

IWG2S*

Coming Home

PREPARED FOR THE CITY OF SASKATOON AS A RESPONSE
TO THE MMIWG2SLBTQIA CALLS FOR JUSTICE



*nihkohtawan
iskoten*



** IWG2S includes 2SLGBTQQIA
throughout this review*

The project team acknowledges the ancestors we come from and the future generations we are responsible for in this work on Treaty 6 Territory, homeland of the Métis and the ancestral lands of many First Nations including the Cree, Dene, Saulteaux, Dakota, and Lakota peoples.



Audi Atcheynum born and raised in Sweetgrass First Nation, grew up watching his father make artwork and powwow regalia. Audi took to art and music at a very young age, he has always loved creating new and inspired pieces of work. "Being First Nations is both an honour and a blessing, I love our culture and ways of life. I will continue to follow it and show it through my artwork, music and dance."

Shelley Mike is a photographer/videographer originally from the James Smith Cree Nation and based in Saskatoon. Her images are creative and exciting and her love for her grandchildren makes its way into most of her images. Some of her favorite photography genres are action (sport, Indian relay, pow wow) portraits, travel, landscape photography and a passion for drone video/photography.

SASKATOON IS A WARM, WELCOMING PLACE.

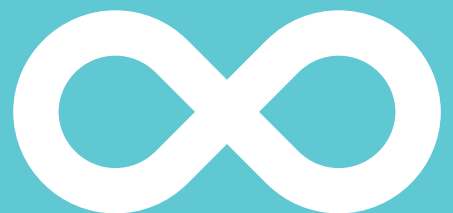
“Our neighborhoods are “complete communities” that offer a range of housing options, employment opportunities, art, culture and recreational facilities and other amenities. Citizens have access to facilities and programs that promote active living, and enjoy the natural beauty and benefits of parks, trails and the river valley that brings people together.

Culture thrives in Saskatoon where diverse traditions, religions and languages are respected and celebrated. As a community, we find new and creative ways to showcase our city’s built, natural, and cultural heritage. Every citizen feels a sense of belonging. People are actively engaged in the future and governance of their city. Our community spirit is strong where, through conversation and collaboration, we work as one community to move forward, together.”

“When you see the tipis lined up—you will know the grandmothers are back.”

(ALMA KYTWAYHAT)

(City of Saskatoon 2018–2021 Strategic Plan)



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Three meetings with the MMIWG2S Advisory Group were held on March 31, April 28, May 26, 2021.

Bi-weekly meetings were held with City of Saskatoon project coordinators, Melissa Cote and Warren Isbister Bear and project leads, Marilyn Poitras and Gwen Dueck, from mid-February to mid-June 2021.



This report is neither technical nor linear in its presentation. Our research involved listening to and learning from experts, a focus group and community members. The intention throughout is to honor those people and their families who have worked to bring honor, attention, and care to Missing and Murdered IW2SLGBTQQIA people and to find ways to respond to this through recommendations that have been made for decades and culminated in the request for a National Inquiry. Therefore, we offer a narrative, woven with participant voices who speak strongly, courageously, and thoughtfully for themselves.

Their stories are alive and vibrant and urgent.

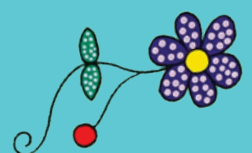
As we have been told, simply listing the *Calls for Justice* and setting up a checklist for any government does not work. Making Saskatoon a safe and equitable city for IWG2S will require transformation in perspective, shifts of resources and a heightened, sustained awareness that becomes a normal part of decision making throughout city government and institutions.

Let the narrative inform and transform strategy and action planning of the City of Saskatoon.

*Listen
Nihohhtah*

*Just do it
Tohtah*

*Love / Loving each other
Sahkeiwin
Saatekiya
Tetghayeta*



THE SAFETY OF WOMEN,
ALL WOMEN, IS A PUBLIC SAFETY
ISSUE FOR EVERY GOVERNMENT
AT EVERY LEVEL

BACKGROUND

**“Grandmothering
gave us the kind
of upbringing that
made us more
dependent on each
other socially and
prone to engage
each other’s
attention.”**

(HAWKES, 2012)

*“In our ancestral understanding of the world,
Grandmother owns half the circle.*

*Laws were the traditional jurisdiction of women,
and they were so empowered because they were
life givers. Mothers give life force to their babies.
Aunties and sisters and grandmas support that to
allow the mother to give that life force.*

*The laws created through the women to live
by were laws based on how to live with nature.
Nature holds those teachings, those laws and we
pay attention to come into relationship with her,
the earth, to survive and live here together.*

Women are part of Mother Earth.”

(Maria Campbell teaching)

When colonial practices arrived in the form
of European settler laws, the received laws of
England arrived and were designed to conquer
and control all the resources of the new land.

Therefore, women, the ultimate resource of
creation and the human condition, had to be conquered too. With
Indigenous women, girls and two-spirited people oppressed, with
lands colonized, all connections disintegrated, families were divided
and the natural resources, including the women, began to suffer.
That is how you conquer a nation, no matter how strong its warriors,
you ensure the hearts of the women are on the ground.



This direct, intentional, militarized, legislated, politicized, racialized, subjugation to eliminate Indigenous people has failed. The grandmothers, the aunties, the ancestors, ensured culture, language, and our biology itself survived.

Those mothers, grandmothers, aunties, two-spirited and multi-abled people are still here and are seen and heard and have power. Most importantly, they have work to do. These women are reconnecting, reinforcing, reuniting, and redefining to remember. They have no choice. It is their responsibility as aunties. It is the law.

Healthy Indigenous women means healthy families, and includes healthy girls, two-spirited people, men, and boys. That, in turn, means inclusion in education, health care, business and in all the components that make up the City of Saskatoon.

Countless people have worked hard to have this work recognized and for recommendations to be implemented to bring an end to MMIWG2S incidents, and to restore families within their own homes and include them within the fabric of the City of Saskatoon.

Inclusion means voice. Voice requires choice and choice breeds agency. That is healthy and it is the goal for all citizens in Saskatoon. The language of high risk/vulnerable lifestyle so often used to dismiss discount Indigenous people, is as dated as colonialism.

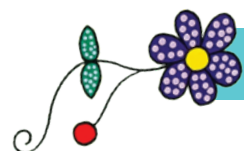
*People are not
homeless—they are
just away from
the fire*

(Fran Hunt-Jinnouchi, Executive Director
of the Aboriginal Coalition to End Homelessness)

“We need to empower our Indigenous women and 2SLGBTQ+ to share their stories and help provide the evidence base to move the needle forward.

If we can move up one pace, we still may be steps behind the privileged, but we are one step closer to equality and one day we will be one step closer to self-determination.”

(INTERVIEW PARTICIPANT)



INTRODUCTION

“That the Administration review the 2019 Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls and identify options for how the City can respond to the Report’s Calls for Justice that are within the City’s jurisdiction, in a fashion similar to the existing review that has been undertaken for the Calls to Action of the Truth and Reconciliation Commission.”

(Saskatoon City Council resolved July 29, 2019)

In response to a call for proposals issued by the City administration in December 2020, a team of individuals and organizations was assembled to identify options for consideration by City Council. Collectively, this project team has a breadth and depth of understanding of the multifaceted issues faced by IWG2S and the many reports which have examined this, including, but not limited to, *Reclaiming Power and Place: The 2019 Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls: Calls for Justice*.

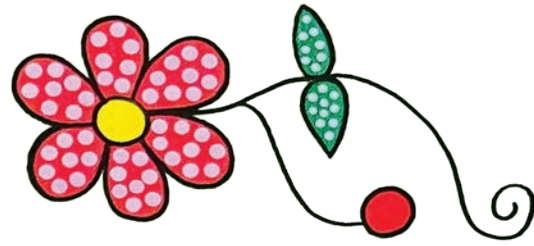
Consistent with the principles outlined by the National Inquiry and the approach invited in the request for proposals, the project team committed to developing and utilizing processes that were:

- Trauma-informed
- Holistic
- Inclusive
- Community-driven
- Citizen-centred
- Flexible
- Responsive
- Empowering
- Honoring of the lives and legacies of those missing and murdered
- Action-oriented

“IWG2S want to be genuinely engaged and involved.”

(INTERVIEW PARTICIPANT)

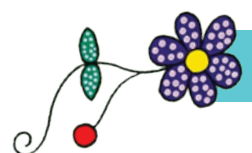




Critical to the success of this project was the input from key stakeholders to inform future programming and participatory decision-making that will improve the quality of life and safety for Indigenous women, girls and two-spirit people who have experienced violence, trauma and/or exploitation. The project team privileged the voices of the individuals and families with lived experience, advocates, and friends of families of those who are living within the structures of violence, oppression, misogyny, and supremacy. Their voices are here to provide a better, more nuanced picture of the structural constraints, intersecting factors and contexts that contribute to systemic violence and exploitation. By engaging with a variety of individuals and organizations, the project was framed as an opportunity for collaboration and co-creation of programs, structures and systems that will provide safety and security not only for Indigenous women, girls, and two-spirit people, but all citizens of Saskatoon.

“It is our job as Indigenous leaders to tell the Mayor, the Chief of police, the Chief of STC, the Métis President what is needed to support, to employ, to educate.”

(ADVISORY GROUP PARTICIPANT)



This narrative and the recommendations in this report are intended to inform the City of Saskatoon's long-term strategy and action plan on how to improve the quality of life and health and safety for Indigenous women, girls and two-spirit people experiencing all forms of violence, trauma and/or exploitation.

More importantly, this narrative is written for the City of Saskatoon, which includes those in administration and leadership, but also all citizens of the city, to determine what recognition for IWG2S as citizens, at home in Saskatoon, looks like, feels like, and sounds like. The request for proposals for this report required Indigenous inclusion on the research team, in the people interviewed and among the advisors who are overseeing this work. We have respected that and also included allies, advocates, supporters,

the curious and leadership that were willing to discuss IWG2S. The consensus is that there are enough stories, reports, recommendations and writing. Throughout this report, we want to amplify what we have heard to weave those voices together, including the consistent voices of the Aunties, into action.

This report is written to suggest ideas and make recommendations for the City to prototype actions that will include IWG2S as full partners and citizens in Saskatoon. This is their home. They need to be engaged as decision makers. This requires taking partnership to a new level.

Issues internal to government agencies and partnerships are not the focus of this project. The city staff,

the police, the business sector, health care, social workers, schools, and post-secondary institutions, all need their own internal reviews and studies to learn and examine why there are people who abuse, neglect, and oppress and how rampant an issue that is in our own city. That is the work of each of those agencies. The issues of safety, security and trust must also be addressed through race education, sufficient human resources, mental health coaching and support for the families and coworkers who are living and working with bigoted, oppressive people. Seldom do they target only IWG2S, it is just socially acceptable when they do. All citizens can heal. All citizens can and want to call Saskatoon home. Saskatoon can be the leader in this province and this country for a healthy city.

“An inquiry shouldn’t focus on confirming what we already know—that this is a widespread community problem—but an inquiry should include community-based and Indigenous-led solutions.”

(WALTER, P. 2)



For Saskatoon to be home, IWG2S need support, security, safety, trust, respect, education, and employment. At a very basic level, every Indigenous woman, girl and two-spirited person needs safe spaces: a place to sleep; a bathroom to use in privacy; a kitchen in which to feed themselves and family. These are basic needs, a human right and an action people can get behind. But to have those needs met in a meaningful comprehensive way, permanently, IWG2S need voice, authority, and a place at the table. Once there, they will also contribute to the city as a whole.

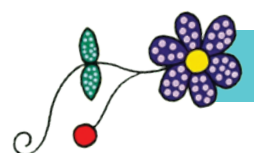
Every Indigenous woman, girl and two-spirited person needs safe spaces:

- A place to sleep,
- A bathroom to use in private,
- A kitchen in which to feed themselves and family.

These are basic needs, human rights and action people can get behind.

“I think that the one thing that is imperative to remember with any policy change is that “it is nothing about us without us.” We need women, we need LGBTQ, we need Indigenous people on any of those committees that are making policy changes. This is not something that can be done for us or about us. It’s something we need to be integral in the development of policy.”

(FOCUS GROUP PARTICIPANT)





*Indigenous women, girls
and two-spirited people need
Saskatoon to be home.*

LISTEN TO THE AUNTIES

Traditionally, the Aunties were the matriarchs—empowered leaders—for the families and the community. They were the stable core. The aunties were the midwives in the largest sense of the word, birth doulas, death doulas, disciplinarians, predictors, medicine keepers, ceremonialists. Aunty is a position of authority in the traditional concept of power and authority. Using the title of Aunty is a role we all know, no matter our background.

*This narrative is offering
Aunty advice.*

Aunty advice also aligns with the most recent advice through the *Calls for Justice*. Aunty advice is trauma informed, holistic, inclusive, community-driven, citizen-centred, flexible (organic), responsive and empowering. Aunty advice honors the lives and legacies of loved ones who have gone missing and are being murdered.

*Aunty advice is action-oriented,
pragmatic and necessary.*



HERE IS THE VISION

Saskatoon as home for IWG2S people where they are protected and safe and loved, through the creation of an independent office of the Representative of Matriarchs for IWG2S who builds trust between IWG2S and the City of Saskatoon.

Make creation of home the first order of Aunty business. The Aunties will know how to prioritize, who to include, how to organize. Support the Aunties and you support the community and coordinate the work to ensure Saskatoon is home to IWG2S.

Build partnerships around this core ideal of matriarchal leadership. Learn from all the Indigenous women and two-spirited people who are already advising all over the city on every Indigenous issue. Partner with them. In the same way as the other departments and units in the city are structured, support this as a unit that has long term capital and a strong infrastructure. Respect it as a place of power and authority. Start with the appointment of the Representative of Matriarchs for IWG2S with supportive legislation. That person will coordinate, refer, support, review, evaluate and assess, decide, investigate, and advise. Then add a hub, a centre to service IWG2S people. Partner with all levels of government, with non-profit organizations, but always with the Aunties.

Step one was to ask the Aunties how to ensure Saskatoon is home. Aunties know that offering hundreds and thousands of recommendations does not work, will not work. We are recommending the creation of a specific role within Saskatoon for a Matriarch who will have the authority to do the work to respond to the *Calls for Justice* and to listen to what the aunties have said. The Matriarch will lead the aspects of the work necessary in Saskatoon, will have the authority to create home for IWG2S, and will be supported in her work by an IWG2S Centre.

“We need an Indigenous women’s centre where everyone is welcomed—places for childcare do a regular pipe ceremony with various elders

- having a sharing circle**
- be welcoming and accessible**
- equal opportunities”**

(INTERVIEW PARTICIPANT)



The point is to solidify that IWG2S citizens have voice and agency over their lives and opportunity to participate in all community decision-making, not because they are dependent, but because they have something to offer from their lived experience. All IWG2S need the opportunity to dream, to access education and health care, to be part of a family, be employed and to have homes.

The work of the Office of the Representative of the Matriarchs will need to be implemented in phases, which are outlined in this report, under Reclaiming Power and Place. Phase one involves appointing a Matriarch, have her/them build their leadership team but within a supportive strong bylaw framework. It will grow in phases into the necessary authority that has been missing in all dimensions on every issue that is central and tangential to the MMIWG movement.

This work, office, Centre, and Representative, will bring Indigenous WG2S people home.

So here is one recommendation. Listen to the Aunties. One place to start. One action to monitor. One item to report on. One place to grow the City of Saskatoon's response to IWG2S. When you have listened and created that position for the Matriarchs, go back, and ask "what next"?

If you want to know more, read the entire narrative. If you understand this recommendation, call your partners, and start coalescing around this only ask:

LISTEN TO THE AUNTIES

Take action, build a core unit, the independent Office of the Representative of Matriarchs for IWG2S. When you have that core Centre created, let it grow, and go back to the Aunties time and time again to ask, "what next"?

The reason for listening to the Aunties eliminates the need to dabble in recommendations without meaning or depth. By appointing **a Representative of Matriarchs for IWG2S** we create a service office as an umbrella where multiple agencies and jurisdictions may be involved to design an adaptive, life-saving essential service. This position, along with the IWG2S Centre puts the work in the hands of IWG2S citizens and allows for a focused, coordinated response to the *Calls for Justice*.

The proposed Indigenous WG2S Centre is not a one-stop shop but a coordination service that works in tandem with the rest of the City departments and the other agencies offering services to IWG2S. It must operate as an essential service. It must be adaptive to fill the gaps in changing circumstances within Saskatoon's IWG2S communities. It must be created in partnership with services, boards, and governance departments at all levels throughout the City. It must become the natural place for stakeholders to come together and collaborate for the benefit of Indigenous people. It must also allow access to Patriarchs, the fathers, the grandfathers, the brothers, uncles and nephews. And it must show that IWG2S are loved and that Saskatoon is their home.



“The Aunties are the IWG2S leaders who look after families, businesses, arts communities, non-profits and their neighbours. They are the ones who people go to for advice as counsellors, advisors, leaders, confidants. Aunties know the paths people have walked and the trails to avoid. Aunties can be an organized voice or solo advisors. They are there; look for them”

(INTERVIEW PARTICIPANT)



On June 1, 2021,
The Native Women's Association
of Canada released their action
plan, [Our Calls, Our Action](#).

“Ending the injustice and the
violence will be achieved through:
Our resiliency lodge, which will
facilitate the path to healing
and that have the power
to heal the historical and
intergenerational
traumas” (page 11).



OUR PROCESS

The project processes were designed to consult and engage with Indigenous and non-Indigenous people, groups, and organizations, to inform the development of a City of Saskatoon long-term strategy and action plan for improving the life, health and safety of Indigenous women, girls and two-spirit people experiencing all forms of violence, trauma and/or exploitation.

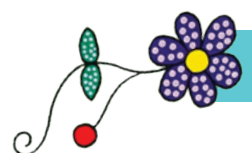
We were asked to consider what the City of Saskatoon can do in response to the *Calls for Justice*, as a municipality that wants to show it cares about its Indigenous sister citizens. Moving beyond the typical survey responses, reviewing all the data that has been collected, we wanted to engage with as wide a variety of people as we could. We relied on *Design Thinking* to inform us as to what existed, what can be built on, what and who is missing from the conversation.

The process for this information collection relied heavily on a *Design Thinking* model of viewing the report outcome as one that needed a breadth of knowledge from as many Saskatoon voices as we might gather to find diversity within the conversations. *Design Thinking* takes a scan of available information, which there were decades of here, and adds a contemporary view of diverse stakeholders and asks how might we respond to the issue we are faced with from another perspective with depth, meaning and engagement ; how might we try a new approach such that the people who are at the core of the work, those who use or rely on what will be produced, will have input and will be impacted? Once ideas are produced we again, take some risk with clear opportunity and leave what does not work to find what will. *Design Thinking* leaves room for innovation, for learning and for collective voice. This process did not replicate the process of past decades of commissions and inquiries as there are many, with hundreds of recommendations and their work is not being implemented. We were looking for success models to rely on for the work here.

As our team came together—researchers, community activists and non-profit worker bees—each conversation regarding how to make Saskatoon home for all its citizens got richer and richer. As we met bi-weekly with city leadership, the conversations got deeper and deeper. As we listened to the MMIWG2S Advisory Group and heard about

“We must redress colonial policies that created the economic insecurity and displacement in the first place.”

(INTERVIEW PARTICIPANT)



what is happening, where the gaps are and what is hoped for all of us in the City of Saskatoon, the conversations got richer and richer and richer. The ideas got wider and wider. Hope sparked over and over.

