice cracking with emotion as he spoke. I am sceptical of anyone saying they are Metis because it is an easy way to address the Indigenous population and their issues. It is a way to endear oneself to the Indigenous community. But are these people really Metis. Has anyone asked to see their Metis cards? I

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worked in one Indigenous organization which had a policy that to work there you either needed a status card or a Manitoba Metis Federation (MMF) card.

The article highlights recent headlines involving Indigenous people in Winnipeg that garnered national attention, including the August murder of 15-year-old Tina Fontaine, the brutal assault of 16-year-old Rinelle Harper, and the inquiry into the death of Brian Sinclair. “The events of last fall served to expose a darker reality. The Manitoba capital is deeply divided along ethnic lines,” author Nancy Macdonald wrote in the article. “And it is quickly becoming known for the subhuman treatment of its Indigenous citizens” (Kristin Annable, Jan 20, 2015).

Whenever the reality of the mistreatment of Indigenous people is highlighted in the news there is an immediate rush by those in power to suppress the news articles or discredit the individuals writing or witnessing the stories. The initial story quickly gets buried in the muck of politics or the different views of mainstream society. The cynics will try to find something damaging to say about the writers. The story or plight of the Indigenous person is forgotten or lost. This story in MacLean’s article exposes the way the public is impacted by what is written in the Winnipeg Sun.

What is disheartening about this whole article is the way there is no compassion or respect of victims. 15-year-old Tina Fontaine was brutally murdered, and her body dumped into the Red River. Rinelle Harper a 16-year-old was brutally assaulted and was thrown into the river to die, but survived. The inquiry into the death of Brian Sinclair which was so tragic because he basically died of neglect in front of countless people in a major hospital surrounded by nurses and doctors. These stories are sensational, and newspapers are bought but the basic response to

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the articles are harmful toward Indigenous victims. The focus turned toward the Caucasian who was accused of murder, the sad background of the assailants, and the nurses at HSC.

The article in MacLean's had stories peppered throughout the piece of Indigenous who have faced racism on the streets of Winnipeg, including Tyler Henderson, a 28-year-old Ojibway nursing student who told the magazine he feels racism the second he walks out the door. "A lot of work has been made in previous years, and we have a lot more work to do, we aren't going to end racism tomorrow, but we are sure as hell going to try," he said. This type of story should cause reflection of how we treat one another but instead it seems to fuel outrage by the readers. And the outcome is criticism and derogatory comments to the Indigenous population.

The article was printed in 2015 and in my opinion, things are not any better and, in some ways, worse. That article presented some interesting point as far as being Indigenous in Winnipeg. The Winnipeg Sun presented items with an Indigenous point of view, and they got insulted and ridiculed by other reporters. The article by Brian Giesbrecht titled Indigenous Start Blocking the road is an example of how we are being mocked by the Winnipeg Sun, his comment to the Indigenous population...you will not find it by dancing around a highway...which shows his ignorance because dancing for the Indigenous people is a ceremony and should be respected as such. The Winnipeg Sun does have an affect to the readers as is evident by the reaction created by the MacLean's article, politicians such as Mayor Bowman, and Robert Falcon-Oulette. Winnipeg police chief Devon Clunis and Indigenous leaders like Derek Neinak offered their opinion to this article. Each stating their own opinion on how they believe Winnipeg is or is not racist.

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Ovide Mercredi, the former national chief for the Assembly of First Nation sent a powerful, yet simple message on Thursday: The first step in combating racism is to accept that people have the right to be different. ‘A right to be different’ (Kristin Annable Jan 20, 2015). We have had many a great leader sharing their words and experience. I believe we are resilient and adaptive and after 600 years of abuse we still maintain our Indigenous life. But as Winnipeg Sun continues to share its version of events and influence the way we are portrayed (Kristin Annable Jan 20, 2015).

We are unique and deserve to be treated as such. Robert-Falcon Ouellette, who is celebrated in the article as an Indigenous who rose from fringe status to third place in the mayoral election, questions whether the branding is a fair representation of the city. “After living in Quebec and living in Calgary, there really is no difference on racism, but the big difference is the size of populations,” he said, citing the fact that Winnipeg has the largest urban population of Indigenous people in Canada. Instead, he argues that here in Winnipeg, race issues are talked about more and garner greater media attention (Kristin Annable Jan 20, 2015).

### **Debate begins on how to address Winnipeg’s race problem**

As the city moves forward from the scathing article in Maclean’s which gave Winnipeg the label, the minister responsible for city issues said we must tell the other side of the story — those of success and resiliency within the Indigenous community. From a policy standpoint, Chief Devon Clunis commented he wants to see the province and city build on the momentum that is growing. This was a good intention, but did it do what it intended to do. Is there anyway to gauge the success of his intentions?

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Robert-Falcon Ouellette, an Indigenous university administrator who rose from obscurity to third place in last fall's mayoral election, said the question for Winnipeggers is how to address the systemic challenges that have created a negative cycle for some Indigenous people. "A large portion have ended up in the bottom rungs of society and it creates a perpetual negative cycle for many that they are unable to break out from, creating a negative impression about Indigenous people," he said, adding addressing these questions is why he is seeking the Liberal nomination for Winnipeg Centre. "We can build a program, we can put more money into education, but how do we design a program where there is sense of imperative, that pushes people to success?" (Kristin Annable, Jan 23, 2015).

The Manitoba Human Rights Commission's executive director, Azim Jiwa, said the Human Rights Commission wants to double its efforts to reach out to people who feel they are being discriminated against (Kristin Annable, Jan 23, 2015).

There are more Indigenous graduates today than ever before, but that does not change the way they are represented in the Winnipeg Sun or by society. I can say from my demographics of the community I came from the number of graduates is the most than any other community per capita. Yet also in my demographics the news of crimes being committed by people from my community are all that people know about. It appears every major crime committed and presented on the news, even internationally, is somehow attached to my home community. I often think the way the Winnipeg Sun has presented my community it would be seen as one of the worst places to live but in reality, the amount of success stories far outweigh the crimes committed.

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I have found that the only paper that celebrates the success of Indigenous people is Grassroots magazine. Most people probably never read it or heard of it. This little magazine is free and available at most stores next to the renter's guide. I cannot say I have ever seen a non-Indigenous person reading one. Native leaders know what is happening and see what is said but what can they do except speak about it. But how much influence do they carry. The influence is with the majority which are non-Indigenous rich and powerful. I have lived in Winnipeg for over 50 years, and I have worked both in Indigenous and non-Indigenous organizations and I have witnessed in each position how the influence is most times coming from the rich white men or rich white women, or rich Indigenous man who follows the lead of the non-indigenous people. The ones we call 'apple' because they are red on the outside but white on the inside. These are the ones who convey the stories that speak loudest in the media.