Together with City of Saskatoon employees, we brainstormed what programs and skills exist in our communities so we might imagine what an industry for training and employment would look like for Saskatoon. We incubated conversations, then shared these with others to nurture and feed. We brainstormed with an array of Saskatoon resources, our experts in a myriad of areas.

WHAT IS **HOME** FOR CITIZENS OF A CITY?

WHAT SERVICES WOULD BE RESPECTFULLY AVAILABLE TO **ALL OF US**, WHO SETS THOSE UP, WHO MAINTAINS THEM, WHO REVIEWS AND ADJUSTS THEM?

We reviewed as many current offerings to Indigenous people as we could find through our interviews and the focus group.

We gathered views and reams of information. In addition to database research, accessing documents and leads from the City of Saskatoon employees, we interviewed individuals, created a small survey, and held a focus group.

“The ethical space is formed when two societies, with disparate worldviews, are poised to engage each other. It is the thought about diverse societies and the space in between that contributes to the development of a framework for dialogue between human communities.”

(Ermine, 2007)

Because the main goal in this work was to produce data specific to the City of Saskatoon that both quantifies and qualifies the experiences of Indigenous women, girls and two-spirit persons while co-creating a framework with agencies and stakeholders, a comprehensive, participatory methodological framework was employed. Many times, Indigenous communities are over-researched in extractive ways that do not report any benefits or sense of agency.



Throughout the project, the following principles guided the research and participant interactions:

DECOLONIZING PERSPECTIVE

We recognize and acknowledge the historical impact of colonial, misogynist, intergenerational trauma, as well as the geographical remoteness between urban and rural centres. Saskatoon is a fluid city. This is especially true for Indigenous peoples who go from home at a First Nation or rural village to the city. As much as possible, this work must be a constant evaluation of the systemic lenses of oppression that are being used to see and analyze the issues experienced by IWG2S as well as where these same citizens flourish, contribute and are fully participating.

Deficit driven reporting, studies on IWG2S, and the stereotypes people use to characterize this community do not offer accurate, respectful perspectives of IWG2S people who live their lives daily, looking after families, contributing to the economy, and building community. The decolonizing perspective includes aspects of agency, autonomy, and empowerment of IWG2S.

“I am aware of the systemic racism that exists within the colonial structures and organizations within Saskatoon and throughout Canada. ... Our clients face daily struggles and lack access to care because of their Indigenous ancestry. There is no trust to be found in a system or in people who represent and perpetuate oppression and genocide.”

(INTERVIEW PARTICIPANT)



ETHICAL FRAMEWORK

The project team proposed a theoretical and ethical model that responded to historical colonial supremacy through an approach that honors a genuine intention of reconciliation to address the ongoing harms of colonial violence. #MMIWG was created to have a powerful impact on the reality of what IWG2S are experiencing in Canada when it was clear no one was listening. We needed this power in the language but we can't stop there. **The goal was to change this dialogue to one of safety, security, and inclusion, while honoring the those who have been lost and their families.** The narrative here suggests actions that ensure women are increasingly impacted in a positive and supportive way.

The language of victim and/or survivor are often presented as if someone could not experience being both at the same time. Similarly, always using the phrase 'missing and murdered' to discuss IWG2S people can leave out hope, resiliency, contributors, and citizenry. **For the purposes of this project, we deliberately avoided the use of the negative dialogue commonly imposed. Rather, we focused on the systemic factors and structures that contribute to experiences of violence and oppression. We also looked for examples where women lead, have voice, and are the changemakers.**

“I think about how often decisions are made about people. Things are completely missed. They often say that this does not work for me. I think that this is where it starts. It must be collaborative, and folks must be at the table. Otherwise, it is lip service. How do we all put our efforts collaboratively to ensure that we are able to get done what needs to be done.”

(FOCUS GROUP PARTICIPANT)



INTERSECTIONALITY

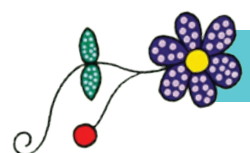
In May 2019, Sexual Assault Services of Saskatchewan (SASS) released “*Working together: Your voice, your story, your action*”, the first Saskatchewan Sexual Violence Action Plan, in which they establish that, there are “[m]ultiple factors that intersect and contribute to sexual violence victimization in Saskatchewan including sexism, racism, power imbalances, social class, alcohol and substance misuse, previous experience of interpersonal violence, poverty, being involved in sex work, ableism, being incarcerated or institutionalized, queer-phobia and transphobia.” In other words, it points to the need for an intersectional model of analysis and policy development when addressing violence in our province.

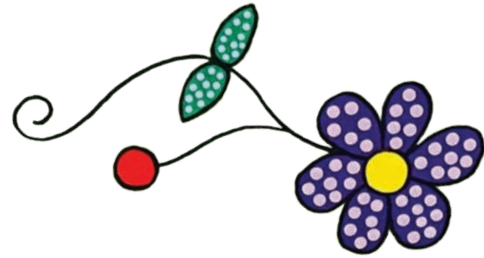
The first factor of vulnerability that contributes to being victimized or exploited is **to be an Indigenous woman or girl**, which is accentuated by disability, previous history of sexual abuse, of child abuse, intergenerational trauma, mental health, inflicted poverty, and isolation, and living in areas of structural unemployment. Gender and sexual diversity also add to vulnerability, as being a two-spirit, a trans-woman or a non-binary person means navigating homophobia and transphobia in addition to other forms of violence and oppression.

In this project, we applied intersectionality, highlighting the interconnectedness of race, class, gender, and sexuality, both as a theory that guides our questions and frameworks, as well as a method that recognizes the power relations embedded in the research processes as much as possible, we aimed to co-construct and share the knowledge with the community actors with whom we engaged.

“We must name racism, homophobia, and sexism. Sexual racism and racial homophobia are real.”

(ADVISORY GROUP PARTICIPANT)





“We are all products of trauma. We experience things in our lives and other people experience things in their life that affect them. Trauma is creating those feelings that we must fight against. So being aware as a community as to how we got here is one of the first steps to providing a safe and secure environment for everybody.

If you don’t understand how we got here, you are doomed to make the same mistakes. Then you just must keep working at it. We all want to feel secure and overcome bias and trauma. If you cannot cure your trauma, how can you care for someone else?”

(FOCUS GROUP PARTICIPANT)



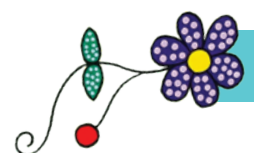
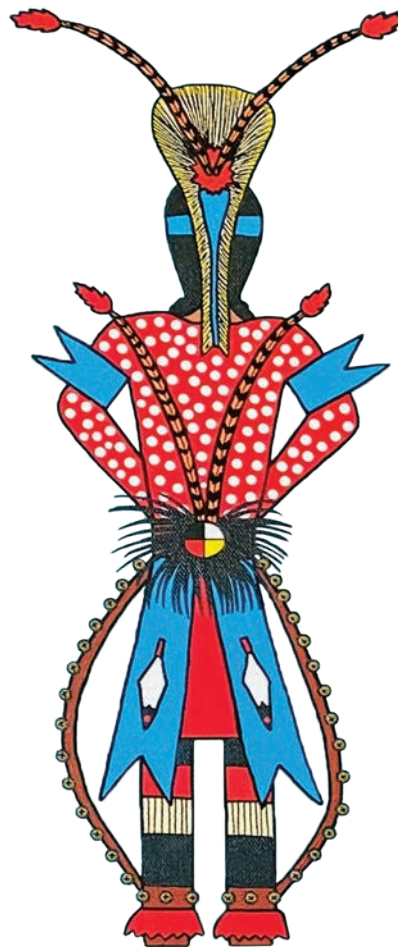
TRAUMA-INFORMED PERSPECTIVE

Trauma-informed approaches are similar to harm-reduction-oriented approaches in that they focus on safety, voice, and consent. A key aspect of trauma-informed research is to create an environment where participants do not experience further traumatization or re-traumatization and where they can control their engagement at a pace that feels safe to them. Trauma-informed practice is an approach to ‘being in relationships’, rather than a specific strategy or method.

In the context of this project, this approach implies not only applying standard human ethic protocols that minimize the risk for participants, but also to further the participants’ sense of empowerment, control, and agency, respecting their healing processes and offering support as required. It also meant that we relied on local organizations and voices to contribute to this work to showcase existing knowledge and practices and to support the work already being done with an intention to unite.

“Trauma is not created by the external insult or event, but by the lack of opportunity to experience the normal response to the insult.”

(MATÉ, 2015).







PROJECT JOURNEY

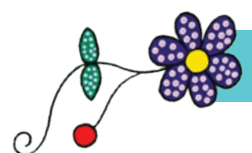
A comprehensive review of:

- Relevant literature to the issues being considered.
- Gathering and analyzing relevant documents and news articles.
- Applicable current programs, services, and projects in Saskatoon.
- Strategies and action plans in other municipalities.
- Promising and best practices in Canada and internationally.

Gathering views and perspectives through:

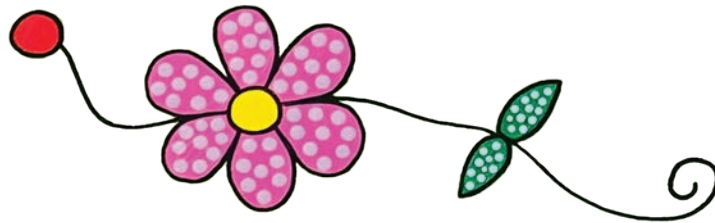
- The project team advisors and researchers.
- The City's MMIWG2S Advisory Group.
- The City employees.
- A survey developed by Praxis Consulting in April 2021, completed by 79 Indigenous panel participants (distributed directly and through social media)
- Individual interviews with stakeholder representatives during April 2021; and
- A focus group session facilitated by Praxis Consulting in May 2021.

Many of these voices are the families of Missing and Murdered women, girls and two-spirit people.



Following analysis of the data and perspectives gathered, a final report and recommendations was prepared for presentation for Saskatoon City Council that includes:

- A summary of the work and processes undertaken.
- An analysis of the *Calls for Justice*.
- A review of the recommendations the City of Saskatoon can implement.
- Identifying how the City of Saskatoon may:
 - Partner with relevant organizations and groups.
 - Facilitate and support the implementation of *Calls for Justice* in the community.
- Recommendations for ongoing implementation and review of the safety and security supports for IWG2S individuals and families.
- Review of other bodies that have been built into the Canadian structure to identify, inform, intercept, and investigate complex issues of human dignity.
- Identification of resources necessary to implement the recommendations.



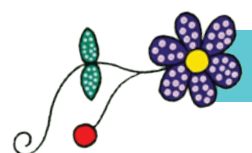
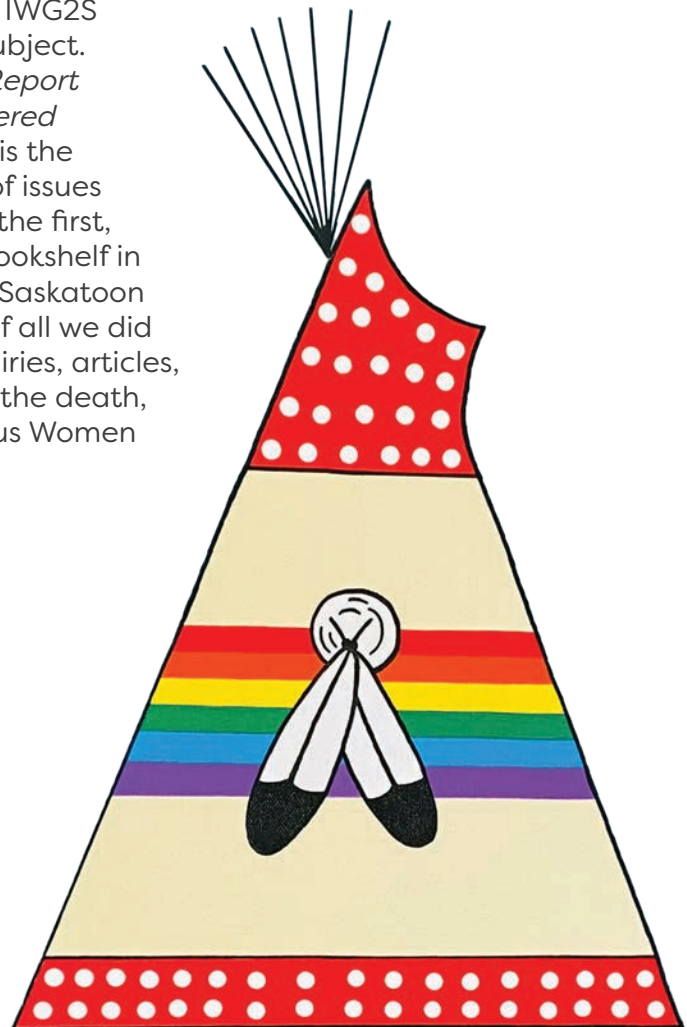
WHAT WE FOUND

ENVIRONMENTAL SCAN

The research team, along with other past researchers have reviewed existing reports and studies on IWG2S and the recommendations available on this subject. *Reclaiming Power and Place: The 2019 Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls: Calls for Justice* is the most recent version of a study on the myriad of issues faced by our community members. It was not the first, nor last, and does not lack company on any bookshelf in the country. In fact, this project for the City of Saskatoon could have been several hundred pages long if all we did was list the reports, studies, commissions, inquiries, articles, news items and books around and directly on the death, violence, abuse and victimization of Indigenous Women Girls and Two-spirit people.

HUNDREDS
OF DOCUMENTS.

THOUSANDS
OF PAGES.



DEFICIT-BASED REPORTING IS A KEY PROBLEM

It was tempting to publish those pages all on their own. The sheer volume of this as a topic of study locally, provincially, regionally, nationally, and internationally is worth a look. As a country, we study Indigenous women and shortcomings and addictions and broken families' histories. We study the damaged relationships with police, through a look at the deficits of women. We study recidivism and the sex trade world through the deficits of women. We study invasive, violent, life altering health practices through a look at the deficits of women. We study family breakdown through a look at the deficits of women. We study costs in social welfare systems in terms of the deficits of women. We reward IWG2S for storying our brokenness in public over and over and over. The reference list in Appendix B provides links to where some of these reports can be found.

A very early and comprehensive inquiry in Canada in 1991 studied the issue of violence, oppression and murder of Indigenous women that outlined the details of this cultural reality for Canadians since contact, along with the road map to begin to address these issues. The *Manitoba Justice Inquiry* chronicled Helen Betty Osborne's story. Canada was publicly shamed for the generational practice of raping and murdering Indigenous women. 296 recommendations were offered up that ranged from community, to judicial to provincial action items.

*The practice of
violence did not stop.*

The 1996 Royal Commission on Aboriginal Peoples followed the Manitoba Inquiry, adding a larger context and more options for resolution of the myriad of issues facing the original inhabitants of the land. Options for inclusion in process design, for recognition of traditional practices and for political power were offered. This was the most comprehensive report written on the situation for Indigenous people in Canada. The report included 440 recommendations regarding how to reconstruct the relationships, systems and services as well as educate Canadians as to why and how Indigenous people ended up dispossessed on their own lands, economically, socially, spiritually, and so on.



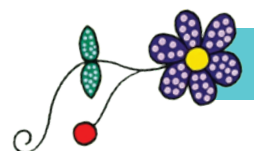
*Women and girls are still
being raped and murdered.*

The Truth and Reconciliation Commission with its 94 Calls to Action and the Missing Women's Commission Inquiry with its 63 recommendations again touched on many of the same issues plaguing Indigenous women. Violence and death continued and the numerous reports on deaths in prisons, subsequent inquiries, child welfare deaths and ultimately, the 2017 National Inquiry on Missing and Murdered women girls, lesbian, gay, bisexual, transgendered, queer, questioning, two-spirited, intersexual, asexual was commissioned. Within the National Inquiry, we saw a broadening of the reality of who is being targeted and suffering the trauma and murder in Indigenous communities. The language of genocide fed to the media by Murray Sinclair and Beverly McLachlin was adopted and then declared by this Commission and 231 *Calls for Justice* demanded.

*And still, the practice of violence
and murder has not stopped.*

Reclaiming Power and Place: The 2019 Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls: Calls for Justice was released 24 months ago this June. Even its authors are appalled at the lack of enthusiastic response to the 231 *Calls for Justice*. The women and families and supporters are outraged, still. Commission processes are draining on the people they study and the issues that are raised.

*The hundreds of pages that list the
thousands of documents on this
issue, included within the final
report, are not having the impact
hoped for or anticipated.*



This small offering of inquiries and commissions list over one thousand recommendations. These do not even include the police reviews, jail reports, child welfare inquiries, international reviews and numerous Saskatchewan based reports and inquiries on Indigenous people.

“It is the intent and primary goal of Les Femmes Michif Otipemsiwiak, Call for Miskotaha, “to create a safer, brighter future for Métis women, Girls, LGBTQ2S+ Persons.”

They also do not include three recently released reports responding to *Reclaiming Power and Place*. These newest reports, like the others, offer hundreds of recommendations that, put together, would significantly improve the safety and security for IWG2S.

(INTERIM REPORT MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS IMPLEMENTATION FRAMEWORK, APRIL 15, 2021, P. 9)

**THE PATH FORWARD –
RECLAIMING POWER AND PLACE**



**NATIONAL FAMILY AND
SURVIVORS CIRCLE**
Nothing About Us, Without Us

**The National Family and Survivor's
Circle contribution, *The Path Forward:
Reclaiming Power and Place:***

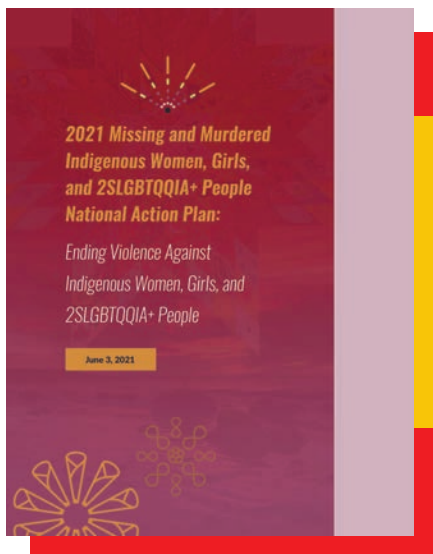
[https://familysurvivorscircle.ca/wp-content/
uploads/NAP-NFSC-Contribution.pdf](https://familysurvivorscircle.ca/wp-content/uploads/NAP-NFSC-Contribution.pdf)

National Family and Survivors Circle Contribution – 2021 Missing and Murdered
Indigenous Women, Girls, and 2SLGBTQIA+ People National Action Plan: Ending
Violence Against Indigenous Women, Girls, and 2SLGBTQIA+ People



Where do we begin to suggest work for the City of Saskatoon? Shall we review the most recent or the earliest? How might these suggestions, demands, recommendations and calls be served up in exactly the right manner to ensure there are actual undertakings assigned to them? What language might we invoke to have them heard? What venue might we rent to ensure the audience we need to listen to this information hears it? What will it take to stop the practice of eradicating IWG2S?

Reporting, recommending, piloting programs and services are not working. People have recommendation fatigue and report fatigue. We are all sorting out the work asking: what is mine, what is not and who else should or can be doing this work? Whose jurisdiction is this? How much will it cost? How long will this take?

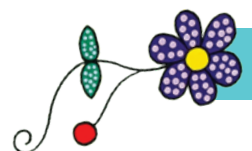
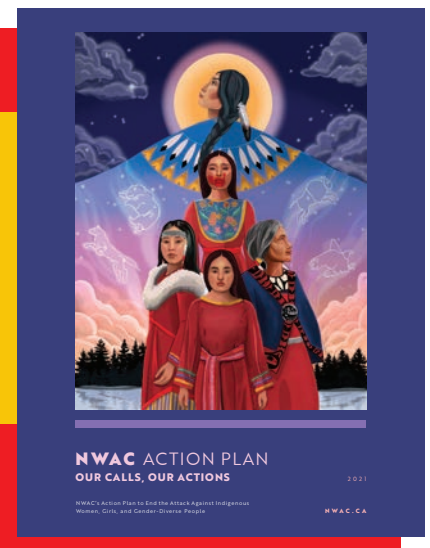


Government of Canada's 2021 Missing and Murdered Indigenous Women and Girls and 2SLGBTQIA+ People National Action Plan:

https://mmiwg2splusnationalactionplan.ca/wp-content/uploads/2021/06/NAP_Report_EN.pdf

The Native Women's Association report, *Our Calls, Our Action*:

www.nwac.ca/wp-content/uploads/2021/06/NWAC-action-plan-FULL-ALL-EDITS.pdf



We need to turn this lens around; we need to take on what we can, and we need to examine this as the complex and multifaceted issue it is.

Reframing these questions, we can instead ask:

When will Indigenous women, girls and two-spirited people, people of all abilities be part of the fabric of Saskatoon?

For this narrative:

When will Saskatoon be home for Indigenous women, girls, and two-spirited people?

What will it take to create cities that are homes for Indigenous women, girls, and two-spirited peoples where we are safe, secure, protected and where the institutions within them can be trusted to serve us, just as they do non-Indigenous citizens?

When will we stop asking what are the issues with IWG2S, and ask who is benefiting from the power imbalance?

Who benefits from the use of these citizens as the resource for social, welfare, health, and justice systems?

More importantly, when will Indigenous women, girls and two-spirited voices be part of the decision making?

When will our laws be part of the deliberate design of ensuring we are home?

“When will Indigenous women be part of the community? When we are part of the community!”

(INTERVIEW PARTICIPANT)



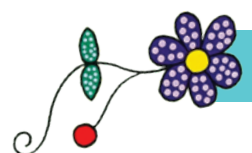
We have all been conditioned to and still practice the colonial act of “*a singular world consciousness, a monoculture with a claim to one model of humanity, of society*” (Ermine, 2007), a western model. When Indigenous women started bringing this into the consciousness of society through writings, songs, and activism, violence and death was already a standardized practice within Canada. Over the last half century, it has become a favorite topic of study. Indigenous people are the social science, social justice, now socio-political, amoebas of the governmental and academic world. Each city within Canada is the petri-dish.

In protest, many Indigenous people demanded attention and education to this as a national security issue. The Indigenous men who perpetrate the acts of violence mimic the well-established oppression and violence of European ancestors to their women, children, and property, all subject to the will of the male master. Relatives who identify as men and boys are as much fodder for these cultural violent colonial, accepted practices as those identifying as women, girls, and two-spirited.

By the time the Federal government took notice of the decades-long demand for a national inquiry, Indigenous women and families were all but out of breath demanding that their families be protected, cared for, and respected. A commission was going to be extensive and expensive. It was what the people wanted. Indigenous women demanded it be created. Why? Commissions are public and known to bring education, a national public profile and finally show the shame of the rate at which IWG2S are experimented on or discarded in education, in health care, in the justice and social welfare systems and yes, even within families. The attention was snowballing and the institutions responsible for the acts of violence and death would finally be held accountable, people would finally know and would also be outraged. Or so Indigenous people thought. However, regardless of political affiliation and the number of studies, little to nothing has happened to change the reality of IWG2S.

“In 1999, Linda T. Smith was already saying, “Research is probably one of dirtiest words in the Indigenous world’s vocabulary.”

(INTERVIEW PARTICIPANT)



Commission burnout, recommendation burnout and report burnout are real. Employee burnout is real. The few Indigenous staffers in Canadian institutions and the volunteers are all tired of asking and demanding inclusion, safety, security, and home. However, this is not the time to rest.

It is time to build. Even one single Indigenous woman or girl or two-spirited person in jeopardy, is one too many. That is what Indigenous women know as sisters, aunties, relatives, friends, and family. They know that would be the response of any citizen in Saskatoon. The fear of one interviewee we heard from is that this issue, their safety, will be relegated to a single City of Saskatoon employee: a band aid on the open wound of the country from one city. This project team has bigger hopes for Saskatoon as a responder.

Work continues to be done on this issue by families and communities, by governments, individuals, churches, non-profits, libraries, schools, post-secondary institutions, police services, business owners, and the media. Someone everywhere is trying to wrap their heads around these relationship issues.

No one can do it all.

No one can do it alone.

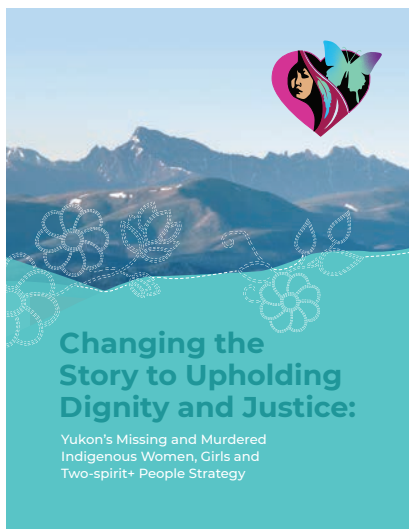
*Everyone must find their
role as neighbours and
fellow citizens.*



ACROSS CANADA

What cities can do is being tried and is not new. In a 2013 publication, *Well-Being in the urban Aboriginal community: The City as a Space of Opportunity*, the author, Vivien Carli, offers many possibilities. In our data collection for this project, we found numerous reports, studies and programs being added to the conversation.

Across Canada, we also found examples of work that is being done by municipalities and provinces to respond to the *Calls for Justice*.



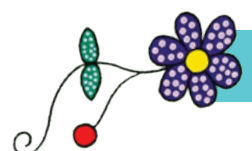
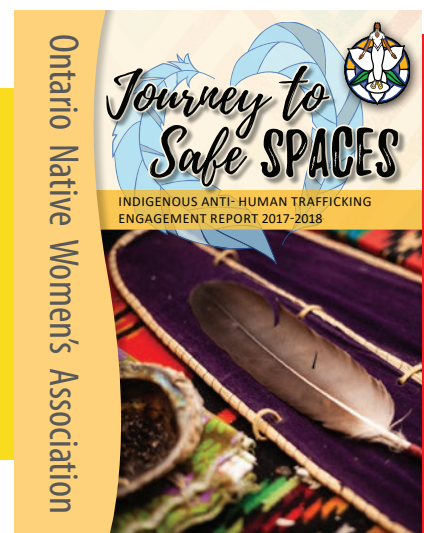
“Healthy, safe and violence-free communities where Indigenous women and girls and Two-Spirit+ Yukoners are respected, inherently valued, and treated equitably with dignity and justice”

From *Changing the Story to Upholding Dignity and Justice, Yukon's Missing and Murdered Indigenous Women, Girls and Two-Spirit + Strategy 2020*, page 7.

“The IAHTL initiative focused on three key objectives:

- 1) Build agency, community, and survivor capacity.
- 2) Support proposal and program development.
- 3) Support Indigenous-specific prevention and awareness.”

From *Indigenous Anti-Human Trafficking Engagement Report 2017-2018*, Ontario native Women's Association, page 8.



IN SASKATOON

In Saskatchewan and here at home, in Saskatoon, we also learned there is much more going on than is not visible at first glance. For example, just to scratch the surface, in the report, *12 Bold Ideas to Eliminate Poverty in Saskatoon* (2019) [#endpoverty](#), the City was given a roadmap to specifically address twelve key areas that would substantially make a difference in the how Saskatoon is home for people who live in poverty.

“All of these non-profit organizations are doing things with the smallest budgets. That is the shift. I hate that it comes down to money. Poverty and trauma are what keep our people sick.”

(FOCUS GROUP PARTICIPANT)

Who is bearing the weight of this work? Nonprofit organizations, of which there are many in Saskatoon, are largely the ones who are responsible for the programs/services that provide safety and security for IWG2S. As valuable as their collective work is, they rarely have sufficient human resources nor sustainable long-term funding which limits their capacity to carry out their mandates. Valuable time that staff from these organizations could be using for program delivery and relationship building with the people they serve is required seeking private donations or submitting applications to grant agencies.

The 2018–2021 strategic planning document for the City of Saskatoon articulates the guiding values (courage, respect, integrity, safety, and trust) and expectation that the strategic

goals adopted by City Council will be achieved through the talent, creativity, and commitment of staff who demonstrate these values in their workplaces every day.

“We need organizations, stakeholders, leaders to step up and take a chance to learn and unlearn.”

(INTERVIEW PARTICIPANT)





City of Saskatoon *Strategic Plan.*

www.saskatoon.ca/sites/default/files/documents/asset-financial-management/cofs-strategic-plan-2018-final_web.pdf

OUR GUIDING VALUES

Our Strategic Goals will be achieved through the talent, creativity, and commitment of staff who demonstrate our five Guiding Values in our workplace every day.

COURAGE

- Lead with passion.
- Seek innovation.
- Willingly admit mistakes.
- Face adversity with strength and confidence.
- Respectfully challenge the current way.
- Be brave enough to forgive and move forward.

INTEGRITY

- Be accountable and take ownership of our work.
- Ensure actions are always honourable and ethical.
- Make wise decisions, help others and lead by example.
- Lead and embrace change.

RESPECT

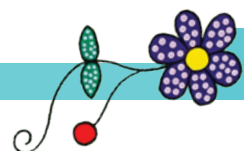
- Recognize everybody's contribution and celebrate successes.
- Value individual's beliefs, diversity, aspirations, skills and experiences.
- Take time to listen and understand.
- Have open and honest discussions because we care about the perspectives of others.
- Embrace the role and responsibility of others.
- Support decisions with an explanation.

SAFETY

- Put safety at the forefront of all decision making.
- Never compromise on the safety or well-being of ourselves, coworkers or the public.
- Take responsibility for your safety and those around you.
- Respectfully address unsafe behaviour.

TRUST

- Demonstrate consistency between actions and words.
- Support, inspire and empower others to do their job.
- Honour commitments.





The Aboriginal Friendship Centres have already done the important work of uncovering and revealing what needs to happen to set up an Indigenous Women's Economic Framework. Light the fire of the Auntie advice and *Honour Her Spark*. All the research is done. The work can start for Saskatoon to shine.

The City, through the creation of the TRC staffing position and through this project, has demonstrated its commitment to “improving the quality of life, health and safety for Indigenous women, 2SLGBTQQ+ experience violence, trauma and exploitation.” (Request for Proposals, December 2020). An invitation and one might say, expectation has been created for change.

How do women get that improved quality of life and health in Saskatoon? What are their specific needs, as opposed to the needs internal to the City of Saskatoon? What are their needs, separate from the needs of the city partners, stakeholders, committees, and fellow governing bodies? Where can Indigenous women be safe, be loved, respected, included, and valued?

At the most basic level, setting Maslow's hierarchy aside for now, IWG2S, like all citizens, want a bathroom, a kitchen, and a place to sleep in safety. They want respect in the same places as non-Indigenous people go and where they spend time: to school or for programming or services. Like all citizens, IWG2S want equal services—not having to demand that parking lots are clean or abandoned buildings be made livable or potholes be filled. They want the same basic maintenance of spaces afforded to all others.

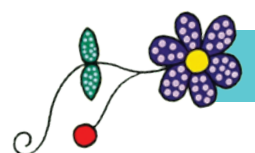
When a crisis or trauma ensues, IWG2S want to trust that the same services, police, health care, courts, social services, will with all due care and attention, respond in the same way they might if their own families were in crises, with immediacy, with professionalism, with respect and with the intention of eliminating the harm so families and people can bond and thrive. Further, they want to be seen as contributors, as neighbors, as colleagues and as a citizen family, because they are.



“What I think needs to be embraced is that the city loves us. The city needs to acknowledge their love of us. I am not sure how to do this other than through hiring practices and training and picking people who are in certain positions who are dealing with the Indigenous population.

If the City can shower us with love with advertising campaigns, I think that is somewhere to start. This isn't about individuals, and right now it's almost like we're preaching to the converted because everyone here has similar ideologies. It is those people that we are not reaching and will only reach through some form of intervention.”

(FOCUS GROUP PARTICIPANT)



WHAT WE HEARD

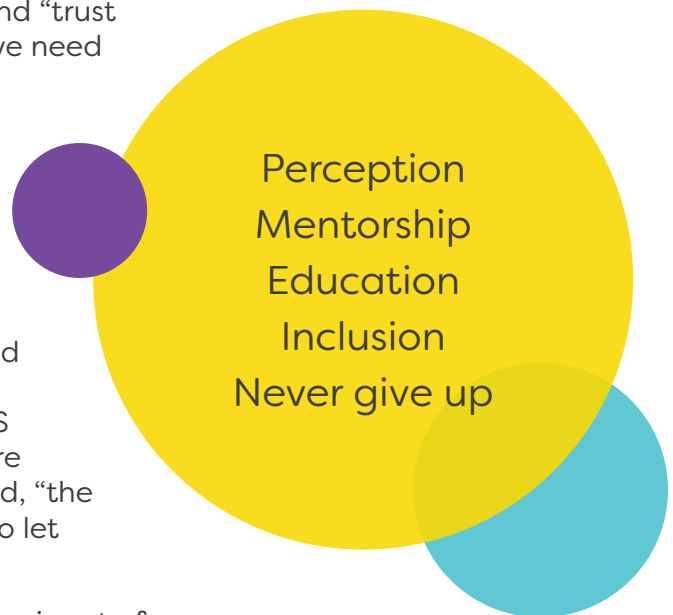


Direct quotes and themes from individual interviews, focus group participants, the advisory group and others are woven throughout this document. When asked about safety, security, and trust, we heard, “racism is embedded in lack of safety” and “trust comes from past treatment.” We were asked, “Do we need an Indigenous ombudsperson?” We heard that the ideas and stereotypes are perceptions, but perceptions take root. “If you don’t feel safe, you are not.” Public education and community experiences of safety are key. “Stereotypes are not real and they are believed—on both sides.”

We also heard, “enough with the dance, get real”, and “how can all of our families say I am proud to be from Saskatoon?” In this narrative, we have highlighted the reality that the way in which IWG2S are studied and how stories are told about them are primarily negative and deficit focused. We were told, “the way to move from reporting versus referring”, was to let people who know how, look after this.

“People need to be shown how they benefit from the input of IWG2s”, and that IWG2S have much to offer. The employees in Saskatoon who work in this area feel overburdened by the constant additions to their lists of duties; always being seen as able to take on more and more. We heard, “Don’t tokenize Indigenous staff.” Discussions about safety should include everyone. Community voices told us, “Everyone wants to be heard, on all sides.”

Comments directed at the City Council were often about leadership. “Take a risk, be vulnerable, be brave”, and “the Mayor needs to know all of his citizens, rich and poor. He should walk openly downtown to know us and show we are all safe.” “Saskatoon could show other cities what to do.”



**“How about an
Indigenous women’s
centre with elders,
healers and medics to
work through this?
A concrete ask!”**

(INTERVIEW PARTICIPANT)



“All front-line workers are in crisis and front-line advocates are needing supports too—police, fire—all of them. They actually need their own medics; they need to look after their issues.”

(INTERVIEW PARTICIPANT)

People do have hope and know what it means to grapple with this issue for generations, not just lifetimes. Comments like, “we all need just one person to believe in us” and “we all want meaningful work”

came up more than once. Ideas for how to do this are ideas already expressed in many reports. Suggestions for change included, “rescale social enterprise” and “train/educate, employ, house.” People want to be creative.

Focus group participants and interviewees acknowledged that “IWG2S need advocates because systems are hard to manage.”

Repurpose what exists: “There is a need to better use buildings we have access to, architectural promiscuity, double purpose those buildings at night.”

Ultimately, families and citizens have hope about their work and their families. They know to “never, never give up.”

To address what we are really dealing with here in terms of creating a home for IWG2S, we must fully appreciate that we are dealing with more than one or ten or one hundred IWG2S people who are missing or being murdered. Racial profiling is not the domain of the police. Unfortunately, it occurs daily

at the local corner store, pharmacy, and police station. For visibly Indigenous women, girls, or two-spirited people, this is a lived reality, and it can ultimately lead to doors and streets and people that become predators of the vulnerable. It can lead to going missing and to being murdered. Without needing to discuss the details of the Indian residential school system here and all its destruction, residential schools were not the only or last colonial experiment. Many of the colonial practices still exist in foster care, health care, in schools and many other places.



There are one thousand rivers flowing to the ocean.

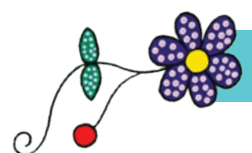
The more ways to include and honor Indigenous voices, the better. We must raise this here because leaving this as an issue we perceive as one faced by only a few, or by others we don't know who we tell ourselves choose that life, removes our collective responsibility for safety in our city. The issues faced by IWG2S seep into all the areas of our city and therefore can be addressed in all those areas as well.

Looking upstream for those areas where hate is spawned is where the city has the best chance to change the behaviors, to change its own processes and to address the roots of this type of societal disintegration. This level of complexity around the issue of the daily lives of IWG2S is also complicated because it is no one's jurisdiction and everyone's jurisdiction. This is, therefore, most likely the space with the most opportunity for the City of Saskatoon. If everyone has a role, a response ability, the weight of this care is held by citizens.

Perceptions run rampant. For instance, the issues facing IWG2S people cannot be distilled to a sex trade issue; non-Indigenous people are not harder working; addictions do not care about your address or race or language or skin colour, neither does incest or violence for that matter.

“Anti-racism work internally and with the community is necessary since racism and patriarchy are the root causes of the challenges and barriers to creating a safe and secure community for Indigenous women and girls and two-spirit people.”

(INTERVIEW PARTICIPANT)



Perceptions about who is to blame, or who we want to blame for the conditions under which IWG2S people live came up early and often in the creation of this narrative. Perceptions were raised by visibly Indigenous people as issues they face in all areas where they seek service delivery, education or even when they attend leisure centres. This happens in terms of stereotyping for blame and for pity.

miyo opikinanwasowin

Use Indigenous thinking to show how to hold each other up
(good child rearing)

“As an Indigenous woman, when I hear no, it is a mountain that I have to fight over. The City is doing something right with this. It is a step.... Policies and legislation can all be changed. There must be a will and a want to change it. Be ready to change your policies. Be ready to train your employees. Be ready to hire additional Indigenous employees. Be ready to train more anti-racism. The grandmothers that are coming up now, they are smart, educated and they are coming. Join them or they will leave you in the dust.”

(FOCUS GROUP PARTICIPANT)



SAFETY, SECURITY AND TRUST

WHAT CONTRIBUTES TO TRUST?

- Create a baseline for services to measure up to
- Identify what is working and trustworthy

The city needs to celebrate what it does already. They need to set the bar high and invite everyone in.