Much like the newspapers that present the celebrities news stories their success is relevant to what they are doing or being accused of doing. Someone can write all the success of a celebrity, but it is the negative story that stays with them. A good example of the way the media influences its readers is in the story of Rock Hudson. He was a great actor, but most people remember him as the AIDS victim. That is the same with Indigenous news stories. We have our success stories but what people latch onto is the negative and with the optimistic they will look for the negative.

Where are the influential Indigenous leaders today? They either lose in the election or become obscure. It seems whenever an Indigenous leader speaks up, they either resign or lose the election. How people treat or accept Indigenous people and their stories are filtered through the media. An example is a well-known Indigenous leader is vocal in the news and the next thing you know the newspaper runs with a story saying this leader is a criminal. Any good this leader



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may have done is thrown out and there is no attempt to exonerate that leader or give him the benefit of the doubt.

Indigenous people have been in politics since time immemorial but over in Ottawa, federal New Democrats made a well-timed shuffle to their shadow cabinet on Friday and appointed Churchill MP Niki Ashton as critic for Indigenous affairs (Kristin Annable, Jan 23, 2015). The Winnipeg Sun shares this as news, and it depicts that there is no capable Indigenous leader to represent the Indigenous community. This type of news item indicates we are uneducated and incapable of representing ourselves.

The Indigenous community has some great leaders such as North End Indigenous community activist Michael Champagne, who speaks out against many issues and offers viable solutions. One solution that I found interesting that he offers to the problem of racism in Winnipeg is for young people to take a stand to not accept racist attitudes anymore. "It is going to be hardest in our closest relationships with our families or our friends," said Champagne, addressing a recent Maclean's magazine article claiming Winnipeg is Canada's most racist city. "Those are the places where I feel that the people reading (this) could address. They could address the conversations at the dinner table, the jokes that get thrown around in the locker room, the casual commentary that is accepted when we are silent. "If people begin to speak up and say, 'That's not true, *you can't generalize about an entire group of people,*' I would love to see that happen." (Kristin Annable, Jan 23, 2015).

According to University of Manitoba sociology professor Elizabeth Comack, there first has to be a recognition that there is a problem, and *the role white privilege plays in it*. "So many of us are in denial," said Comack, who wrote a book called *Racialized Policing* that explores

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Indigenous people's encounters with police. "We're denying that the problem exists and I think part of what's happening is there's that recognition (that there is a problem). But it's not just a one-sided thing. It's not just a focus on the people who are being made subject to racism, but also the ways in which many of us are privileged by our race." (Kristin Annable, Jan 23, 2015).

I have read so many articles stating there is a problem with the inequality between the races but what to we do. The influence of the Winnipeg Sun has played a role in the furtherance of the inequality. They write articles that show how there are positive role models in the Indigenous community but stop short of promoting them. They continue the stereotype of the Tonto mentality. Indigenous people can be beneficial but in a limited capacity.

### **Portage Place hires indigenous security company, apologizes to elder**

I found one article written by Glen Dawkins that presented a positive outcome (Glen Dawkins, Mar 11, 2016). Six weeks after he was unceremoniously kicked out of Portage Place, indigenous elder and military veteran Joseph Meconse was honoured and received a formal apology during a press conference to announce changes to the downtown mall's operation. "Today is a beautiful day and everybody around me is significant," said the 74-year-old Meconse, who was kicked out the mall's food court for loitering in late January despite having just sat down with a plate of food. "I'm just happy to be alive and happy to be here to stand up for our people and stand up for everybody." Portage Place hires indigenous security company, apologizes to elder. "My plan is to continue what I'm doing right now," said Meconse. "At 74, as long as I can get something done today, that's good enough. We don't try to strive to get something (done) that we know we can't handle. We have to know our boundaries and how far we can go." (Glen Dawkins, Mar 11, 2016).

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The writer of this article described both sides of my argument. Intolerance and the Winnipeg Sun influence. Nobody would have known about this situation if the Winnipeg Sun did not present it to the masses. The outcome could have been different if there was no community involvement. I cannot understand why at this time something like this would have been allowed to happen, but it shows how the public getting involved can offer a positive change. Meconse has since passed away, but he made a difference by not allowing himself and other veterans and indigenous people to be mistreated and the Winnipeg Sun presented a positive representation of a bad situation.

### **Too costly to leave the indigenous situation as it is**

Graham Lane took stats taken in 2016 and stated despite innumerable inquiries, claimed reforms and repeated apologies, Canada's indigenous situation remains unsettled, tragic and almost incalculably expensive (Graham Lane, Winnipeg Sun, December 23, 2016). Canada has approximately 614 Indigenous and 50 Inuit communities, many in the north. About 60% have populations of less than 500, less than 10% have more than 2,000. In northern Manitoba, there are 32 Indigenous communities comprised of about 50,000 residents – probably another 50,000 reside in Winnipeg or other Manitoba cities and towns. The reserves are marked by inadequate housing, over-crowded living conditions, unemployment, sub-par health and education levels, expensive groceries and over-whelming despair. But not that easy for the leavers, the per capita payments from Ottawa do not 'go' with those that leave.

Our indigenous citizens dominate an array of dreadful categories – 90% of Manitoba's children in care, a very large percentage of families and individuals on provincial welfare, lowest educational level, highest unemployment, The highest percentage in jail are about 3% of

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Canada's population but 18% of federal prisoners), highest rate of diabetes, lowest level of teeth care, lowest average age at death, highest infant mortality, and lowest average family income. And, there is a massive and ever-growing cost of the situation that falls on the non-indigenous population to pay.

Total federal and provincial costs to serve our Canadian indigenous population already runs at about \$18 billion a year. The federal government promises more. Current government support for indigenous people is about 70% higher per capita than support to the non-indigenous population. The 'balance sheet' suggests our indigenous citizens are a financial drag on the rest of us – much is spent with, but little is coming back.

This article was in the Winnipeg Sun and the information submitted suggests that all Indigenous people are dependant on government hand-outs. It extends material to the reader to cause hatred for the Indigenous people. Every taxpayer must have cringed after reading these statistics. My question is how come there is no public record of how much help the rich non-Indigenous people get from the government. We occasionally read about bailouts and tax breaks, but they offer the bare minimum information. The Winnipeg Sun offers open information about the Indigenous population without any regard to the outcome. This type of information can cause hatred and it is misinformation. There are many Indigenous people who live off reserve and do not depend on the government plus they are also taxpayers.

What is missing in this information is how there are bureaucrats and red tape that play a major role in this spending. Canada's Indian Act and constitution blocks unilateral federal action. Somehow we have to convince indigenous leaders to give up their favourable economic and power positions and help transition their people squarely into modern Canada. The treaties and

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legislation should allow funds now flowing to the band council to be granted to individuals, so those leaving reserves will have the support they need when they move to cities and towns. The last comment made by Graham Lane is concealed indicating we do not have courage, honesty, and hard work. He says “Courage, honesty and hard work are needed”.

### **Did Pallister really make controversial remark in Maclean’s article?**

This article by Tom Brodbeck uses the Winnipeg Sun to vindicate his childhood friend. He is using his column to portray the premier as a good role model. It appears Brodbeck believes the Winnipeg Sun has the potential to influence the general population. I have read many articles of this writer and he appears opinionated by the way he writes. I am making speculations because I do not know him personally but the things he writes makes me feel uncomfortable (Tom Brodbeck, Jan 31, 2017).

Tom Brodbeck writes it seemed out of character for Premier Brian Pallister to say what was written. Yet four days after a Maclean’s magazine article was released, which quoted Pallister making some pretty nasty and racist comments about indigenous men with criminal records shooting off guns in the middle of the night, the premier’s office has still not released an official statement disputing the comments attributed to him. The premier was quoted by Maclean’s reporter Nancy Macdonald who made an unannounced visit to the premier’s Costa Rica vacation home recently to ask him in person about his tropical paradise and to query him about statements he made regarding indigenous hunting and “race wars.”

According to Brodbeck, Macdonald is the same reporter who two years ago did a hatchet job piece about Winnipeg being the most racist city in Canada. Pallister came under fire last week after commenting during a PC Party luncheon in Virden recently that clashes between

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indigenous and non-indigenous hunters over night hunting was creating a “race war.” It wasn’t a particularly productive choice of words, and it caught the attention of a number of Indigenous leaders. But the situation was made worse after Pallister was quoted in the Maclean’s piece as saying most of the Indigenous people doing the night hunting were criminals. “Young indigenous men – a preponderance of them are offenders, with criminal records – are going off shooting guns in the middle of the night,” Pallister was quoted as saying. “It doesn’t make sense.”

It was a racist and inflammatory statement. But did Pallister really say it? Was the question posed by Brodbeck. In my own experience with reading Brodbeck articles, he himself sounds racist. He further said when I first read the quote, “about indigenous men with criminal records shooting off guns in the middle of the night” (Palister). I found it difficult to believe Pallister would use those words. I’ve known the guy since he was a junior government services minister in the former Filmon government in the mid-1990s. I’ve never heard him use that kind of language. But I’ve never heard him make overtly racist comments. Of course, that doesn’t mean he didn’t say it. (Tom Brodbeck, Jan 31, 2017).

Pallister’s director of communications Olivia Baldwin-Valainis said in an email that the premier does dispute the quote. Nevertheless, Maclean’s is standing by its story. The publication’s editor-in-chief Alison Uncles said Macdonald does have notes. But she did not say whether those notes were taken during the interview with Pallister. However, with no recording of the interview or any other documentation to substantiate Pallsiter’s quotes, at least none that’s been made available, this entire matter may just end up as an unresolved he-said-she-said exchange (Tom Brodbeck, Jan 31, 2017).

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After examining the statements, the article presents as a writer trying to justify a racist comment. Just because you are friends with someone does not mean they are who they appear to be. The writer taking time and effort to make a political head appear nonracist implies they are of the same mind set. The use of the Winnipeg Sun indicates that what was said needed to be revised and suggests it had the power to influence (Tom Brodbeck, Jan 31, 2017).

### **Letters: November 30, 2017**

A letter written in the Winnipeg Sun by Bill Kushniryk on November 30, 2017 showed how some people look at Indigenous people. The letter said, Now that Trudeau is compensating LGBTQ, Indigenous people and “Canadian terrorists” for *perceived* “mistreatment,” when do I get my \$10.5 million for being born of Ukrainian/Canadian parents who jumped through all the hoops to become Canadian citizens? I, and thousands of others like me, was denied job opportunities because of my name.

The comment was infuriating because it used the word *perceived*. The writer felt justified in speaking about marginalized people with authority. He took a whole culture who suffered multiple injustices, genocide, and loss of language and land and used the word *perceived* mistreatment. The word mistreatment does not justify the way Indigenous people have been and are still being treated. The sad part was the editor allowed this letter to be printed probably knowing it would affect a reaction. And the response was also pathetic, Well, maybe you’ll get an apology (Mark Hamm, Nov 30, 2017).

These types of comments in the Winnipeg Sun offer ignorance. It allows stereotypes and misinformation to continue which imply intolerance to Indigenous people. The writer and editor took our history and made it into a call for money. They mocked the pain of our ancestors. They

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belittle our history and pain they have endured. And it makes it sound like money given should have taken away our pain and suffering. And sadly, any money given by the government does not reach the average Indigenous person.

### **Metis leaders raise concerns about national council, call for reform**

This story had to be included as the Metis and Inuit are included in the Indigenous Population. Stories about Metis often are presented in a way that promotes intolerance. The Metis have been in Canada since the 18<sup>th</sup> century and yet it seems Canada does not know their history too well. First of all, the Metis are unique. They have a history of their own. They may not have been as visible as the First Nation people in Canada, but they are a part of our history.

The writer stated that there was an issue with the Metis nation that sparked concerns in the national leadership. The Metis leader was concerned that Ontario was allowing people who may not be Metis into its registry, and in doing so, is violating an agreement struck in 2002 among all the regional governments on an official citizenship definition. He believes allowing these new communities to become part of the Metis Nation could undermine its integrity by flooding the Metis nations with “hundreds of thousands, potentially millions, of people into our nation that aren’t us,” Chartrand said. The Ontario nation hired a historical expert to conduct its own review of the files, which Froh believes should help satisfy the concerns raised by Chartrand and others. She also called Chartrand’s concerns about thousands or millions of new citizens being added by Ontario “absurd,” noting her province’s registry has only about 20,000 members (Teresa Wright, The Canadian Press, January 26, 2020).

According to the writer, Teresa Wright of The Canadian Press concerns of the Metis leader are absurd. It depicts the Metis leader as suspicious and given to exaggerate. This article



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indicates that the Metis are being exclusive and biased. But the readers need to understand that the Metis are unique and have just recently began to portray themselves as a nation. The need to have authentic members in their distinct population because they are different. They were originally two nations which were First Nation people and French. Their language is also unique. What I found disheartening was a Metis leader having concern for his people was put into one word absurd. And that can constitute intolerance to this nation(Teresa Wright, The Canadian Press, January 26, 2020).