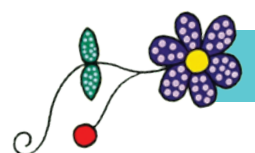
Trust is when there is knowing, a sustainable feeling of knowing. Trust comes from what you thought was going to happen, happening. Trust is built in small acts of giving and taking responsibility, care and love and you can see the outcome you hope for as a sure thing.

**“It’s all about
relationships—listening,
talking, taking time.”**

(INTERVIEW PARTICIPANT)

**“Establish some sort
of trust benchmarks or
baseline regarding which
services are trusted within
our Indigenous community
organization, including
the political ones.”**

(INTERVIEW PARTICIPANT)



“There are examples of initiatives: *Little Sisters in Action Program*; Partnership with Fitness 2J2 to run a Self-Defence Class for Indigenous Women and Girls; Current City and operations staff include “Safe Bus” Training.

Staff are trained to identify individuals in distress or needing help and will contact emergency services on their behalf; Reconciliation Ambassador Program (a series of Indigenous awareness training and understanding racism sessions). We need more of those.”

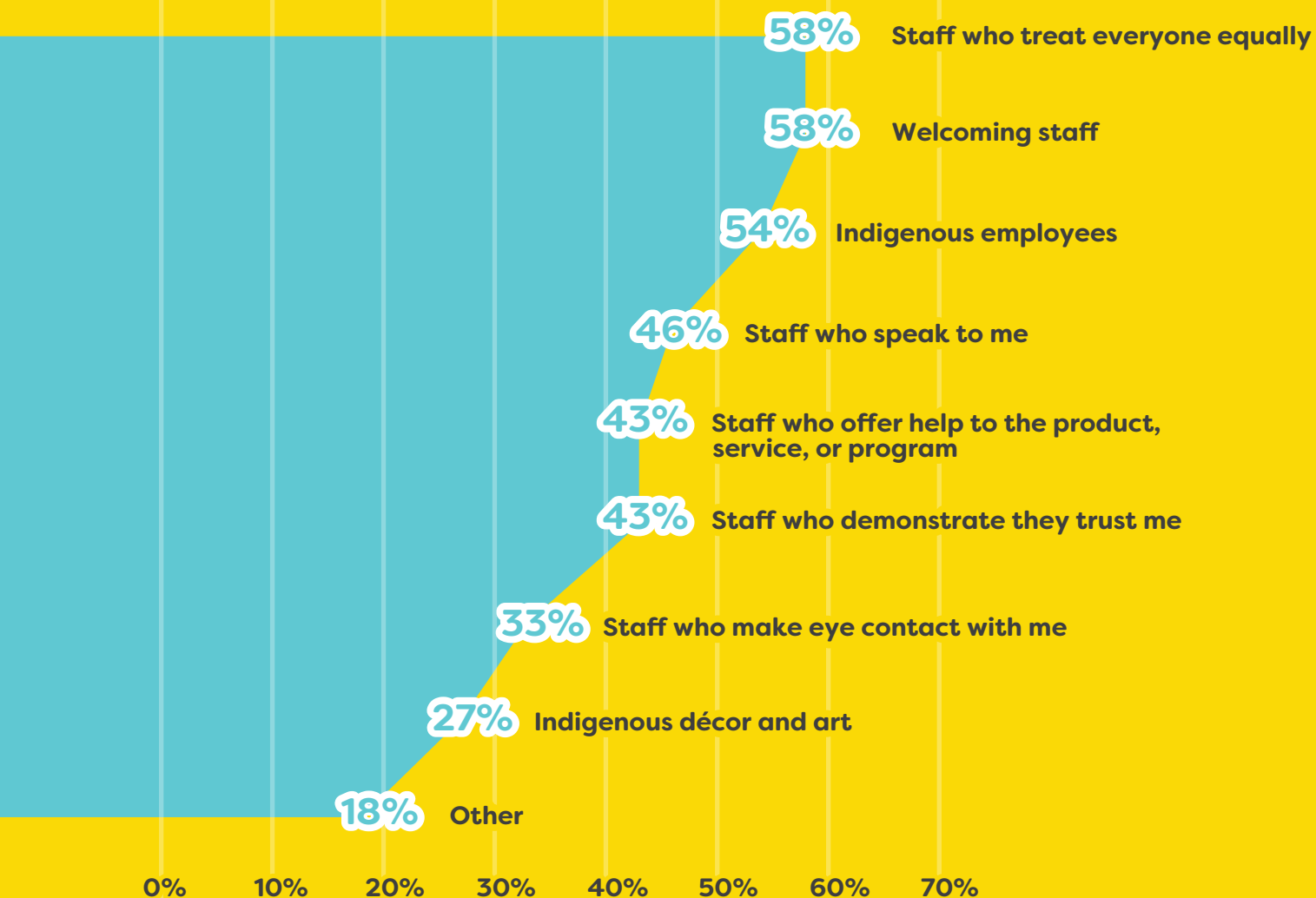
(INTERVIEW PARTICIPANT)

“There is trust with Mayor Clark, Reconciliation Saskatoon, The Community Foundation and The Survivors Circle. This is a result of dedicated work.”

(INTERVIEW PARTICIPANT)



What are the most important things that an institution can do to help build your trust that they are offering a safe and secure space for Indigenous people?



*What does support feel like?
Look like?*

What does support feel like for IWG2S? The same as it does for everyone else: respect, inclusion, access to family, to aunties, to grandmas, to homes and jobs and education, addiction and recovery programs, family counselling, access to psychologists and health programs as opposed to loss of children and entry to jail and access to basics like a cab from the halfway house, entry level jobs to build resumes.

What does it feel like for police, firefighters, health care workers, and educators? They also need mental health support, addictions and recovery programs, family counselling.

**“I believe in the Mayor,
but he has to take
risks. How have other
communities done it?”**

(INTERVIEW PARTICIPANT)

**“What we all dream of is you
can walk into the store; you can
go down the street. Nobody
knows that it is that simple.”**

(INTERVIEW PARTICIPANT)



Resources are required to make a serious commitment to this as a safety issue.

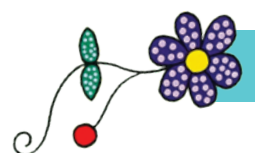
Support feels like not holding the issues alone, like partners bringing their expertise, like recognizing the information and data is a mile wide and an inch deep and that Indigenous staff are doing this very important work to build and hold IWG2S people up, all off the corners of their desks, that Indigenous employee fatigue is witnessed and named. Support is when you are asked to bring the best of yourself to a solutions-based meeting.

“We are data rich in terms of deficit models of research gathering and ultimately, we are information poor. The data is a mile wide and an inch deep. “We are data rich and information poor.”

(ADVISORY GROUP PARTICIPANT)

“We need to empower our Indigenous women and 2SLGBTQ+ to share their stories and help provide the evidence base to move the needle forward, so that if we can move up one pace, we still may be steps behind the privileged, but we are one step closer to equality and one day we will be one step closer to self-determination.”

(INTERVIEW PARTICIPANT)



“We need a properly functioning structure to examine and address problems together and then ACT!”

(ADVISORY GROUP PARTICIPANT)

Support is receiving both capital and operational funding; being integral to the ongoing operations of the place one gives their time and energy to; it is colleagues who are willing to build capacity together; it is honoring quality of life in a meaningful way. It means being asked to be involved in all levels of decision-making. It means being an integral part of the strategic plan. It takes human resources to do all this work.

ETHICAL SPACE

WORKING TOGETHER FOR THE BENEFIT OF EVERYONE

What IWG2S people are asking for within this narrative is a sacred space to ethically participate with Indigenous knowledge systems and laws within the context of the City of Saskatoon. They require that everyone sees Saskatoon as home for all. They are looking for what Willie Ermine calls ethical space, to begin to operate and recover from the hangover of colonization and colonial practices that we all live within.

We invite the City of Saskatoon to join this recovery process.



Like all recovery processes, it will take faith, support systems, sponsors, commitment, and regular maintenance.

We will become family.

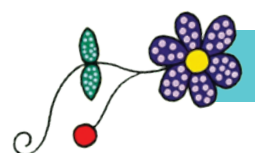
“Humans create the order of society and create the laws that will govern that society. Presently, the norm of Western existence, the norm of its governance, becomes so pervasive in its immediacy, so entrenched in mass consciousness, that the foundations of it are becoming largely invisible to itself.

Within this norm, minority populations such as Indigenous peoples, women, the aged, and the handicapped are imaginatively created for a caged existence and remain invisible and powerless when compared to the mythical norms established in the Western society ...the danger exists of a society believing that the social inequities and dominant/subordinate relationships between human communities are authorized under the laws of nature or that they are the will of God. However, the legacies of dominance and social inequity, borne out of policy and legal apparatus are human constructions.”

(Ermine, 2007)

ETHICAL: What harms or enhances society—a sacred space of moral consideration of transcultural and transboundary in nature.

WESTERN UNIVERSALITY: a singular world consciousness, a monoculture with a claim to one model of humanity, of society. (A god’s eye view, located in the west)





“The danger for Indigenous peoples is that because their image is created through Western systems and institutions, this same image can also be controlled and manipulated to suit Western interests. As Indigenous peoples, we have lost our most precious of all human rights—the freedom to be ourselves. Our existence is reduced to a meaningless and marginal part of broader Canadian life to be silent and ultimately controllable.”

(ERMINE, 2007)

“Public space is configured as a space that belongs to the public and one in which the homeless are intruders.”

(RAZACK, P. 43)

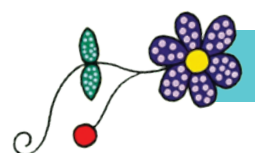


Indigenous women are constantly prodded, encouraged and rewarded for telling personal stories of victimization, of violence and of family dispossession and loss of self. People, governments, and academics want these stories, statistics, and data on all the notions of deficit, or the trauma that surrounds the lives of IWG2S. That information, those stories, then become the narrative of who IWG2S are. This has a detrimental effect as data collectors, observers, and voyeurs push and reward these stories. IWG2S see that this deficit narrative is all that matters to others and easily tell these stories because everyone wants to matter.

IWG2S people are literally dying to matter.

“The very active system of settler colonialism maintains that dispossession and erases us from the consciousness of settler Canadians except in ways that are deemed accepted and non-threatening to the state.”

(RAZACK, P. 9)



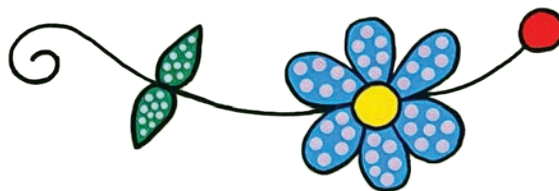
CHANGING THE FOCUS

Turn this lens around.

Who is interested in knowing how Indigenous people are still here, how language is still here, how families are reunited? Who wants to know how foster care and child apprehension can be another, government sanctioned, form of human trafficking? Who wants to study the real results of connecting women and their children into families and to see that is where the magic happens, and people are reignited to find their path again? Who wants to see their human or social development life indicators blow through the charts? Who wants to learn and understand how colonization historically and today created and contributed to adverse childhood experiences?

Who wants to see us lead?

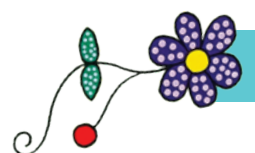
Indigenous women, at times, do fear their power, but nowhere near as much as some non-Indigenous people fear it, so that these non-Indigenous voices feed and reward the insecurities of IWG2S people to keep them small. Indigenous women participate in this information gathering to find voice, to have their stories heard, to eat, to get jobs, but they have much more to offer. IWG2S are value added. Indigenous women are smart and inventive and creative, and they thrive in so many spaces. They know how to look after themselves and each other and when no one is standing on their necks, this is possible.



Could it possibly be it is not the IWG2S who need to be studied? Rather, it is the women who need support, infrastructure, services, inclusion, voice, and agency. Perhaps a private bathroom, a place to prepare food and look after children and a place to sleep safely is the actual issue here. Perhaps having access to the table where decisions are made is the answer.

Who wants to study how many non-Indigenous families with addictions and internal sexual abuses and domestic violence and profuse mental health issues, and breakdowns are treated in psychiatric wards? This approach to deficit-style research on everyone would show all of our underbellies and that we are all citizens. That we all need a home and that we can all be loved.

If we are all going to collect data, stories, and information we need to be very cognizant of why we do it, who benefits, who is harmed and why we want this information. What information is available? What information is missing?



A Brief Overview of MMIWG2S: What the Numbers Tell Us

Indigenous women have been targeted in homicides for decades; this is not an issue that arose overnight. One of the biggest challenges is validating and determining the exact numbers at play.

The Royal Canadian Mounted Police's (RCMP) report "[Missing and Murdered Aboriginal Women: 2015 Update to the National Operational Overview](#)" indicates that Indigenous women represent up to 10% of the total population of women in Canada missing for at least 30 days. However, according to [Statistics Canada](#), Indigenous women only make up to 4% of the total female population in Canada.

According to www.justice.gc.ca, there were 6,849 female homicides in Canada from 1980 to 2014, of which 16% were Indigenous women. Although the number of murdered non-Indigenous women decreased from 1991, the rate of murdered Indigenous women remained consistent. The [RCMP report](#) proposes that the growing proportion of Indigenous female homicides is a direct reflection of the decreased rates in non-Indigenous female homicides

In 2014, The Native Women's Association of Canada released a fact sheet of [Missing and Murdered Aboriginal Women and Girls in Saskatchewan](#) based on the *Sisters In Spirit* database; a government-funded database aimed at tracking cases of missing and murdered Indigenous women and girls in Canada. Their analysis revealed that in comparison to a national average of 20% of Indigenous women and girls missing, the rate is as high as 38% in Saskatchewan. Their research also indicated that 96% of missing

and murdered Indigenous women and girls are mothers, which is greater than the national rate of 88%. Most of these cases also took place in urban areas (72%).

The organization also noted that 36% of Indigenous women and girls in the database were murdered by strangers, compared to the national percentage of 16%.

Unfortunately, the [Sisters in Spirit](#) database closed in 2010 due to funding cuts. At that time, it had reported about 600 murdered or missing Indigenous women and girls in Canada over the preceding 30 years. These numbers are far greater in the RCMP's [2014 Operational Overview](#) which listed the number of confirmed cases since 1980 to be as high as 1,181. This number includes 1,017 Indigenous female homicide victims between 1980 and 2012, and 164 Indigenous women considered missing in 2014. This report utilized the Sisters in Spirit database as well as work completed by [Maryanne Pearce](#). Their findings indicate that Indigenous women accounted for 8% of female homicide victims in 1984, which has increased to 23% in 2012.

[CBC](#) implores that data collection continues to be a challenge. *Families of Sisters in Spirit*, a grassroots effort that aimed to continue the efforts of the *Sisters in Spirit* database, found that there were an additional 140 homicides and deaths in police custody between 2016 and 2019. A second database from the *Sovereign Bodies Institute* found that the number of such cases between 2016 and 2019 was closer to 131. Regardless of the exact number, the pattern of violence has ensued against Indigenous female populations in Canada.



Existing Gaps in Data

Evaluation and observation of literature, reports and available databases concerning *Missing and Murdered Indigenous Women and Girls* (MMIWG2S) in Canada reveals the following consistent pattern:

- a) Data collection appears to halt when patterns revealed begin to work against those collecting it.
- b) Findings are repeated throughout literature and reports.
- c) Existing databases or sources of information do not seem to be working collectively/collaboratively.

Despite ongoing reporting, there continues to be gaps within the literature resulting in areas for more development:

- Literature supports the positive effects of decriminalization of sexual work to protect vulnerable populations and improve the safety of women and sex workers. However, decriminalization is rarely, if ever, suggested as a recommendation.
- There continues to be a lack of data concerning the perspective of women and the consequences they face when they act in ways to protect themselves. For example, women will often face repeat incarcerations because of an offense that they were forced to do when exploited/trafficked (i.e., sell drugs, steal from a john)
- There fails to be any forms of evaluation or data on the success of healing lodges and other programs
- There is a lack of cohesive data collection concerning missing and murdered Indigenous women, provincially or nationally. There is no way to corroborate numbers.

Such gaps call into question the data that cannot be measured and what information is not measured because of avoidance or fear. Without findings such as those listed above, there is minimal accountability on local government agencies.



In a typical academic-style report prepared to review data, the first step is to review the voluminous reports and studies that have come before. It cannot be overestimated how taxing this is for Indigenous employees who are required to wade through thousands of accumulated pages quantifying exactly how and why they are problems. By the time they reach the stage to imagine solutions, they are, frankly, exhausted and depleted. There must be another way, a better way, a healing way, to examine people's lives and

options and futures. There must be a better way to take stock of who Indigenous people are and how to protect them, keep them safe and create a home for them to live and participate within the life of a city.

“For example, RICS (Regional Intersectoral Committees) worked for clear communication between service providers. Wrap around programs work. We know it and yet they are the first to lose funding. Is this because we are so focused on crises? Can we refocus on prevention and keep these funded? This is worth time money and research to evaluate what works and who to sustain it.”

(ADVISORY GROUP PARTICIPANTS)

It is, in 2021, trite to say that involvement in the justice system, in child welfare systems, in a poverty-based lifestyles, in a reality *without* shelter and security, in domestic violence or abuse/exploitation, in addictions, without supports, language, culture, spirituality—all contributes to more of the same. This is no longer news, if it ever was.

Moving forward: How can we collect data we can rely on and data that is useful using Indigenous evaluation frameworks that promote health, education, employment, family integrity and that are found to reduce recidivism, child apprehension, address addictions, end homelessness and grow language and culture?

To do this well and to do this in an informed way, to address this from the point of view of Indigenous women, girls, and two-spirited people—they must be the ones to do it. Collection of data, information, statistics, and stories must be done in a way that addresses core issues to find the solutions that address the root of the behavior.



ASKING THE RIGHT QUESTIONS TO GET AT REAL INEQUALITY AND BIAS

An interagency data system is necessary in Saskatoon that showcases the data that is proven to be what IWG2S need to stay safe, to find homes, education, health care, police care, shopping, and all kinds of services. Information where IWG2S are loved, included, and respected. Create awards for those services that this citizenship votes for if you like—just please make it useful, easy to add to. Monitor it, respond to it, update it, write about it, change your behaviours based on it.

Information collected and shared should also be history infused. This means not only trauma informed, as defined by Indigenous women, but holistic. That means data is also filled with authentic information about Indigenous traditions, laws, governance practices, family rearing and all the contributions they have made to this country, this region, this province, and this city. This is empowering, responsive and inclusive. It honors the lives of Indigenous people and shows how to act for increasing safety, security, and inclusion for everyone. It allows for a community-driven, citizen-centered response to issues that will arise from time to time.

“If I want to know where to go for anything I ask my community for referrals, so I know it is trustworthy.”

(SENATOR LILLIAN DYCK)

“Create a sense of belonging, have Indigenous staff or volunteers. Hold staff accountable to demonstrating skills of cross-cultural awareness training. Offer anonymous opportunities to offer feedback on the quality of services received. What matters is measured, what is measured matters.”

(PANEL PARTICIPANT)



“Our Community Risk Reduction team consists of: Community Relation Officers, Fire Bylaw Inspectors, Fire Inspectors/ Investigators, and support staff. We are not “trained” in providing support or outreach, but we can do more. We have begun having conversations with people to build relationships, trust, and a higher level of understanding of needs, circumstances, and vulnerability within our community. Where we identify risk, not just with properties but individuals, then we reach out to other organizations.”