### **Indigenous population over-represented among Winnipeg's homeless: street census**

Scott Billeck submitted some statistics that present a bad picture of the Indigenous population. As an Indigenous person I often wonder why our information is so easily accessible and often shared to the public. What does this information provide to the public but to make us look pathetic or lazy? Or victims. I understand the homelessness issue but what does being Indigenous have to do with this information. What culture or nation did the other 35.1 % come from?

The information provided in the final report on the 2018 Winnipeg Street Census that was released showed that the most frequent age an individual experiences homelessness is 18 and over half experiencing homelessness have been in the care of Child and Family Services at one point in their lives. Furthermore, the study's findings showed that two-thirds (65.9%) of those surveyed were Indigenous and of those, 58.5% has spent time in the child welfare system. "That really paints a picture of what it looks like to be homeless and that it starts early and that it has systemic reasons, and colonization is a big one of those," said Brent Retzlaff, research and

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evaluation coordinator at Siloam Mission and a member of the Street Census Steering Council (Scott Billeck, Oct 10, 2018).

Winnipeg street census offers the Raw Numbers which are Number surveyed: 1,519 (65.9% Indigenous), Number of youths under age of 29: 455 (73.8% Indigenous), The identity of Indigenous people experiencing homelessness: Indigenous: 77.9%, Metis: 15.4%, Non-status: 4.7%, and Inuit: 2%. About half of those who said they had been in CFS care were homeless immediately upon leaving the system at 18. That number rises to over 60% in the first year of graduating out of the child welfare system. “It really is evident that a lot of people are exiting CFS care immediately into homelessness,” Retzlaff said. “CFS is a big pathway into homelessness.”(Scott Billeck, Oct 10, 2018).

This writer of this story painted a negative picture of the Indigenous people. It presents the Indigenous population as exclusively poor, uneducated, and needing help. The writer insinuates that CFS and Indigenous are intertwined. He justified making the Indigenous people look bad by asserting systemic reasons and colonization. This could encourage mainstream society to be intolerable to the Indigenous population. The writer neglected to present the working, educated, home owning Indigenous people. He also did not include the fact that CFS is not involved in all Indigenous families.

My personal belief about the CFS system is it is based on a European system and its laws were created by a rich white male dominated society. Why is it still in operation when it is evident it is not working? If the majority of children in care are Indigenous why is there not more Indigenous involvement with the decision making, essential services, and care of our children. This system is reminiscent of residential school. One Indigenous youth stated: “The gaps are

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quite large [in the CFS system],” Wilson said. “I know the ins and outs. I’ve been pushed through the cracks. I slipped through the cracks (Scott Billeck, Oct 10, 2018).

### **Nearly half of youth incarcerated are Indigenous: Statistics Canada**

There are so many statistics available concerning Indigenous people. It is like we are under a microscope and our every move is recorded. What does this information do except show the world Indigenous people are not healthy? Why share all this information and not make any changes. I am frustrated by too much information that makes Indigenous people look bad, lost, hopeless. If reading these statistics makes me feel this way, I am sure it affects other readers. But how do they look at it. Does it cause sympathy, empathy, or intolerance?

The statistics show that nearly half of all youth admitted to correctional services across Canada are Indigenous, a statistic that Manitoba activist and community organizer Michael Redhead Champagne says shows the unacceptable and systemic racism facing kids. "It's not actually surprising to me to hear those numbers," said Michael Redhead Champagne. "As a member of the Indigenous community, with Indigenous, Metis and Inuit people around me, I see the over-representation of Indigenous people going into the justice system." (Kelly Geraldine Malone, The Canadian Press, June 24, 2018)

Michael Redhead Champagne said “I see Indigenous and non-Indigenous people literally doing the exact same crime and not experiencing the same amount of jail time, probation, etc Champagne, 2018). This is a good example of inequality and intolerance. The justice system is partial to the non-Indigenous population. I would ask the question why. What is the basis of this inequality? It has now affected the female population of the Indigenous community. As Howard Sapers of Ontario Corrections Canada said, “We are getting so dangerously close to half of all

adult women in custody being Indigenous.” It starts with children being taken into care where they are assigned a worker, curfews and strict rules, he said. When they become older, they graduate to the criminal justice system. “When I see this kind of stuff, I get frustrated with all the rhetoric around reconciliation.”(Kelly Geraldine Malone, The Canadian Press, June 24, 2018)

Champagne has worked with youth who have experienced adversity, violence, addictions, homelessness and who are often in conflict with the justice system, but he sees their unique gifts and how much they can contribute to the community. Yet Manitoba, Saskatchewan had highest rates of Indigenous youth in custody 2016-17. A Statistics Canada report says 46% of all incarcerated youth across Canada were Indigenous in 2016-17 (Kelly Geraldine Malone, The Canadian Press, June 24, 2018)

Here is a breakdown by province of admissions to custody of Indigenous youth during the time period of 2006 to 2007 (in per cent):

Newfoundland and Labrador:	Males 6	Females 0
Prince Edward Island:	Males 13	Females 0
New Brunswick:	Males 11	Females 15
Ontario:	Males 10	Females 15
Manitoba:	Males 81	Females 82
Saskatchewan:	Males 92	Females 98
British Columbia:	Males 44	Females 60

Yukon:	Males 74	Females 100
Northwest Territories:	Males 94	Female 60
Nunavut:	Males 100	Females 100

Source: Statistics Canada 2016. Note: There was no information listed for Nova Scotia, Alberta or Quebec.

**Indigenous families struggled for health care before Jordan’s Principle: summit**

There is an issue with inequality in the health field with the Indigenous population. The Indigenous parents in this story had to fight to get assistance. The writer of the news story presents a sad narrative and that is evident. The description is graphic, and it must have been difficult for the parents to share such personal and heartbreaking information. What can be inadvertently shown in this article is a family who is incapable of providing for the needs of their children.

Bernadette Sumner said her son Keanu, 17, was falling through the cracks for most of his life because the family lives on the Waywayseecappo First Nation in Manitoba. Keanu was born with achondroplasia — a bone growth disorder that means he has short limbs and a small torso — and lumbar stenosis, which left him paralyzed. Carolyn Buffalo told the Assembly of Indigenous meeting that she fought for more than a decade so her son — who has cerebral palsy — could get an electric wheelchair, feeding supplements and transportation to school. The former chief of the Montana Indigenous said non-Indigenous kids in Alberta would have automatically been given the same support. “We have had so many battles that we shouldn’t

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have had to fight, and we wouldn't have had to fight if we were not Indigenous and we didn't live on reserve," she said (Kelly Geraldine Malone, Canadian Press, Sep 13, 2018).