(INTERVIEW PARTICIPANT)

This type of data needs to show what the citizens are doing and even allow for other cities to compare their data to ours. Indigenous women, girls and two-spirited people are interested in reports and data. They are asking for them. Where are the reports that demonstrate that police who are supported psychologically and mentally and spiritually do better: healthy police, healthy policing? Healthy women, healthy families and so on? **Turn the lens around on all the data.**

Matriarchs will look at the resources that do not see colour or class but look at safety and protection for all citizens. For example, response times for firefighters are not reported in any data as being slower based on the address, skin colour or gender, or level of inebriation of the person who needs a fire put out. This is interesting, relevant data.



Test assumptions and challenge presuppositions

Where are the reports on sexual assault and domestic violence rates of police officers, and other first responders and health care attendants and so on? Or reports on the alcoholism and drug and opioid addiction rates of doctors, nurses, lawyers, and politicians? Why are there presumptions that Indigenous families have the market on this, these presumptions inform stereotypes.

Where are the reports on the number of Indigenous patients who are turned away, left in emergency waiting rooms longer than any other patients? Where are the reports showing that doctors are the ones doing the IUD insertions in nine-year-old children in foster care or performing those abortions? (Interview participant)

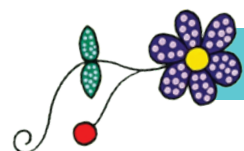
Conversely, IWG2S people would be pleased to also read reports on how the current system disrupts for a positive impact. This may be found in how successful the Indigenous women's advisory group is in encouraging police not to arrest, but to use discretion and to refer, to change their decision-making processes. Or it may be found in reductions in sexual assaults of Indigenous women by police because of the number of women on a police force, or not.

IWG2S people and all Saskatonians need reports on the levels of education of children whose families have homes and jobs and food in the fridge and then ensure that is also available to Indigenous children and parents.

Indigenous people need their own evaluations and studies—designed, implemented, and analyzed by Indigenous people.

“We need Indigenous people studying non-Indigenous people and writing those reports. Why do we want to have these reports? To show people that this is not an Indian problem. Full stop.”

(INTERVIEW PARTICIPANT)



“I think the important thing is that respect is right up at the top of everything else. Because the opposite is disrespectful. We are being disrespected because of the colour of our skin and all the stereotypes that come with it. We are not respected as human beings. We are looked at as being less than. We are tired of it. Let’s get beyond it. Other people have to step up.”

(FOCUS GROUP PARTICIPANT)

“City workers need training in respect and humility! Everyone needs training in this.”

(INTERVIEW PARTICIPANT)

“Create an award, from the City of Saskatoon, for the employer of choice for Indigenous people.”

(INTERVIEW PARTICIPANT)



BOLD LEADERSHIP

To listen to the Aunties to create a space for IWG2S people, to build trust, to support IWG2S in all aspects of making Saskatoon home for everyone, requires bold leadership.

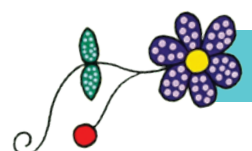
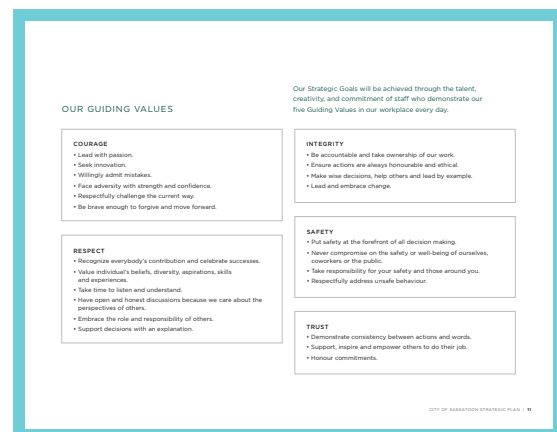
BUILDING TRUST

For IWG2S people to know instead of hear that Saskatoon is home, the entire community needs to commit to the same values that have been articulated by the City Council. If we say we value these things, then how do they inform what is being done in terms of leading practices or system practices?

Every business, every community centre, every institution needs to consider how and what they might change to ensure that all citizens are treated respectfully all the time. Trust is enhanced when citizens can feel confident that they will be treated with dignity and high regard, without being patronized or stereotyped. There must be leadership for this to identify, inform, intercept, and investigate issues relevant to IWG2S people and ultimately to enhance those lives.

“Here is an opportunity for the city to set the tone for these kinds of conversations or initiatives.”

(INTERVIEW PARTICIPANTS)



“I am tired of being followed around my entire life in a store. As a police officer, I could walk in a store one day in a uniform and not be followed. But if I walked into that same store the next day wearing the clothes that I am wearing today; they would follow me and not make eye contact.”

(FOCUS GROUP PARTICIPANT)

“I am very fair, and I don’t necessarily get followed, but my kids get followed because they have darker skin. They are very comfortable with the fact that I don’t get followed because I may not look Indigenous. As a result, the racism and the discrimination against me is really inverted. I feel really uncomfortable in the environment because people are really okay with being racist and discriminatory in front of me.”

(FOCUS GROUP PARTICIPANT)



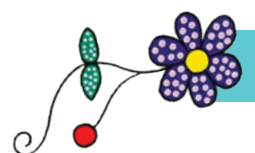
“Leadership must walk the talk.”

(INTERVIEW PARTICIPANT)

“Working with frontline organizations that have the expertise in alleviating poverty and addressing interpersonal violence in a systematic manner. This either goes to the province or NGOs. We live in the city, so this must be done in the city. There is a role there for poverty alleviation and violence, because for Indigenous women violence is one of the biggest issues we are dealing with.

When we talk about shelters being full and all these people not having a place to go, whose responsibility is that? If we look at the social determinants of health, I think the city must take an active role in that. They need to bring everyone to the table so that it’s collaborative, inter-ministerial, and multi-sectoral. There must be ways to bridge these things because when they are not connected, women fall through the cracks and then their children go along with them.”

(FOCUS GROUP PARTICIPANT)



Partnerships to make Saskatoon home for IWG2S also need to be strengthened internally, with the City of Saskatoon staff. Building trust begins here. Essentially, you cannot sell what you do not have to police, fire, business, human resources, urban planning, the arts community, schools, hospitals, and so forth.

There is a tension within the City to lead, be bold, see the urgency and necessity, and cautiousness, that is part of political life, that can hold them back from bold, courageous leadership. Perception matters.

IWG2S people want the City of Saskatoon to be the leaders of safety, security, and trust.

“We appreciate land acknowledgement, art, street names, Indigenous awareness training, but what we need is behavior change.”

(FOCUS GROUP PARTICIPANT)

“Don’t be afraid to address systemic racism. We need to have those uncomfortable talks. Don’t be afraid.”

(INTERVIEW PARTICIPANT)



BUILDING STRENGTH FROM THE INSIDE

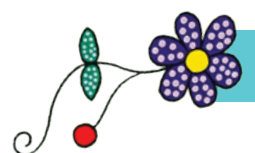
To create Saskatoon as home, the needs, issues, resources, and responses of the City internally are going to be much different from the needs, resources, and responses of IWG2S, and of its external partners, boards, committees, and fellow governing bodies. Each of these parties are the ones best placed to identify and disclose their own histories, issues, capacity and to propose solutions—even when we are all working toward a common goal.

“Once the city’s most vulnerable are taken care of, we are all taken care of.”

(ADVISORY GROUP PARTICIPANT)

“There are many things that are currently being done in Saskatoon. Just last week, the City was sending out correspondence to encourage people to wear red to honour those missing and murdered Indigenous women. The City lifted the moratorium and now we have that beautiful sculpture in front of the SPS building. For years, there was a moratorium on putting a monument up.”

(FOCUS GROUP PARTICIPANT)



“A barrier and what I hope can be supported as a successful initiative is that we need more representation in City Council and in Senior Administrative positions at City Hall. I have witnessed and supported 2 Indigenous people campaign and run for Saskatoon City Council and not get in that could have changed the conversations. For some reason it is a challenge to get a person of colour in chambers. We need to ensure more successful grassroots candidates with worldviews that are for the people and old ways can hold space in these very colonial governance structures.”

(INTERVIEW PARTICIPANT)

Race, culture, and diversity is slowly seeping into the language of the City of Saskatoon. A review of a few departments within the City will show this: the human resources area, the supply chain, and other departments. However, filling in strategic plans with the language is not always consistent with the action within. What people say is not always what they do. A quick glance at the City's organizational chart tells a clear story of Indigenous people being under-represented across the organization.

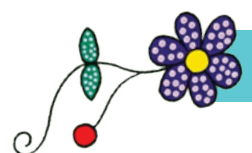


Continuing with a view of how to make Saskatoon a home for IWG2S and relying on the city's current organization, skills, and capacity—we need to find a language to create common ground from which to build a city that is a home for all its citizens. One way to look at this is through the design of a new area of home within the city, street naming aside. When a new area is being created, there is a plan; experts and technicians are brought in, and blueprints are born and developed and then monitored and maintained. Water and sewer, for example, are complex. Urban planning along with finance and all the engineers are aligned. The new area is part of the capital and operational budgets, part of the ongoing structure of the city and part of the regular reporting, upgrading and maintenance of Saskatoon. The new area is a Saskatoon neighborhood. How can we create such a system within a plan to make Saskatoon a home for IWG2S in a systematic, ongoing, and inclusive way, led by IWG2S experts?

Often Indigenous employees find each other in institutions. Because of the way institutions work and colonization rewards more colonization, lateral violence can be a very real experience. Indigenous staff need support and need to be supported in workspaces. The City already has a kinship unit to support each other. They are, fitting within the Aunty theme, the COUSINS, the City of Saskatoon United Staff for Inclusion, Network and Strategy. The COUSINS can meet and support the development of the IWG2S Centre. They already know the issues and processes of the City and they also know how to network.

“Our intention to be respected and honored and live as equals in this community is frightening to many people. What I think needs to be embraced is that the city loves us. When the power and control love us then others will fall in line because others will no longer be fearful.”

(FOCUS GROUP PARTICIPANT)



“Saskatoon took a bold move in banning conversion therapy. This is a step that sends a clear message to our trans citizens that they are home. They are safe and supported here and it begins to build the trust that is needed in healthcare and the political systems.”

(FOCUS GROUP PARTICIPANT)

“Their team is accountable to Council for the work they do. They are accountable to us, the citizens.”

(FOCUS GROUP PARTICIPANT)

Most governments in this country are not known for ingenuity or tree shaking or out of the box thinking. Usually new ideas are sought or obtained from outside government through third-party groups, non-profit agencies or through commissioned reports such as this.

What governments are great at, however, is implementation. They do know how to set up policies, regulations, laws and internal structures and maintenance processes to do the work. Capitalizing on that is within the capacity of this municipal government. The recommendations must come from a central matriarchal body, from thoughtful Indigenous citizens, and then coordinated by governments who are responsible to and committed to doing the work required.

Interviewees stated that Councilors are elected to govern and lead this city. In turn, they are expected to hold their staff accountable.

Participants in this project suggested that city department and/or unit leaders and managers can and should be

required to report to City Council (and be reviewed) on how they have integrated the promotion of health and inclusion of IWG2S people in their respective mandates, work plans, visions, and so forth. Included in the review should be the success of measurable trust built within each unit/department and IWG2S, the number of Indigenous people employed and promoted and in leadership positions AND the ways in which they have added value to the places they work, serve, and participate. This can be measured, reported, and monitored, adjusted, and grown, just like every other sector within the city that has structure, planning and deliverables.

At the end of the day, the question should be: Are the targets being met?

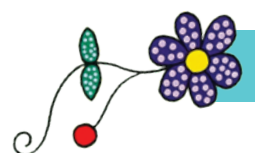


**“We can bring change
through government.
Policies and laws can and
should be changed.”**

(FOCUS GROUP PARTICIPANT)

“I know that cities find it very challenging to address these things. It’s the level of government that is closest to the street; they are living and breathing its challenges but have the fewest resources and the least power to do what needs to be done. I think that there is an opportunity that the city could model this. The city is a massive employer, but resources are probably in short supply and the level of authority can be passed to another level. A city does have channels and opportunities here. Trying to bring messages of diversity and inclusion to employers or models that—that could be a role for the city; it blows my mind to see the things that my kids are bringing home.”

(FOCUS GROUP PARTICIPANT)



The Saskatoon business model

Triple Bottom Line (TBL) is an approach to sustainability that integrates environmental health and integrity, social equity and cultural well-being, economic prosperity and fiscal responsibility, and good governance into decision making, producing equitable solutions, and avoiding undesirable trade-offs. How can this be used in terms of long-term planning with the IWG2S home community work? Those with expertise in this model can work with the IWG2S members to figure this out.

<https://www.saskatoon.ca/city-hall/our-strategic-plan-performance/triple-bottom-line>

Every report on issues faced by Indigenous people within the country suggests numerous solutions of self-governance, Indigenous participation, leadership, and redesign of institutions. Indigenous staffing, including beyond basic levels of staffing and succession planning needs review. This includes an analysis of senior team leaders within the city and city businesses. Reporting on this requires that the selected leadership work together. A caution: affirmative action programs to fill jobs with Indigenous staff often end up putting everything Indigenous on the desks of a few Indigenous employees without decision-making authority. This happens everywhere including at universities, at police stations, at all levels of government and in corporate Canada as well. IWG2S concerns, issues and interests are not the sole responsibility of the Indigenous staff.

For the City of Saskatoon, inclusion of Indigenous matriarchs should extend into urban and municipal planning. This is everyone's responsibility, and everyone can benefit from an expanded notion of this level of diversity. Many hands lighten the work and while doing so, those hands build relationships and get the job done. Intersectionality applies to more than IWG2S. It applies to the way in which the City can identify, approach, and accomplish the work that must be done to make Saskatoon home for IWG2S citizens.

**“Anti-racism is
the City’s work.”**

(ADVISORY GROUP PARTICIPANT)

**“Each City department
needs to take on their
own Call for Justice.”**

(ADVISORY GROUP PARTICIPANT.)



“What does a world like this look like for us without all of these barriers? It should be women and girls leading those conversations. I love the idea of an all-women police force. I believe that would just take out the whole ‘abolish the police’ conversation. I love to think about those things because they seem so out of the box. The City of Saskatoon genuinely came down and built relationships with us, and then when we told them what we needed and wanted, they couldn’t actualize it because there wasn’t money. The province said no.

The administration policies didn’t align with something or another. Especially around housing. I still cringe because we are closing more spaces because they’re not safe, but there are no new things coming up. There aren’t any more shelters being opened, except for the youth shelter.”

(FOCUS GROUP PARTICIPANT)



Known as the *broken window theory*, there are studies that show that the more that areas in a city have broken windows, more graffiti, broken roads, and sidewalks, the stronger the message from the city that this area is not cared about and will not be cared for. The last two years of reclaiming sidewalks throughout the City of Saskatoon sends the message that all our neighborhoods matter. How can we extend that?

A local Métis leader who was tired of asking for a space to be cleaned up got her own crew together. The city workers arrived on site and requested the cleanup crew leave. This should not happen. It should not have been left/ignored in the first place, but the crew should have been respected when they did begin the clean-up work. How is this relationship repaired in the moment and how is this situation reported, monitored, and reviewed going forward so that areas are not ignored by the city, so that locals are recognized for wanting to live in a clean safe neighborhood and so that there is place to report this to have it dealt with professionally and courteously? Run down areas get taken over, policed in certain ways, neglected in other ways and the IWG2S who live there become vulnerable.

How do we build within urban planning a tangible sense of belonging and safety for IWG2S, and do away with the architect of fear that humble areas of the city seem to breed? IWG2S have as much right to this as anyone? In fact, if your population is most susceptible to oppression, racism and violence is looked after, everyone's standard of living will go up.

Partner with the arts community to create interesting spaces and open neighbourhoods to the creation of a community where the more neighbours you know the lower the crime rates.

WHO TO PARTNER WITH AND WHY?

New partnerships are also needed to create safety, inclusion, and space of IWG2S and from that, trust will build. Set up partnerships within the city to know and discuss what is happening to make the City of Saskatoon safe and secure and build trust and create a prosperous thriving city for everyone. Discuss the change and benefit citizens are seeing. Celebrate this! All this takes time and mistakes will be made. Assess, regroup, and keep going.

Clear, structural partnerships with the Saskatoon Tribal Council, FSIN, Congress of Aboriginal Peoples, and the Métis local, Métis Nation Saskatchewan send strong messages about the commitment of City leadership to get everyone in the same room and on the same page. If this option is not one that works, then a new one needs to be created in which Indigenous leaders are at the table participating in each topic of conversation and weighing in at the decision-making stages as this new level and type of institution is created.

There must be Indigenous fingerprints on the creation of the structures and procedures within the city to serve the citizens here. This takes land acknowledgements past the oratory comment section to a real action that we are to be sharing the lands that were once Indigenous lands. This is meaningful and holistic, inclusive, and empowering. It is action-oriented and holds the collective responsible for collective citizenship. At the same



“I agree that partnerships work but partnering needs to be done with the right people. Actions speak louder than words.”

(FOCUS GROUP PARTICIPANT)

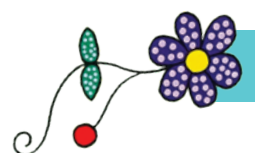
“At STC (Saskatoon Tribal Council), empowerment of youth is our goal.”

(FOCUS GROUP PARTICIPANT)

“It takes a village to raise our children.

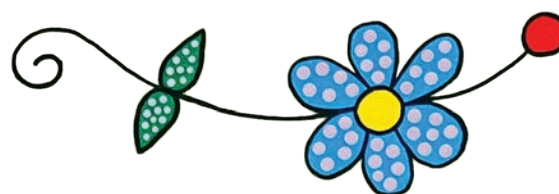
To create Saskatoon as home for IWG2S will take a community, the city departments as a community, the non-profits as a community, the arts and business sector as communities. It must be collaborative and coordinated. This is what is lacking the most: leaving it on the desk of one or two people when the issues are so far reaching and touch every sector of the city is like asking a single human to keep a hot air balloon lifted with their breath alone.”

(INTERVIEW PARTICIPANT)



“There is a momentum that is happening around partnerships and inclusion, and we will see the benefit as time goes on. I think that we should be able to talk about these things without getting blank stares. One thing that hasn’t been happening is that among the service clubs and NGOs in the city there is a group that is dedicated to the whole notion of truth and reconciliation and how the agenda can be advanced. If you have people talking about it, the City talking about it, and different businesses talking about it, this is what will give it momentum to keep going. I think it’s happening. We have to keep talking about it.”

(INTERVIEW PARTICIPANT)



time, it must be flexible.

The Chamber of Commerce and local business as partners are another clear route to safe spaces and employment opportunities for all citizens including IWG2S people.

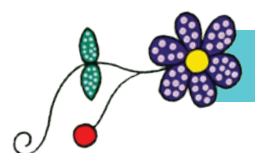
Partnership creation is where perceptions can be changed through relationship building with the economic leaders who also influence the arts, the urban expansion, the types of businesses that are cultivated and the street culture right outside their businesses. How can all those spaces and people interact, safely, respectfully and build trust? There are a number of business owners looking for ways to do this work and they need to be engaged and supported in doing so.

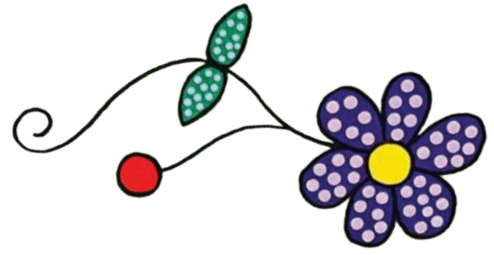
“Develop unconscious bias and cultural empathy programs for employees. Welcome everybody and encourage openness. Encourage Indigenous people to talk and share their stories. Also, have no assumptions. Some people are from remote communities and do not understand how urban societies work, which is a culture shock.”

(PANEL PARTICIPANT)

“I just want to highlight the last line that says, “Recognize that Indigenous people contribute greatly to the economy. We are spending money and deserve respect.” That says it all.”

(FOCUS GROUP PARTICIPANT)





“You don’t necessarily have to have Indigenous art on the walls. You need to treat everyone with respect. Do cultural competence training or anti-racist education even in the service industries. Recognize that Indigenous people contribute greatly to the economy. We are spending money in business and deserve respect.”

(PANEL PARTICIPANT)

“Do not show prejudice towards Indigenous people as they are accessing these spaces, institutions. Educate staff and volunteers and make anti-racism training mandatory for all staff. Include Indigenous people in policy creation and listen to Indigenous voices and knowledge when asked. Trust Indigenous knowledge and expertise.”

(PANEL PARTICIPANT)



WHAT IS THE ROLE OF CITIZENS?

All citizens, including IWG2S citizens, in Saskatoon want to live in a safe and secure city. They also want to contribute to making the city safe and secure for everyone.

Citizens who believe they have control over the outcomes of their fates have a huge advantage in work and in life. The City needs to take on what they can to start and to release what they know they cannot address with any expertise. Sharing this responsibility and allowing for diversity and inclusion in a meaningful way means to include IWG2S leadership in this creation of home.

“Being bold is on all of us, not just the City.”

(ADVISORY GROUP PARTICIPANT)

“My dentist asked me how I could possibly help? I said send toothbrushes and toothpaste to shelters!”

(INTERVIEW PARTICIPANT)

“I am a white middle class retired woman—tell me what to do! If I need to have my tea at Pleasant Hill park every week to show folks, we are concerned about all the children in our city, then I will go and do that.”

(INTERVIEW PARTICIPANT)



“Thinking as an older person who is not Indigenous, I think that I understand that perspective. It is a life of learning and getting certain messages and having them repeated. There are some basic premises that people with my history have grown up with and they need to be spoken to. I am glad that we have reason to hope that things are changing in the education system and in 25 years we will not have the perceptions that I was exposed to growing up.

Perception is about why someone doesn’t fit into the world that they want to engage in and the sense that they do not feel they belong in this world. It is a question of entitlement, power, wealth. I got to where I got to because of my own skills and efforts, forgetting that many of us started the race at the 50-yard line and not the goal line. We don’t want to confront this truth because it upsets our view of the world, but we need to have open and honest conversations about how we all deserve the same things.”

(FOCUS GROUP PARTICIPANT)



“I believe that if you are not part of the solution, you are not contributing to the solution. It is important that we grow together socially and economically. I do my best to educate my own family so that they are comfortable everywhere and anywhere. I do not like that I have to over-educate them so that they feel safe. I am going to continue to put my voice in the uncomfortable conversations. I have experienced violence in all sorts of different areas. That is why I do this work. I have talked with a lot of different people and organizations. The more that we come together the better it is for everyone.”

(FOCUS GROUP PARTICIPANT)

The Gross National Happiness Index may be one lens to consider when making Saskatoon a home for IWG2s citizens. Its index includes nine domains:

- Psychological well being
- Health
- Education
- Time use
- Cultural diversity and resilience
- Good governance
- Community vitality
- Ecological diversity and resilience
- Living standards



“The City needs to continue to build stronger relationships within the community. We see lots of benefits out of this. I think that the City needs to continue to form these relationships and work on these relationships. They need to have a goal of reducing harms that are caused by being before the courts. At the end of the day, you must have a goal. One of our goals is to be working towards a way of moving our youth and people who do not really deserve to be in the justice system out of the system and reduce harms that are a part of the justice system. We do not need to be in these situations, but if we do not build these relationships and partnerships, then the City might go down.”

(FOCUS GROUP PARTICIPANT)

“Get people to learn how to treat ALL people with kindness and compassion. Enough of the ‘cultural safety training.’ We need people to learn how to be kind human beings.”

(PANEL PARTICIPANT)



WHAT IS THE ROLE OF COMMUNICATIONS, SOCIAL INFLUENCERS, AND THE MEDIA?

If you want to find success, you must hunt it down. It is like harvesting. When you are looking for wild turnips, you are looking specifically for a certain shade of green, a certain area where they grow, and certain plants often found around it. You also look at certain times and not others. The same thing applies for the stories about who we are as the City of Saskatoon. If you look for the ways in which IWG2S are supported, supportive, contribute and benefit, they are there. Look for them.

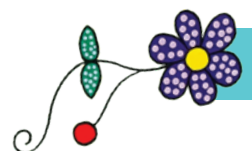
Relationships must be developed within the city with IWG2S leadership to KNOW and discuss what is happening to make Saskatoon safe and secure and build trust and create a prosperous thriving city for everyone. Discuss the change and benefit being witnessed. Set up Saskatoon TED talks about success stories. Use social media instruments (Instagram, TikTok, Twitter, Facebook, etc) to promote those stories. Celebrate a safe, secure city for all citizens.

The 'cost of doing nothing' would seem to be the place where the business sector would bring its attention, but this type of reporting has been going on for decades with little or no economic appetite to respond.

www.policyalternatives.ca/sites/default/files/uploads/publications/Manitoba%20Office/2017/10/Cost_of_doing_nothing_MMIWG.pdf

“Keep talking and keep learning. Understand the MMIW2S inquiry and the actions that can be taken. Create awareness campaigns within our own organizations and personal lives.”

(INTERVIEW PARTICIPANTS)



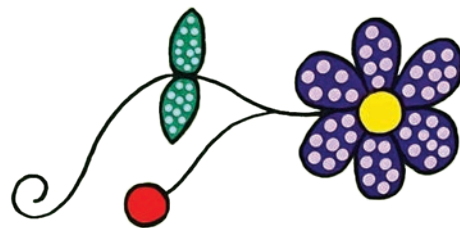
The collaborative work being done between the City of Saskatoon and the Office of the Treaty Commissioner with a number of partners shows promise and collaboration. This partnership is not only about information gathering but evaluation through a logic model that factors in how to action plan and how to measure progress. This work is worthwhile, it shares the load and is led by Indigenous people. More can and should be done with Métis communities and the Métis Nation Saskatchewan, *along the same river, to the same ocean.*

**Office of the Treaty
Commissioner:
5 key conditions**

- A commons agenda
- Shared measurement
- Mutually reinforcing activities
- Continuous communication
- Backbone support

“The City needs the tools to do the work necessary—to have clear direction as to how to do it.”

(INTERVIEW PARTICIPANT)



“I think a branding of the *Calls for Justice*, like the banners that hang on College Drive for U of S or those that hung outside SIIT, that we can campaign our City to show that we are committed to those safety networks that provide information, knowledge, and best practices on how to keep citizens safety.”

(ADVISORY GROUP PARTICIPANT)

“For many years, government policy about Indigenous people has been more reactive than preventive, and policy about missing and murdered Indigenous women and girls (MMIWG) is no exception. The costs of doing nothing to prevent many Indigenous women and girls from going missing and being murdered are profound and have many dimensions.”

(PUZYREVA & LOXLEY, 2017)



SUCCESSFUL CITIES: SUMMARY AND EVALUATION

THE HAPPY CITY EXPERIMENT

This section is added as an example of reaching past comfort zones but within reason. It is also added for the insight that it takes all the components of a city to keep a city healthy and happy for all its citizens. There is more than enough work for everyone.

The Happy City project was originated by Charles Montgomery who was commissioned to create an exhibition in New York City. As part of an experiment, Montgomery was interested in creating a space that promoted human connection. This was achieved through active collaboration with psychologists, artists, a professor of fashionable

technology and neurobiologists.

The abandoned space featured interactive art pieces that encouraged strangers to speak to one another, clothing that changed to the touch and encouraged hugs with everyone. Although New York has a reputation of isolation, crowds were drawn to this experiment.

“**Urbanology**” describes Montgomery’s efforts to showcase the ways happiness can intersect with design. The central concept of this theory is that happiness is based on social connections. Studies correlate lower trust in neighbours with lower rates of happiness in Canada (for instance, Toronto, Calgary, and Vancouver). However, community design has shifted from one of inclusion, to one of auto-dependence, encouraging populations to segment their lives.

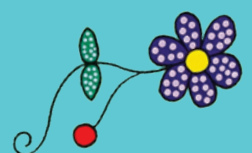
“If the City of Saskatoon paid real attention to this and saw the impact of reviewing the engineering aspects of urban planning, we could build healthy homes in core neighbourhoods.”

(INTERVIEW PARTICIPANT)



Nature was also found to make a significant impact on people's happiness, but also their generosity. More greenery encourages people to be more conscientious about littering, feel greater empathy for the spaces that they are in and be more generous. A [study](#) found that people in New York City and Berlin self-reported more positive and physiological changes when exposed to green and open spaces. This was said to be true to less crowded and quiet locations in Mumbai. Another [experiment](#) revealed that people were more likely to donate money to a charity, after being exposed to nature. The need to restore nature and ecosystems aligns with the [UN's sustainability goals](#). [Phoenix, Arizona](#) for example has implemented a successful project of planting more trees to provide shade and cooler spaces in a hot state. A similar project was implemented in [Halifax, Nova Scotia](#) to improve overall air quality and foster community connections.

Urbanology, thus, is an opportunity to approach challenges in an altruistic and collaborative fashion. It is a call for smart design to influence behaviours and attitudes in society. Fostering happiness, conscientiousness and empathy can greatly affect how complex social problems are addressed. According to the Global [Happiness Policy Report 2018](#), happiness is achieved alongside peace. When considering the violence surrounding Missing and Murdered Indigenous Women and Girls in Saskatchewan, urbanology offers an interesting approach. Conscientious design, which utilizes resources already available, through new networks or innovative community building, can result in greater social empathy and generosity.



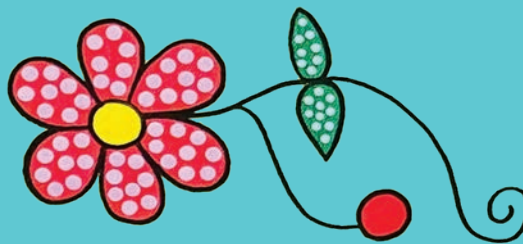
CASE STUDIES AND SUCCESS STORIES

Vancouver, BC

Happy Cities performed a similar experiment in [West Vancouver](#) that measured self-reported mood and physiological response to different city locations. Once more, greater happiness was linked when spaces had natural elements, colours and unique elements to that space. Findings suggested people felt greater care for these spaces and felt that strangers were more trustworthy.

As a result of these and other findings, Vancouver initiated the “VIVA Vancouver” project that supports innovative uses of public spaces. To encourage social connections, VIVA Vancouver facilitated several pilot programs:

- **[Parklets](#)**: a parklet is a platform over a parking space that includes seating, landscaping, and bike parking. They are typically stewarded by local partners, but it is open for anyone to sit and connect.
- **[Pavement-to-Plazas](#)**: redesigned blocks into a smooth surface to encourage people to sit and gather in urban spaces. This not only creates spaces for celebrations or community events, but encourages walking, biking and alternative modes of transportation while also supporting local businesses.
- **Community Competitions**: Some examples include the [bike rack competition](#) for creative and inexpensive bike rack designs, and the [Life Between Umbrellas](#) design competition to design rain-friendly public spaces. Both competitions encourage bringing in unique design, community building and interacting with public spaces.



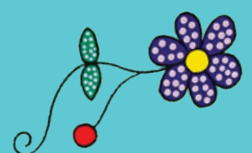
New Westminster, BC

New Westminster created a new initiative, Streets for People, in 2020 to support more walking and biking on streets and sidewalks in urban areas. Although this ensures physical distancing, it also creates spaces for people to remain active. It also accelerates other initiatives to promote sustainable transportation methods.

Chatham-Kent, ON

Chatham-Kent Prosperity Roundtable is a group of leaders from a variety of fields that spearheads a Collective Impact initiative to reduce poverty. They gather both quantitative (census, statistics) and qualitative data (anecdotal stories, interviews) to evaluate areas of need and to determine impact and efficacy of programs.

- The COVID-19 pandemic emphasized gaps in poverty and access to reliable food systems. Grocery stores were struggling to maintain affordable non-perishable food items roughly a month and half after the city shutdown. The Roundtable evaluated data concerning food security and found the need for access to affordable and fresh produce.
- The solution was to create a Mobile Market designed to deliver local produce directly to the community. Services and boxes of food were available to all community members, regardless of income, as overall public health was promoted. They also employed a donation model, where customers could donate any amount towards the next person.
- Since being established, the Market has grown to serve more customers and communities in 3 months. \$4,260 has been made in donations to sustain the program. Mobile Market has also strengthened community relations by creating networks with local farmers that provide produce for the Market.



Montreal, QC

In 2015, Montreal launched a [Collective Impact Project \(CIP\)](#) as a collaborative approach to community change and complex social problems. The fundamental principle of this program was that communities are the centre of analysis, as they describe what outside supports are most needed achieved through Neighbourhood Roundtables. Some impacts that resulted from this project include:

- 7,000 people have improved access to healthy and affordable food
- Soupe Locale, a series of soup dinners to strengthen social capital, reported that 83% of participants want to become more involved in their local community
- 500 immigrant families benefited from support to navigate their children's school system, where 80% of school staff reported improved parental involvement.

Pittsburgh, Pennsylvania

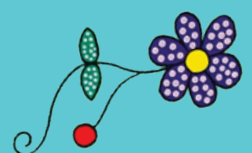
[Bill Strickland](#) spearheaded the design of Manchester Bidwell that established dignity and passion at the forefront of its design. Established in a historically disenfranchised neighborhood... After years of raising funds and establishing community partnerships, Pittsburgh became home to an innovative structure promoting social change. The structure was designed with key elements in mind: water features, flowers, hand-made furniture, full of sunlight and artwork everywhere. The cafeteria was designed like a restaurant that served gourmet food made by the culinary school program. Art programs also supported increased graduation rates. Through ethical leadership, inclusive and dignified design, the centre urged students to find success. This successful design has been [replicated](#) in Chicago as well as Israel.



Denmark

Denmark was listed as the best country for women in 2020. [World Report](#) rankings scored Denmark a 9.6 for gender equality, 9.8 for safety, income equality 9.2, progress 7.9 and human rights 9.8. This country can achieve a universal health care system as well as free higher education through taxation and a highly [progressive](#) government.

- Law on Gender Equality (2000)
 - [Gender mainstreaming](#) was implemented at all levels of public administration and in decision making
- Law on Equal Pay (1976)
- Law on Equal Treatment (1978)
- Law on Maternity/Paternity/Parental Leave (2006)
- Danish Institute for Human Rights (DIHR; 2011) is an independent body funded by the state that is responsible to promote and support equal treatment of women and men, without discrimination based on gender.



RECLAIMING POWER AND PLACE



THE VISION

Saskatoon as home for IWG2S people where they are protected and safe and loved, through the intentional, methodological creation of an independent Representative of Matriarchs for Indigenous Women, Girls, and Two-Spirit People, responsible to build trust for and with IWG2S citizens in the City of Saskatoon.

LEADING THIS VISION

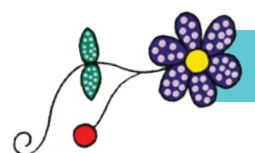
Relying on the principles outlined in the *Reclaiming Power and Place: The 2019 Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls: Calls for Justice*, the City needs to build an IWG2S support infrastructure to assess and act on the 231 *Calls for Justice*. In addition, we need to address the even larger number of issues faced by IWG2S which originally prompted the inquiry. These issues and recommendations keep growing because government bodies continue to study and report without acting. The problems and proposed solutions keep piling up with the passing decades.

The IWG2S support infrastructure must set priorities to address issues, monitor efforts to achieve those priorities and inquire into circumstances where efforts have fallen short. It must also directly provide IWG2S with sorely needed services. People are dying and living in unimaginable circumstances in Saskatoon today. The IWG2S support infrastructure, to **end the crisis of Indigenous women, girls, and two-spirit people facing violence, going missing, and being murdered**, must be independent, adaptive, Indigenous led, trauma informed, and provided with the same priority and resources as the City provides for every other life-saving essential service.

Throughout this work and through every report written, the Aunties have said we need to look after our families. We need an Indigenous WG2S Centre in Saskatoon, a place that IWG2S can call their own resource.

“If Saskatoon leads this in the country, we will be in opposition to a widely held sentiment of racism in Saskatchewan and that the true story of Saskatchewan has yet to be truly told.”

(INTERVIEW PARTICIPANT)



Creating and operating an Indigenous IWG2S Centre would be welcomed as a bold decision of the City.

Participants in our interviews and focus groups emphatically expressed that the City must not sit idle for fear of failure. The City must no longer simply rely on non-profit organizations for this work. They want the City to lead with courage and innovation.

This project has identified the lack of coordination of the numerous responses to the wide variety of issues faced by IWG2S people. This makes access to these services, supports and programs far more difficult than it should be. Each organization dealing with a

single issue within their service must actually respond to multiple issues because the issues faced by IWG2S are intertwined. During this project, we estimate that only a fraction of the opportunities for IWG2S in Saskatoon were presented to us because of the lack of reporting and coordination. This information is vital to respond with intelligence and insight to the complexity of issues facing IWG2S.

A realistic response to missing and murdered IWG2S is to plan from the beginning to provide life-saving essential services such that IWG2S are safe and secure, at home in Saskatoon. Leading this support infrastructure is the **independent Office of the Representative of Matriarchs for IWG2S**, empowered to guide both the City and IWG2S. To be truly effective, the City needs an IWG2S support infrastructure with a crisis response, outreach, and public education mandate, akin to the

Fire Department, combined with a guidance, accountability, and transparency mandate, akin to the Office of the Integrity Commissioner.

“There is no centre for Indigenous women, a safe place for sisters to be able to go to get the support and the help that they need.”

(INTERVIEW PARTICIPANT)



It is vital that the Representative is an independent officer reporting to City Council, with her own offices and staff, and having formal guidance, accountability, and transparency relationships with all other parts of the City of Saskatoon: its departments, boards, committees, and staff. This is how the City can be encouraged to engage in meaningful action.

EXECUTING THE VISION

The creation of an independent Office of the Representative of Matriarchs for Indigenous Women, Girls, and Two-Spirit People by the City of Saskatoon is an ambitious goal. To be effective, this infrastructure consists of two branches:

- **an Indigenous Representative's office, and**
- **an Indigenous WG2S Centre under the leadership of that Representative.**

The key to an effective implementation of a project of this scope is to launch it in phases.

The City of Saskatoon can draw on lessons learned elsewhere to the creation and implementation of new, complex government services. The phased-in approach offers the City several benefits, including, but not limited to:

- growth in capacity for the independent office
- greater predictability of budget requirements
- incurring capital expenditures as the capital assets are ready to be utilized
- time to seek partners and funding arrangements with other levels of government on future phases of the implementation
- greater predictability for stakeholders to plan, implement and coordinate complementary services

This phased-in approach is being successfully employed by governments, as can be seen with the recently reinstated Office of the Human Rights Commissioner of British Columbia.