The Winnipeg Sun has power to address issues that would otherwise not be known. I cannot read any article and not have an opinion of the subject. The article about the children causes my motherly instinct to react. Both the writer and reader have an opinion. What that opinion is varies with each person. The opinion of a non-Indigenous person would see this article in a different light than an Indigenous person. The article was about Jordan's principle which is important to the Indigenous people but is probably not familiar for non-Indigenous people. If you did not know where this principle originated from and you read this article what would you think about it?

### **Sterilizations show need for local health care control: Indigenous leader**

I had included this article because it clearly shows the disrespect society has for Indigenous people. Who would allow such primitive and barbaric actions to be done to another human being? The people behind this action clearly do not realize the sacredness of human life to the Indigenous population. My question is where this affront to Indigenous people and their beliefs come from.

The writer Joyanne Pursaga stated a Manitoba Indigenous leader says allegations of Indigenous women being sterilized without proper consent underline the need for separate regional health authorities, and perhaps even separate hospital spaces, run by Indigenous communities. Southern Chiefs' Organization Grand Chief Jerry Daniels said the allegations illustrate a need to shift control of the health-care system (Joyanne Pursaga, Nov 26, 2018).

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The actions of the decision makers and healthcare professionals who treated these poor women did something that was reprehensible. I cannot imagine how these women must have felt knowing they would not be able to have anymore children. I know that in the Indigenous community having big families is seen as a blessing. Children in the Indigenous community represent the future and are expected to carry on the work of their ancestors.

Joyanne Pursaga continued back in 2010, the Winnipeg Sun reported on one such allegation, in which a woman agreed to have a tubal ligation, as a condition of a foster mother's agreement to care for her daughter. The woman's family later told the Sun she felt forced to agree to the sterilization procedure. Daniels said coerced sterilizations are a clear violation of human rights. As people read this story there should have been a public outcry because a person's human rights were violated.

In a written statement, the federal government said its previously announced plan to invest \$71 million for "Indigenous-led health transformation" over the next three years does aim to give "increased control for the design and delivery of Indigenous health services by Indigenous governments and mandated Indigenous Health Authorities." (Joyanne Pursaga, Nov 26, 2018). The government giving the Indigenous people money perpetrates the idea indigenous people need care and the readers are told more taxpayers dollars are being given away to the helpless Indigenous population. The Winnipeg Sun offers information that reflects the stereotyping of Indigenous people getting free hand-out from the government.

What the Winnipeg Sun fails to present is how all that money is not used as described. In most cases the amount of money described is not what the community receives. It is funnelled through different systems and officials. On paper it looks like the Indigenous community is

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getting plenty of dollars, but it is not and information like that is presented in this article cause animosity between the Indigenous community and taxpayers.

**Letters: Aug. 6, 2019**

There was a letter entitled Apples to Oranges that was included in my research. It was about the different treatment people are shown. The story behind the letter was about the manhunt for the two killers from BC. The Winnipeg Sun invested time in this story. It appeared that the Winnipeg Sun was trying hard to introduce these two non-Indigenous men as normal individuals. It even went as far as saying one of them had issues that may have affected their behaviour. This letter poses both sides how the Winnipeg Sun can offer sympathy and/or intolerance.

In a letter written by Mike Maglione, he states in regards to the comparison made between the search for the two young men accused of killing three and missing or murdered indigenous women is like comparing apples to oranges (Manitoba manhunt stands in stark contrast to efforts made to find missing Indigenous women and girls: Critics, Aug. 2). Those missing women are not actively a danger to society. The fact that these young men could cause more missing Indigenous women means they must be stopped as soon as possible. If an Indigenous woman was on the run for murder the search would likely be just as intense. So, to say the government is putting more effort into this search is true! And this is only as it should be. I'm not saying those missing women are not just as valuable to find but often they live a very dangerous lifestyle and rub elbows with very unsavory characters. Which is their choice whatever the circumstances. The people who were murdered in B.C. were not living in the seedy underbelly of society as many Indigenous do. Also, violent Indigenous men are usually the cause



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for Indigenous women to go missing. Maybe that group could do more to heal their society before placing blame on others. But that seems to be the way of the world these days, don't take responsibility for your actions, just blame others when everything falls apart (Mike Maglione Aug. 6, 2019).

I find some of these comments completely wrong. The fact Mike Maglione labels and judges all these ladies with one lifestyle is callous. Mike Maglione Aug. 6, 2019, justifies that comment with I'm not saying those missing women aren't just as valuable to find but often they live a very dangerous lifestyle and rub elbows with very unsavory characters. Which is their choice whatever the circumstances. He than says the people who were murdered in B.C. were not living in the seedy underbelly of society as many Indigenous do. He is basically saying the white people who got murdered were more valuable than the Indigenous women.

Then he states without any concrete evidence that violent Indigenous men are usually the cause for Indigenous women to go missing. This is such a condescending description of a culture. The wording of "you people love — that come here, whatever it is — you love our way of life..." (Cherry, 2019) cost a well-known celebrity their job but when it is toward the Indigenous community it is allowed. Maybe that group (Mike Maglione meant Indigenous people) could do more to heal their society before placing blame on others. And how can that society heal when they are still being treated as secondary citizens. But that seems to be the way of the world these days, don't take responsibility for your actions, just blame others when everything falls apart. The writer of this letter started off talking about two white men killing three white people and somehow managed to blame the Indigenous people.

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On the other side of the comment by Mike Maglione who said he agreed about comparing apples and oranges but it must be distressing for the families of missing and murdered women and girls to see all of these resources brought to bear for this manhunt. And let's be clear that to say that violent Indigenous men are "usually the cause" is a generalization that is just plain wrong. The perpetrators of these crimes – and they are crimes – come in all skin tones (Mike Maglione Aug. 6, 2019).

When I read such comments, I see how a person can use the Winnipeg Sun to try to persuade society to agree with their viewpoint. This reminds me of how pamphlets were dropped from planes that had propaganda to sway the people to follow certain leaders in their quest for world domination. The Winnipeg Sun is a good way to share information. But it can be used to discredit or criticize other people. And it can also be used to judge other nations and make them look either good or bad.

### **Indigenous overrepresentation in prison populations not a sign of racism**

I have not found an article presenting statistics on how the Caucasian population is doing in prison, but I found an article describing the overrepresentation of Indigenous people in prison. I asked the question again why this information is constantly shared by the Winnipeg Sun. What is the reasoning behind this? There has been so much research done concerning Indigenous people and the information is shared but where does it go from there.

The fact that Indigenous inmates are "overrepresented" in Canada's prisons may well be a sign of a big problem — even of racism — but it is not necessarily a sign of problems with our justice system. The fact that 30 per cent of federal inmates are Indigenous is not proof police are

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bigots or judges are ill-trained or our courts and prisons have it out for Indigenous people (Lorne Gunter, Jan 28, 2020).