First, the Commissioner was selected and empowered to build her team. Once she had her office in place, they started the work to develop and implement its education, research, and advocacy roles. Finally, the Commissioner was empowered to exercise her additional legal advocacy and inquiry powers. The enabling legislation was brought into force in lockstep with these phases to complement and control the deployment of this complex, fully functional, and independent officer of the BC Legislature.



PHASE 1: LAYING THE GROUNDWORK AND HIRING THE REPRESENTATIVE

We were clearly told throughout this process that one full time employee of the City might relieve some work internally, but it would simply never be enough. It is tempting to match the City's response to the Truth and Reconciliation Commission by hiring a full-time staff person to work within the city's offices specifically on this issue. This would allow for an internal contact to bring a certain amount of coordination and relieve the workload from other staff currently juggling these items. However, as with the TRC position, one new

staff position would not create sufficient authority or capacity to successfully implement changes for IWG2S. The consultations conducted in the creation of this report made it clear that this would be viewed as a token response by the City.

“This response to IWG2S must be sustainable.”

(INTERVIEW PARTICIPANT)

Having said this, the City staff currently working on issues related and adjacent to MMIWG2S are well placed to advise in the creation of the infrastructure outlined

here. In addition, the expertise of the MMIWG2S Advisory Group for this project can guide the implementation of this vision.

Laying the groundwork for this office will require a City bylaw defining the role and scope of the responsibilities of the Representative of Matriarchs for IWG2S and may include, but not be limited to:

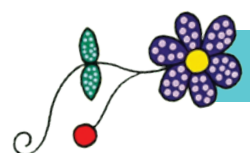
- terms of appointment:
 - status as an officer of the City reporting directly to City Council
 - mandatory qualifications for appointment, including that the appointee must be an Indigenous woman or two-spirit person
 - the length of appointment and limitations on reappointment, if any
 - remuneration tied to an objective standard and free from discriminatory pay gaps
 - removal and suspension, preferably restricted to a 'for cause' basis to protect the independence of the role



“How does the city engage, listen, and incorporate—in non-deficit ways—the experiences and knowledge of IWG2S?”

(ADVISORY GROUP PARTICIPANT)

- functions and powers of the role:
 - outreach to Indigenous Matriarchs, leaders, and communities
 - support and advocacy for IWG2S
 - public education development and delivery
 - work with diversity, equity and inclusion offices, programs, and services
 - develop toolkits to address IWG2S work
 - work closely with cultural diversity and race relations to fully implement equity policies
 - execute triple bottom line strategies consistent with the needs of IWG2S.
 - annual reporting
 - forecasting partnerships
 - develop a vision for how this role will evolve
 - develop long term funding strategies to ensure this work is part of the capital funding
- functions and powers of the role to be phased in:
 - lead and develop the mandate for the Indigenous WG2SCentre.
 - contribute to all aspects of the City’s growth and development including strategic planning
 - rely on the Official Community Plan to see where space can be made for inclusion and to test that inclusion model
 - set parameters for the powers to monitor, review, audit, investigate, inquire, and report on the activities of City departments, including the power to compel compliance from City staff and departments
 - lead education and responses to promote improvement in services
 - monitor, review, and inquire into the provision of City services and publicly report recommendations to promote service level consistency between IWG2S and the general public
 - act as an intervenor in legal cases involving IWG2S
 - provide guidance to City Council at the request of Council
 - hire staff, consultants, experts, and other specialists, and set any limits on the Representative’s power to delegate her own powers to them



The creation of the Representative's bylaw prior to appointing the first Representative will ensure that the first Representative has a clear roadmap to organize her office and hire her staff, with an eye for building toward the same for the Indigenous WG2S Centre. It also builds her role as an officer of accountability and transparency within the City.

The Representative must be an Indigenous woman or two-spirit person. The ideal candidate will have strong knowledge of and ties to the Indigenous communities of Saskatoon, comprehensive understanding of the lives and history of IWG2S people, and a minimum of 10 years in experience of increasingly complex managerial roles culminating in senior leadership in the social services sector. Upon appointment, the Representative will begin the work of reviewing her enabling bylaw and planning and hiring the staff necessary to execute her roles in community outreach, public education, as well as her advocacy and guidance functions, in force in the bylaw from the start.

Even from Phase 1, the Office of the Representative will begin to create positive change for IWG2S at home in Saskatoon. The team will centralize a deep knowledge of the existing support for IWG2S within the City. Through community outreach and public education, the Office will promote itself as a central portal for IWG2S citizens in need of advice, advocacy, referrals, and support. It is anticipated that within two years the Representative will achieve this level of operations within her office, and she will begin to undertake a broader role including crisis response planning, execution, and data collection in Phase 2.

PHASE 2: THE IWG2S CENTRE

The appointment of a Representative of Matriarchs for IWG2S creates a service office as an umbrella where multiple agencies and jurisdictions may be involved to design an adaptive, life-saving essential service. This position, along with the IWG2S Centre puts the work in the hands of IWG2S citizens and allows for a focused, coordinated response to the *Calls for Justice*.

The Indigenous WG2S Centre is not a one-stop shop but a coordination service that works in tandem with the rest of the City departments and the other agencies offering services to IWG2S. It must operate as an essential service.

It must be adaptive to fill the gaps in changing circumstances within Saskatoon's IWG2S communities. It must be created in partnership with services, boards, and governance departments at all levels throughout the City. It must become the natural place for stakeholders to come together and collaborate for the benefit of IWG2S citizens and therefore, everyone. It will show that IWG2S are loved, and that Saskatoon is their home.



The point is to confirm and consolidate that IWG2S citizens have voice and agency over their lives and opportunity to participate in all community decision-making,

not because they are dependent, but because they have so much to offer from their own lived experiences. All IWG2S need the opportunity to dream, to access education and health care, to be part of a family, to be employed and to have homes.

An Indigenous WG2S Centre would provide more than a space to support IWG2S people in crisis. The centre represents an opportunity to provide support and learn from IWG2S's life experiences to develop a centralized knowledge base of issues and wise practices within Saskatoon. As such, an Indigenous WG2S Centre is a key component of the IWG2S support infrastructure needed from the City of Saskatoon, but it is not the only piece. Without the Centre, the infrastructure proposed here will be reduced to data collection, report writing and no action, no inclusion, no resolution of the myriad of issues faced by IWG2S people.

Lack of sharing, lack of coordination, lack of awareness is what must be addressed to fully appreciate what is being done, how it is being done, by whom and finally how to find what is working and what remains to be done. Through the operation of essential services for vulnerable IWG2S individuals, combined with the wisdom of Indigenous Matriarchs, leaders, and City partners, the Indigenous WG2S Centre will provide the Representative with previously unreported data on their issues specific to Saskatoon. Using this as a framework, the Representative will be empowered to create a centralized knowledge base of the issues and responses to MMIWG2S and for people and families living in crisis, or living on the edge of crisis, in Saskatoon.

Poverty pushes people into desperation, which pushes them into addiction, and then desperation and addiction continue to dance together until crisis strikes.

Home, in contrast, is a stable place. Not just a shelter, home is where family and friends support each other. Creating that first and foremost will bring stability like a ripple throughout the community. A stable home grows a stable community. There are many aspects of city planning and development that reach into this; IWG2S need a voice in it.

As an example, poverty causes Indigenous women and two-spirit people to make compromises on childcare, compromises that can place their children at risk. Many Indigenous women testified to experiences at the National Inquiry into Missing and Murdered Indigenous Women and Girls where children were apprehended during police inquiries on other issues, health care systems monitoring pregnancies for the purposes of apprehension, extended families with ability to assist being denied caregiving of children. Some experienced it themselves but somehow found the strength to pull themselves out of it. Others were testifying about their sister or mother or aunty who ultimately died in the grief spiral of a child apprehension.

One of the most violent acts that can be perpetrated against a parent is to forcefully take their children away.



The Indigenous WG2S Centre with partners can derive priority needs on projects and services that may include:

- a 211 line for many issues, especially to avoid having children apprehended by the Province;
- permanent space for an Indigenous Search and Rescue unit.
- referral to other agencies—health, legal, long-term housing.
- permanent space for the SPS Indigenous women’s advisory group to continue advising extensively on the creation and operation of the Office of the Representative.
- coordinating personal development programs—education and career counselling, business mentorship, classes on budgeting, cooking, shopping, and parenting skills.
- collaborating with investors to offer micro financing to IWG2S entrepreneurs.
- addressing domestic violence and addictions issues.
- showcasing the skills and importance of IWG2S citizenry.
- providing and referring mental health supports.
- permanent space for 2S supports, disability supports, youth and children supports.
- permanent space for childcare facilities.
- working supportively with schools.
- providing ceremony.
- coordinating advisors, experts, and education for many stakeholders—cab drivers, city workers, police; and
- referring Elders/Matriarchs to advise and support.

An Indigenous WG2S Centre, a care portal, could reflect the philosophy of the Housing First initiative. While it may begin as a city service, it will benefit from the partnerships with non-profit organizations, Indigenous agencies and governments and working closely with matriarchs. Its work may be focused on Saskatoon as home to begin with but because this is a complex multi-faceted branch, it will evolve to include multi-governmental agencies in other cities across Canada.

Without question, children and youth and teens need to be engaged in the process of creating the Indigenous WG2S Centre. Saskatchewan, and in particular Saskatoon has benefited from the education of the Office of the Treaty Commission on treaties. Youth today are more educated on environmental issues and Indigenous history than ever before.



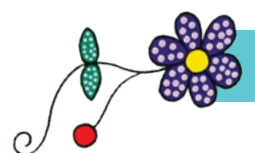
**“Where have I seen the most success?
With things being youth led and growth led
—planting the seeds of hope within a young
person and the hoops that they are going to
have to jump through. When you help them to
understand the chips on their shoulders, make
it not about them, help them to not internalize
it, take it into these other sectors, take it away
from them owning it, and unpacking it all,
that is really powerful.**

**Self-love is our resistance to colonial violence.
I can love you without it being my job to love
you. All my work with kids is genuinely because
I want to see them grow and not be a statistic.
It’s that family mentality. Young people want to
know that someone is going to fight for them.”**

(FOCUS GROUP PARTICIPANT)

**“When Indigenous WG2S are part
of the capital budget, in the long-
term strategies and woven into
the structure of the city planning
at every level I will know we
matter here.”**

(INDIGENOUS FAMILY MEMBER)



A Women's Healing Centre: A City of Bridges

To create a space that centres the safety, security, and happiness of Indigenous women, [design elements](#) are integral. When dignity for the most disenfranchised populations is at the forefront of design, it promotes health and success. Simple features such as more [sunlight, water elements](#), and more [nature](#), promote generosity, connection and positive emotions. Access to [food](#), [culture](#), and [events](#) can additionally encourage a happy and safe community.

According to the [Global Happiness Policy Report 2018](#), happiness is achieved alongside peace. When considering the violence surrounding Missing and Murdered Indigenous Women and Girls in Saskatchewan, urbanology design offers an interesting approach to constructing an Indigenous Women's Centre in Saskatoon. Conscientious design, which utilizes resources already available, through new networks or innovative community building, can result in greater social empathy and understanding, decreasing overall violence.

“City programming that reaches out to young people, kids and families, and listens to the stories, getting people in a room together and sharing these types of racially discriminatory stories. Through family programming I am learning more through my kids than I am going to read in a newspaper or a book. I do not think that the city can throw money at this, but they might be able to model a way and show the other program providers a way.”

(FOCUS GROUP PARTICIPANT)



Chicago as a city tried a program to have kids engage with beautification in their communities. Why not Saskatoon? The Representative and the Indigenous WG2S Centre would investigate ways to empower Saskatoon's Indigenous youth to replace graffiti with art, clean up playgrounds and parks, and engage in other community beautification projects. The Centre could work with schools to bring together Indigenous children and youth from across the City. Indigenous children and youth also want to be proud of the spaces and the City they live in. We help them to discover their pride by empowering them to become stakeholders with us.

Advancing this work to the stage of committing it into the fabric of a municipal government can take the discussions away from a focus of illness, disease, addictions, homelessness, child apprehension and unemployment and turn it to employment, family, health, graduation, and homes.

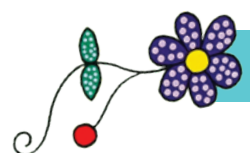
Creating Saskatoon as home for all citizens can be done in partnership with several stakeholders including those previously mentioned: the Saskatoon Tribal Council; Métis communities and the Métis Nations of Saskatchewan; the Office of the Treaty Commissioner; and Federation of Sovereign Indigenous Nations may have an interest. Corporations that are housed within Saskatoon and even Saskatchewan may also choose to become involved.

Partnership work will allow for building strength within existing organizations, for responsibility sharing. Much like the Regional Intersectoral Committees in the past, identify the problem, then pull partners together to solve it, from the perspective of IWG2S.

It is anticipated that within two years of receiving an appropriate site to operate the Indigenous WG2S Centre, the Representative will achieve this level of operations within her office, and she will begin to exercise her accountability and transparency functions in Phase 3.

“Antiracist and anti-oppressive education is super integral. Unless you understand why power and privilege exist and how racist policies have controlled the lives of Indigenous people within Saskatchewan, it is easy to say I am not racist but do the overt and invert actions that are racist. So much of this needs to be done in school. I have a lot of hope for the eight to 12 age group right now. I think that in 25 years things will look really different.”

(FOCUS GROUP PARTICIPANT)



PHASE 3: EXTENDING THE ROLE TO BECOME AN OFFICER OF ACCOUNTABILITY AND TRANSPARENCY

The Representative will be an agent for positive change in Saskatoon. She will rely on the Office of the Representative and the Indigenous WG2S Centre to extend her work beyond crisis response, outreach, and public education to transparently encourage positive change for IWG2S citizens through guidance and public accountability and reporting. The Representative's work will empower IWG2S and the Matriarchs to identify problems affecting IWG2S; problems that are within the City's ability to address. The Representative will be the conduit for IWG2S and the Matriarchs to offer solutions for consideration by City staff, departments, and City Council. These solutions will focus on positive change.

Independent accountability officers are not a new idea. Governments across Canada have found that government responses to social ills can be effectively addressed and moved forward in a positive way by positions such as these: Auditors General, Child Advocates, Integrity Commissioners, and many others.

Building more accurate and complete data sets about the issues faced by IWG2S living in Saskatoon has limited practical value without the means to promote necessary changes. Jurisdictional issues will need to be examined and coordinated with provincial and/or federal governments to ensure this position has power. As set out in Phase 1, the enabling bylaw for the Representative will include prospective functions and powers including the ability to:

- accept complaints from IWG2S regarding City departments or staff, investigate those complaints, and publicly report recommendations to promote improved services where deficiencies are identified.
- monitor, review, and inquire into the provision of City services and publicly report recommendations to promote service level consistency between IWG2S and the general public.
- review, investigate, and publicly report on data gathered for IWG2S facing violence, going missing, and being murdered, and publicly report recommendations to end it.
- ability to act as an intervenor in legal cases involving IWG2S; and
- provide guidance to City Council and controlled corporations as requested.



The beginning of Phase 3 will mark the 'later date' when these functions and powers of the Representative come into force. The practical effects of these powers of the office of the Representative will help to:

- educate the public and all stakeholders, including City staff and departments, City partners, corporations, and City Council.
- collect and evaluate data through an Indigenous lens.
- work with social systems and justice systems to prevent child apprehensions and incarcerations, and to enhance agency, family support, education, employment, love, care, and respect.
- create opportunities for police, business, health, and education to access information and develop better tools.
- build trust within and between other agencies and IWG2S.
- create standards to ensure that IWG2S issues are monitored, services are maintained, and trust is built.
- make safe space for reporting individual and systemic racism; and
- assist IWG2S to access justice, by referrals to resources and acting as an intervenor in cases before the Saskatchewan Human Rights Commission and the courts.

Where a City Council has access to the Office of the Representative of Matriarchs for IWG2S they are not left to figure out issues with no expertise. A systematic analysis and evaluation of city operations through an IWG2S lens will ensure that new policies and tools are developed and implemented based on inclusion, respect, equity, and fairness. Key questions will be: Does it play out in the same way for IWG2S as it does for the general population? Are the experiences for IWG2S the same? If they are not the same, why not?

It is anticipated that the Representative will begin exercising her accountability and transparency functions at the beginning of Phase 3.

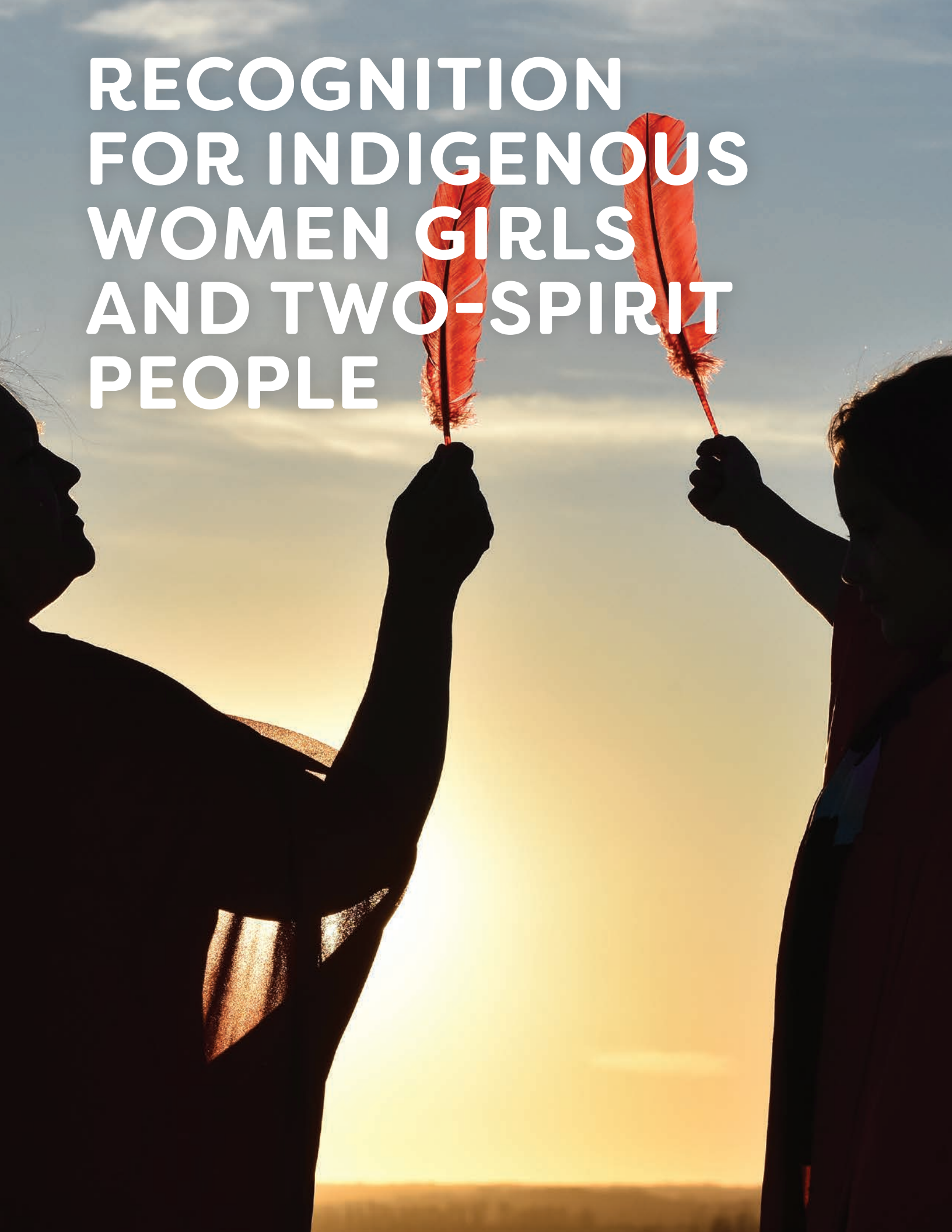
Through the Indigenous WG2S Centre, mothers might have more options for childcare.