In other words, Indigenous Canadians are in prison in roughly the same proportion as their involvement in crime. They are not overrepresented. Indigenous Canadians already get a *softer ride* in court. The Criminal Code requires judges to consider “all available sanctions other than imprisonment” for every defendant, especially “Indigenous offenders.” And in 1999, the Supreme Court decided prosecutors and judges had to make every effort to consider an Indigenous Canadian’s troubled past before passing judgement and deciding on sentencing. Despite all of this (and other measures, such as sentencing circles and healing lodges), the percentage of the prison population that is Indigenous continues to rise.

Gunter seems to be overlooking the reason why the justice system is supposed to look at the background of the Indigenous criminal (Lorne Gunter, Jan 28, 2020). The writer is placing blame on the criminal and not offering the reader the Indigenous side of the story. Like in the article of the two murderers from BC that writer presented the two criminals as troubled. This writer presents as callous to the plight of the Indigenous community. As I read this article, I was reminded of another crime concerning a passenger in a greyhound bus that was so heinous. And how that crime and criminal was treated entirely different. In one article Annette Osted of the College of Registered Nurses of Manitoba told CTV Winnipeg that its time to stop blaming Li and start searching for answers about what went wrong in the health system. It appears this writer wanted to get sympathy for the criminal (News Staff, Thursday, March 5, 2009) and Gunter promotes intolerance. Such wording may cause animosity to the Indigenous population.

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The writer continues with, but the system as a whole is not anti-Indigenous. Many of the hazards Indigenous offenders grew up with are shared by most non-Indigenous offenders, too: broken homes, in and out of foster care, family violence, substance abuse. We don't try to treat those problems with mass pardons and weepy leniency, though. What the writer left out of his list about non-Indigenous people is the issue of racism. This writer presents the same story as most of the writers in the Winnipeg Sun and that the Indigenous population is unhealthy and the things, they face are self inflicted.

And what about the victims of crime? If the federal government suddenly pardoned every non-violent Indigenous offender, wouldn't that send a message that we don't care what happened to victims? I know "progressives" want big, nasty villains like racism to fight so they can prove how enlightened they are. But in this case it won't help. The case of Rinella Harper was an example of using the past of the criminal in the defence of the criminal. It appears that cases are handled differently when the crime of an Indigenous person is committed against another Indigenous person.

### **Indigenous Protestors Start Blocking Roads by Brian Giesbrecht**

Brian Giesbrecht reported that the Southern Chiefs' Organization (SCO) is organizing protests to slow down traffic and inconvenience thousands of Manitoban heading to cottage country. Friday August 9, 2019, saw the first disruption on number one highway to Lake of the Woods. The writer appears more concerned with the rich people being inconvenienced than with the reason why there is a blockade. How does sharing incomplete information to the public help. It presents animosity between two cultures.

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The Grand Chief demands that the government give Indigenous people more and make First Nations equal partners in a recently announced Economic Growth Plan (Brian Giesbrecht, Aug 09, 2019). The Chief is right about the poverty of many First Nations, as well as former First Nations residents living in poverty in our cities. The gap between them and the mainstream has not changed in any meaningful way since records were first kept. But, he is wrong that simply giving more money or powers to Indigenous will solve the problem. Doing just that is exactly the plan followed since the 1960s – a spectacular failure.

Indigenous families are currently subsidized by at least \$100,000 per family per year. Perhaps more than one trillion dollars has been spent subsidizing Indigenous and paying for Indigenous issues, yet Indigenous are still locked in poverty (Brian Giesbrecht, Aug 09, 2019). As an Indigenous person I am interested in where that \$100,00 for my family is allocated. And the writer should consider looking exactly where the trillions have gone because I know it has not gone to any poor Indigenous family. This information in the newspaper presents an inaccurate picture and cause tension between the Indigenous community and other nations in our province. I personally have heard numerous times how we get free things.

Brian Giesbrecht (2019) presented some good points concerning poverty and Indigenous people but, in the end, he implies the majority of Indigenous people are lazy or lack motivation. He indicates there are totally dependant on the government. And he forgets to mention it was the government who made the Indigenous population dependant on them when colonization was first introduced and Indigenous people were sent to the reserve and not allowed to leave the community, join the army, or get a job outside of the reserve, and the most tragic of all the introduction of residential school and the force of removal of Indigenous children from their parents.

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The words Brian Giesbrecht shares sound like good advice which are their lesson to a kid growing up in modest circumstances is take school seriously, find out what you are good at, and go where the jobs are. No Chief or government can give you success, you must make yourself. And you will not find it by dancing around on a highway (Brian Giesbrecht, Aug 09, 2019). That last comment is disrespectful because the dance of the Indigenous people is part of their culture. It is part of their identity and should not be mocked. It implies the Indigenous people do not have anything else to do but protest. This is the type of article that presents Indigenous society beliefs as less valuable than other cultures and so suggests intolerance of Indigenous action.

### **Winnipeg Sun publishes racist comments calling Indigenous people "cockroaches"**

This story was on APTN National News and was presented by Mark Blackburn on October 02, 2012. I included it in my research because it is a witness to how much scorn some people have for the Indigenous people. Jordan Houle was walking with his 19 year-old friend in a west-end neighbourhood in Winnipeg just after midnight Sunday when he and his friend were shot. Houle suffered a gunshot to the head and died. His friend is still in hospital with a stomach wound. Police say both shootings appear to be random and not gang affiliated. Another sad aspect to the story of Jordan Houle is three years ago, Jordan Houle's sister was found dead a week later in a Winnipeg creek (Mark Blackburn, Oct. 02, 2012). Her death remains unsolved. The Houle family told reporters they would not release a statement.

But news of this weekend's killing September 30, 2012, have spawned racist comments on the Winnipeg Sun website. Some of the posts say, "downtown Winnipeg is a cesspool" or "an urban reserve."

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One post read in part: “Oh wait he’s an Indian, I forgot they just breed with any FAS squaw...One less cockroach eating from the taxpayer trough is never a bad thing.” Despite comments like these, friends and family of Jordan Houle held a vigil in his memory Monday night October 1, 2012 in Winnipeg.

I am not going to say anything about these comments because they are self explanatory. Three thoughts on “Winnipeg Sun publishes racist comments calling Indigenous people "cockroaches"”. Edos says, so much for comments being “moderated”. Adam Kroeker says, This is a terrible tragedy, and that is a terrible comment. I’m not a Winnipeg Sun reader, but I think it is sensationalist and unfair to target the newspaper for a comment like this. The SUN did not promote this comment, nor publish it in print. It is foolish to demand a web comment board where every message has to be pre-approved, and I imagine that the SUN editors have censored this comment by now. If they can be faulted for this, it is only for not better educating their readers. (Mark Blackburn, Oct. 02, 2012). Tina Boyd Newman says, wow and these are Educated Grownups writing these Racist things? How sad for their Country and the People they represent. To be so hateful and ignorant of what happened and what it did to the Indigenous People as Families. A Nation without knowledge of history is a Nation of Ignorance without Change! (Mark Blackburn, Oct. 02, 2012).

### **Indigenous youth need jobs, not dances**

Giesbreth once again has chosen to discuss the Indigenous dance. Brian Giesbrecht (2020) wrote last week there was yet another “round dance” held at Portage and Main, this one was in support of the “hereditary chiefs” of the Wet’suwet’en Indigenous blocking authorized construction of a natural gas pipeline in northern British Columbia. In spite of a court injunction

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telling them to desist, they are preparing for a long and protracted struggle, “having no intention of allowing Wet’suwet’en sovereignty to be violated.” (Brian Giesbrecht, 2020) This in spite of the fact that the other 20 Indigenous communities along the pipeline route have agreed to TransCanada’s \$40 billion Coastal GasLink pipeline project to its LNG Kitimat destination (Brian Giesbrecht, 2020).

This writer is using that ages old technique of the colonizers to get the Indigenous people to fight against one another and non-indigenous people witness the conflict. It is the divide and conquer ritual that the government used in the past to get what they want from people. And today they want that pipeline to go forward, and they are using the written media to get the attention of the readers. This article by Giesbrecht makes the Indigenous people appear like there is infighting amongst themselves and again there is the constant issue of money to being either spent on the Indigenous people or society losing money because of them.

Brian Giesbrecht continues by saying while the project is a win-win for the province, the country, the environment, and B.C.’s Indigenous, the Wet’suwet’en “hereditary chiefs” don’t see it that way. What is “traditional land” is not clear, as many groups claim the same Crown land (land that in theory belongs to all of us). It is also unclear who is funding these “hereditary chiefs.” Researcher Vivian Krause’s investigative work has uncovered financial ties between disparate groups and the “hereditary chiefs.” It is not known what will happen next in this long and ruinously expensive battle to bring this project to completion. A combination of ideological governments, an activist Supreme Court, and aggressive indigenous claims — fueled by taxpayer money — has made it seem virtually impossible to develop Canada’s vast natural resources.



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The use of the word taxpayers is used in this comment to illicit a reaction and makes the Indigenous people look bad. Furthermore, Brian Giesbrecht makes the indigenous people look lazy by saying they need real jobs, not pressure to support questionable demonstrations. Just like other rural Canadians, most young Indigenous people increasingly have to prepare themselves for life in a high-tech urban environment. While Indigenous youth can keep as much of their cultural identity as they like, making themselves employable should be their No. 1 concern. Who is he to tell the Indigenous youth what is more important to them?

While the “culture wars” are going on around them, on the streets, courts and legislatures, young Indigenous people are best advised to avoid those distractions. Instead, they should concentrate on the only formula for success that works for everyone: See to your education, work hard, and go where the jobs are. This writer is representing the indigenous people as being without direction and offering them control. It is not the dream of the Indigenous youth to have money. They want freedom, identity, and language. It is part of the residential school mentality that promotes the white dream of money and control.

### **Let's call it racism, for that's what it is**

I find that the articles written by Tom Brodbeck are argumentative and often quite racially motivated. This one article is openly attacking an Indigenous leader. Brodbeck starts the article by saying can you imagine how many human rights commission tribunals, judicial inquiries and royal commissions would be called if we started charging non-Winnipeggers a toll when entering the city based on their race? Let's say, for example, we charged \$5 for every native who entered the city from reserves and we called Winnipeg "white man's country."

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We would, quite rightfully, be called "racists" because we would be discriminating based on race. But when Roseau River Chief Terry Nelson does it, it's not racism, it's just cute. I find this comment overtly rude and condescending. Nelson is charging non-Indigenous \$5 to use a make-shift road on the reserve when they go fishing. He says it's only fair because he has to pay for parking when he's in "white man's land" -- Winnipeg.

The way Brodbeck poses these questions appear arrogant. He says what I'd like to know is, where are all the cultural diversity do-gooders -- the ones who accuse everyone and his uncle of being "racist" when it comes to Indigenous people -- when a guy like Nelson makes comments like that? How are we supposed to take *these groups* seriously when they don't come out and publicly chastise Nelson for making what are clearly racist comments? At this time I would like to mention how once again the words of Don Cherry come to mind" these groups". And how he was immediately chastised for his comment. Might that have something to do with his childhood friend Brian.

Brian Giesbrecht continues with Winnipeg is not "white man's land." It's a culturally diverse city where people from many ethnic backgrounds live. If you truly want to stomp out racism, try going after some of the worst perpetrators of it -- people like Terry Nelson. Brodbeck is using reverse racism to promote his way of thinking. When I read such comments, I find it hard to believe that the readers cannot get intolerant of the Indigenous population.

### **Leaders should stand up for Winnipeg's reputation after MacLean's racism charge**

Tom Brodbeck had some interesting comments about the Maclean's article about Winnipeg being racist. Tom Brodbeck wrote it seems most of us agree that Maclean's magazine's recent characterization of Winnipeg as the most racist city in Canada is inaccurate.

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That is one person's perception. There are just as many who believe that article was accurate. Many well-known people in the spotlight put in their opinions. Their viewpoints were legitimate but they are not Indigenous.

The chief of police stated in response to the Maclean's piece released Thursday, which has attracted national headlines, Devon Clunis — a champion of race relations in this city — says racism exists in all parts of Canada. He insists Winnipeg is not special in that regard. Winnipeg's new Mayor Brian Bowman also says racism exists in all parts of Canada and is not peculiar to Winnipeg. Each man forgot to state that Winnipeg has the highest number of Indigenous people and that the racism described in MacLean's was toward the Indigenous population.

Ovide Mercredi, the former grand chief of the Assembly of Indigenous — one of dozens who joined Bowman in a hastily organized press conference at city hall Thursday — said people of all colours, including white people, are victims of racism, including outside of Winnipeg.

And Robert-Falcon Ouellete, a mayoral candidate in last fall's civic election, says he's lived in other parts of Canada and also confirms that, as an Indigenous person, Winnipeg is no more racist than any other Canadian city. Winnipeg is "not the Mississippi of the north," he told The Winnipeg Sun. Brodbeck chose to interview two well known Indigenous leaders who are obviously both rich and influential. If he wanted to get a more realistic view he should have interviewed the poverty stricken average Indigenous person in Winnipeg.

Brodbeck's article continues with so why, then, do we dignify a smear job like the one Maclean's has unleashed on our city by pretending it's some kind of legitimate criticism? If racism in this city is no worse than it is in Edmonton, Regina, Toronto or Halifax, why should

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Winnipeg get stuck with the entirely inaccurate and ugly designation of Racist Capital of Canada? Smearing Winnipeg's name in national print the way Maclean's has is a serious attack on our city. It will have long-lasting and harmful consequences. And if it were any other city — you know, the ones that suffer the same level of racism we do — do you think they would politely accept it? Or would they take exception to the unfair characterization and stand up for the honour of their city and their citizens?

Furthermore he states Why don't we? Hey, if it were true that Winnipeg was a more racist city than any other jurisdiction in Canada, and if someone could prove it, then fair ball. When the crime statistics show Winnipeg is the Murder Capital of Canada, we have to accept that inglorious honour because, well, the numbers don't lie. If we guzzle the most Slurpees per capita in Canada — not sure why anyone is ever proud of that — then we get to lay claim to that title, too. But when a Toronto-based magazine puts together a spurious piece so sloppy it can't even get the story of Metis leader Louis Riel right (no Maclean's, the Metis uprising in Red River was not a "failed" one) and which has no basis in fact, why won't our leaders publicly reject it?

There's no science to the Maclean's piece, unless you accept that counting tweets or cherry-picking obscure polling results to conclude Winnipeggers are less tolerant of Indigenous people than folks in New Brunswick is sound sociological research. Doing a few "streeters" and trying to twist a couple of tragic, local stories to fit a fictitious narrative is not a substitute for good journalism. The way Brodbeck words things it is clear he has not spent any time with the real Indigenous population in Winnipeg. To an Indigenous person who spent their entire life in Winnipeg I can swear I face racism daily.

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Racism is a problem in Winnipeg, yes. It's a problem in every other Canadian city, too. There are racial divides in all parts of Canada and people everywhere, among many races, fall victim to hurtful, negative stereotypes. There's no stock in downplaying the existence of racism in this country, including in Winnipeg. And we should never let up in our efforts to eradicate it. But that doesn't mean we should lay down and accept the false characterization by some arrogant Toronto publication that Winnipeg is some kind of backwoods, unsophisticated hinterland populated by red-necked hillbillies that is more racist than any other Canadian city. There simply is no evidence to substantiate that claim. As a city, we should stand up and publicly reject the false allegation. I wish our leaders would.

I agree Winnipeg is racist to every other culture, but it is obviously worse toward the indigenous population. Just researching 20 articles confirms my belief the Winnipeg Sun promotes intolerance. Each article emitted such hostility to the Indigenous people. Starting this research, I thought I could find a balance to positive and negative articles but it appears there are more negative article about Indigenous people.

## **Research**

Any new knowledge from this research could be looked at more thoroughly to confirm the research thesis question has the Winnipeg Sun during the years of 2015 to 2020 influenced the treatment against Indigenous people including intolerance in Winnipeg? Are there other problems that can be found through the research gathering? There may not be enough articles to study at this time but there may be some found later. What can be done to offer better information for future research? Finally is there a way to be able to verify the information.

## **Results and Discussion**

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The data analysis was examined to see what if any comment or statement presented could influence intolerance against the Indigenous people and this can be measured by comments and editorials concerning the newspaper articles. Is what is said influential and negative toward Indigenous people. The writer of the study presented five questions to elaborate on what is needed to get appropriate results from each article. The questions that the author asked concerning the data were

1. How are Indigenous people presented?
2. Who is the reporter and what is their role in the story?
3. What role is the Indigenous community playing in the story?
4. Is there anything in the comments and statements that may be perceived as derogatory?
5. Where did the source of the story come from?
6. How thorough did the reporter investigate the story?

I answered the questions and there is more detailed discussion needed of the articles to examine if there was anything overlooked, neglected, or misinterpreted.

## **Conclusion**

In conclusion what I found in this study concerning the question has the Winnipeg Sun during the years of 2015 to 2020 influenced the treatment against Indigenous people including intolerance in Winnipeg? It appears that there is plenty of viewpoints and opinions on the Indigenous population. From my study I found there is intolerance, which is described as prejudice or bigotry against people who belong to other races. The comments made by the

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Indigenous authors such as the political leader's and urban politicians was positive and empowering. On the other side some of the comments made by the non-Indigenous authors were rude and insulting.

Next, the ongoing concern to this writer is how the Indigenous people who reside in Winnipeg are being misrepresented. Indigenous people are intelligent and competent. They are adaptable, hardworking, and have a sense of humor. There are plenty of Indigenous people who are educated, have degrees, have careers, and own their own homes. They have children who are graduates and are pursuing higher education. But these types of people are not acknowledged because the Winnipeg Sun wants to sell papers. Acknowledging the success of Indigenous people would allow other cultures to see how the Indigenous people have contributed to society.

Thirdly, how much did the Winnipeg Sun portray Indigenous people in a negative manner as being addicts, lazy, and dependent on government assistance? In the 20 articles that I reviewed there was nine article which has comments suggesting government dependency of Indigenous people. Four articles insinuated we were lazy. One article posted the comment Indigenous people are drunks and the articles that discussed the Mclean's article concerning racism referred to addiction issues among the Indigenous population.

The questions that were answered included, What Indigenous topics are covered most frequently and least frequently? How frequently are Indigenous people the primary actors in newspaper stories about Indigenous Issues? How frequently are non-Indigenous people the primary actors in newspaper stories about Indigenous Issues? What roles do the primary actors play in these news stories. Mostly negative, non-native-portrayed as hero? Are stereotypes of Indigenous people present in these news stories? Are these stereotypes consistent with those

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paradigms articulated by the Royal Commission on Indigenous Peoples? Are there recurring themes and patterns in these news stories? Are these news stories sympathetic or unsympathetic to Indigenous interests and issues? In these news stories, how are Indigenous people portrayed in relation to non-Indigenous society?

The answers I found were money and criminal were covered most frequently. The Indigenous side of the story was least frequently addressed. The indigenous people were frequently presented as needy and unsuccessful. The primary actors of these article concerning Indigenous issues were the non-Indigenous people. The primary role the non-Indigenous people portrayed was as the role model. The article stereotyped the Indigenous people according to RCAP. There were recurring themes of the Indigenous people being lazy, addicts, dependant, and criminal. Out of 20 articles two were sympathetic. In these news stories the Indigenous people are portrayed as uneducated, poverty stricken, criminal, and angry in relation to non-Indigenous society.

Finally, what I found from this study is that there is a need to do more research. There also needs to be more Indigenous reporters that can share the realities of being Indigenous. I found that there are too many people in the newspaper that feel their opinions are valid and concrete and overall, there is a general lack of Indigenous input with the Winnipeg Sun.



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