Even SPS officers could contact the Centre to seek alternatives to child apprehension, the housing eviction issues rampant here can be addressed. The Centre or the Representative's Office in combination with the Indigenous WG2S Centre would be there to provide her with advice and referrals and appeals to the Office of the Representative.

The Representative could investigate the incidents and make a public report of recommendations to improve police response. The Representative could also act as an intervenor in court to explain to the judge what reasonable alternatives are available to protect parents and children and to avoid apprehension. Advocacy from a trusted authority like the Representative could tip the balance in a court application to have children returned to families. This issue is foundational to the future of the mother and the future of the children.



RECOGNITION FOR INDIGENOUS WOMEN GIRLS AND TWO-SPIRIT PEOPLE

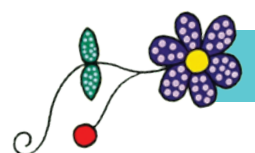




In carrying out this project, it was suggested more than once that this work could fall under the umbrella of the work being done to implement the Calls to Action of the Truth and Reconciliation Commission. More often, it was strongly suggested that this can't be subsumed under that same umbrella.

The Truth and Reconciliation Commission is an institution at this point. It has survivor representatives all over the country. The TRC has champions that will not let those memories die and who insist that we as Canadians can do better. There are also city and regional cohorts established, with educational programming established to tell the truth about Indigenous peoples' history, their children, and families, to make space in institutions to be inclusive, respectful, honorable. There is also a national Centre to honor the truth of what happened to Indigenous children in the name of education. IWG2S people want that same response.

IWG2S people want to honor their family members who are sacrificed, neglected, abused, and ignored. They want a response to the scores of people who are violently, systematically, and institutionally objectified. The Aunties we heard from want a response to the lives lost and to ensure there are systems in place to never forget the cost to these women, girls, two spirited people and families. More importantly, they want action, now and into the future, that uncovers the truth of their lives and the commitment and contributions IWG2s people have to the community. They want a national Centre. They want community and regional support systems. They want to experience inclusion and agency. They want to be raised up. As one woman succinctly put it, "It is our grandchildren to watch out for now and people need to get out of the way because we are not going to take this anymore."



CONCLUSION

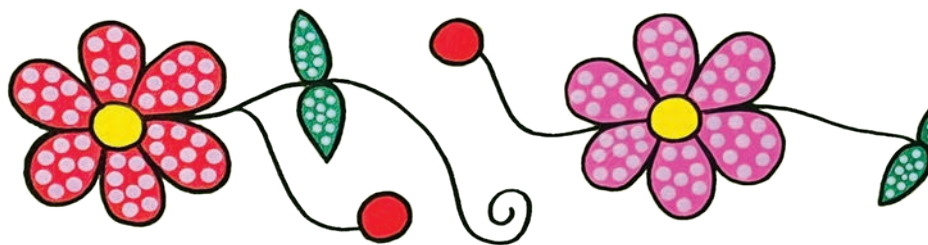
*It takes a village...
Our village is Saskatoon.*

The safety of Indigenous women, girls and two-spirit people is the responsibility of our village.

*WG2S are citizens
in our village.*

“There is capacity within Indigenous initiatives to facilitate relationships and partnerships. Leaders need to ensure implementation of the recommendations within the community and internal to the City of Saskatoon.”

(INTERVIEW PARTICIPANT)



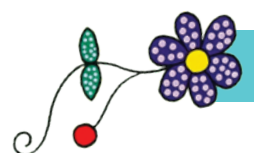
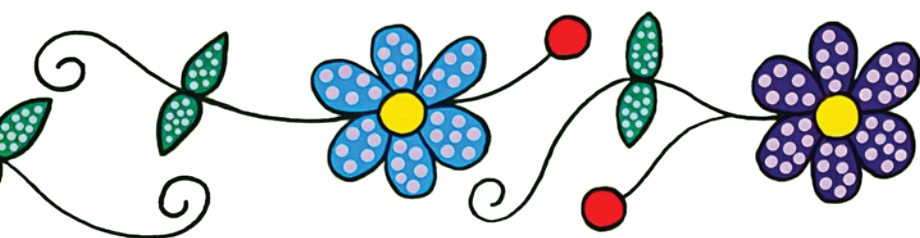
The fact that these citizens go missing and are murdered at such high rates should alarm all of us. As citizens, IWG2S want to and should be included in the decision-making for the safety, care, and protection of all people. No matter what one's role is in Saskatoon, as an employee of the city, a political leader, a partner, a businessperson, or a citizen, everyone can ask: what is my role in the village? How do I make Saskatoon safe and build institutions, services programs, and spaces that all people can trust to be supportive and safe?

It really does take a village to raise a child.

Children are only as safe as their parents are supported. The Representative of Matriarchs for IWG2S will help everyone see this, understand this, and bring people together to work for this. She will help create the tools we need to raise all our IWG2S families in safety with love and support.

We all need help from time to time. The causes of IWG2S vulnerability are unthinkable to many Saskatonians. It may not enter a city employee's mind that a small change in the transit schedule could make IWG2S more vulnerable. It is unlikely that a businessperson has ever had to consider that their child could be taken from their life. It is hard for citizens to understand that not everyone trusts the systems that have been created to provide safety and protection for everyone. The Representative will help raise people's consciousness in these areas.

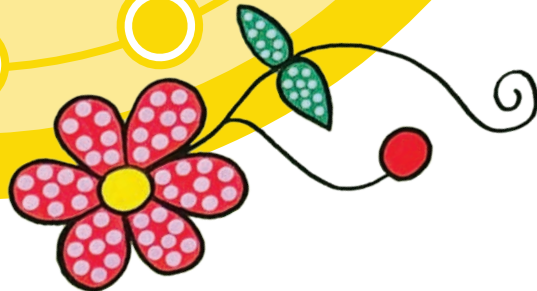
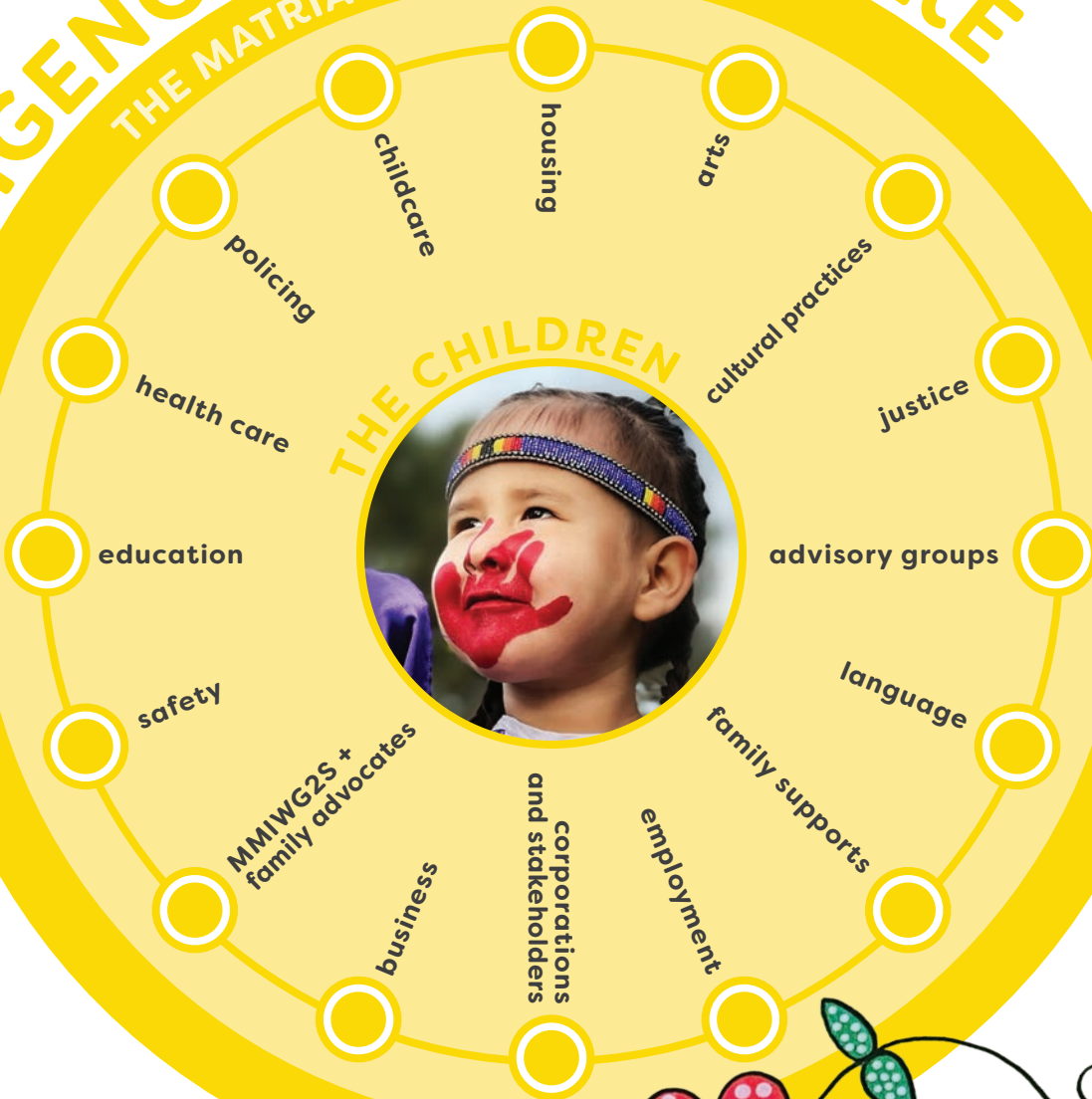
**WILL CITY COUNCIL BOLDLY LEAD
SASKATOON AND CANADA BY
LISTENING TO THE AUNTIES?**



INDIGENOUS WG2S CENTRE

THE MATRIARCH OFFICE

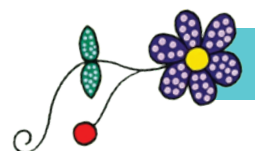
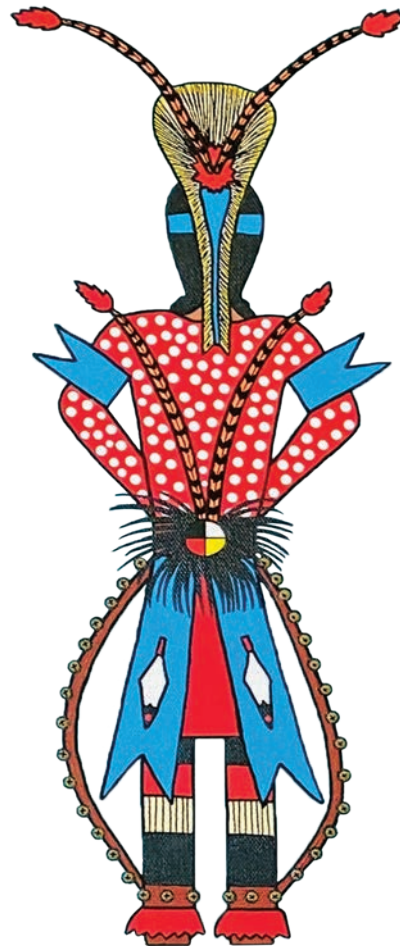
THE CHILDREN



The people who offered their perspectives, their wisdom, information, and ideas during this process and those who acted as sounding boards for this project were invaluable and inspiring. The community stakeholders were brave and open. They engaged authentically and sincerely with our questions. They helped us to frame and reframe the goal of looking at safe and trustworthy values and experiences. They encouraged us to be bold and also to make bold recommendations. The leaders we spoke with wanted to brainstorm to solve issues. Thank you all, whether we named you or not, for your contributions.

Included foundationally, in our gratitude, is the City's MMIWG2S Advisory Group. We see you are building trust within this group. Stay engaged. You know this work. You see the opportunity for growth. You are invested because this is your home. This is the Indigenous leadership that can find solutions and build a different future. Then, invite leaders from everywhere (Mayor, Council, Métis president, Saskatoon Tribal Council Chief, the police chief, the fire chiefs and so on) into the room to implement what needs to be done.

*We all want safe
places to call home*



“These are all the aspects of community that we need to coordinate, to listen to and to include to do the work of making Saskatoon safe. They are like the poles of the tipi. The proposed IWG2S Representative/Centre is the canvas that wraps around them to bring everyone together to create a home. The small pins that latch all the tipi poles together at the canvas door represent the girls we need to nurture so their futures are bright, and they are cared for.”

(ADVISORY GROUP PARTICIPANT)





APPENDICES

CITY OF SASKATOON MMIWG2S ADVISORY GROUP

Corine Eyahpaise (Elder)

Corine Eyahpaise, is a Cree Elder originally from Beardy's & Okemasis' Cree Nation. Corine attained her education through the Saskatchewan Indian Institute of Technologies (SIIT) where she received her diploma in Mental Health and Wellness. Corine has been working with the St. Marks school as an Elder since February 2021, where she teaches Indigenous culture and language. She currently resides in Saskatoon, Saskatchewan. Corine's past work experiences include 2 years in Kehewin Cree Nation, AB as an addiction counselor, 6 years in James Smith Cree Nation, SK as a counselor, and 6 years in Muskeg Lake Cree Nation, SK as a wellness worker.

Brad Bird

Brad Bird is a member of George Gordon First Nation and was born and raised in Saskatoon. During his career he has worked in community engagement in a number of capacities and has always maintained a focus on incorporating Knowledge Keepers in the work being done.

Alicia Buckley

Alicia Buckley is a member of the Buffalo River Dene Nation and an urban Indigenous woman. She earned her degree at the University of Saskatchewan in Regional and Urban planning and has a passion for engaging the community, building stronger communities and community development. Alicia is honoured to help build the Indigenous profile in Saskatchewan while working alongside the wonderful team at Aboriginal Friendship Centres of Saskatchewan as the Program Director for the Centre for Indigenous Women, Two Spirit and Gender Diversity. While in this role, she has worked to gather the voices of Indigenous women and 2SLGBTQ+ in the first Indigenous Women's Economic Framework, which is now being implemented. She has many years of experience with governance and policy development and has been able to use her skill sets on a number of Boards, committees and community initiatives where she can be a voice for those who are not heard.

Faith Bosse

20 years old, born and raised in Saskatoon, SK. Daughter of the late Daleen Kay Bosse, who went missing in 2004 and was found murdered in 2008. She graduated from Oskayak High School June 2021, attending Saskatchewan Polytechnic in the fall, working towards a nursing degree. From a young age, she attended many MMIW gatherings and ceremonies in Toronto, Vancouver, Ottawa, and around the home area of Saskatoon. She is a recipient of the Keeper of the Youth leader of the Iskewwak E-wichi-witochik women's group run by Myrna LaPlante and Darlene Okemaysim. Faith has become a strong voice for the youth and survivors of MMIWG.

Melissa Cote

Melissa Cote is a band member of Cote First Nation and became the Director of Indigenous Initiatives for the City of Saskatoon in August of 2020. She brings many years of diverse experiences, holding a variety of positions within First Nations organizations and the provincial government. Melissa has been dedicated to Indigenous issues and development and has extensive experience in the area of policy analysis and development, and economic development. Throughout her career she has been committed to building meaningful relationships with the Indigenous community, and organizations with the goal of ensuring that a healthy, safe, prosperous and inclusive community is being fostered. Melissa grew up on a farm near Yorkton in east central Saskatchewan and holds a Bachelor of Arts degree as well as a law degree from the University of Saskatchewan.

Angela Daigneault

Angela Daigneault is a proud urban Métis woman born and raised in Saskatoon with roots in Île-à-la-Crosse and Outlook, Saskatchewan. She has a passion for community development, advocacy and peacemaking. Her 14-year social work career has focused on community and relationship building, mainly in the not-for-profit sector. In the last three years, she has followed in her father's footsteps to work for the Saskatoon Police Service and works on strengthening relations between the

community and the service, as their Indigenous Relations Consultant. She is an active member of the Anti-Racism Network, Reconciliation Saskatoon, and other community-led committees. In her downtime, she enjoys spending time with family and friends, dabbling in art and writing, and spending time in nature with her dog.

Jessica Fisher

Jess Fisher (She/They) is a queer, neurodiverse, Two Spirit, Métis, and White settler woman from Martensville, SK, with family roots in Duck Lake. As OUTSaskatoon's Gender Based Violence Education Coordinator, she works to address the gaps and barriers Two Spirit, Trans, and Queer people face when trying to access supports. With a background in social work and psychology, Jess' work centres around intersectionality, education, and connection. Jess enjoys hiking with their partner, playing with their cat, signing off-key to their plants, and disrupting systems of oppression.

Warren Isbister-Bear

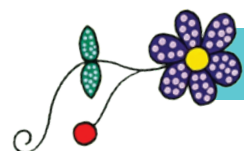
Warren Isbister-Bear (he/him), is a two-spirit community member from the Ahtahkakoop Cree Nation. Professionally, Warren is the Truth & Reconciliation Coordinator, Strategy & Transformation Department, City of Saskatoon. A graduate from SaskPolytech's Recreation & Tourism program and later obtained his B.A. degree in Aboriginal Public Administration. Warren's professional career saw him in the role as Indigenous Inclusion Consultant for the City of Saskatoon, then Director, Indigenous Relations for United Way of Saskatoon and Area, and then Planning & Development analyst for Saskatchewan Indian Institute of Technologies and now as the TRC Coordinator. Warren is responsible to lead the development and implementation of a City wide Reconciliation strategy and to assist all Departments to strengthen relationships and consultation activities with Indigenous Peoples in Saskatoon. Warren is now in the final stages of completing his MBA in Community Economic Development from Cape Breton University and will graduate in 2021.

Darryl Isbister

Darryl Isbister is a Métis whose family comes from the Kinistino area of this land we now call Saskatchewan and was educated at the University of Saskatchewan. Darryl has been working in education for 24 years and has spent time as a secondary social science teacher, learning leader, education consultant and is currently the Coordinator for First Nation, Inuit and Métis Education with Saskatoon Public Schools. Darryl has a passion for culturally competent education and strives to achieve this through authentic inclusion of First Nation, Inuit and Métis ways of knowing and doing in curriculum.

Shirley Isbister

Shirley Isbister was born and raised in a large family rich in spirit, unity, love, and support. Both sides of Shirley's family originate from the Round Prairie Métis Settlement. She played a key leadership role in achieving the establishment of Infinity House, a high risk supported living home for Aboriginal/ Non-Aboriginal mothers and their children. A few years later other supportive living homes were established to reach a higher number of mothers and children, and fathers with the objective of family reunification, as well as support for families living well with HIV/AIDS. Under her leadership, the CUMFI expanded services to at-risk youth, adults and families facing issues related to FASD, justice, education, diabetes, homelessness, addictions and health and affordable housing. There are now 119 affordable units available for this population. The quintessential matriarch, Shirley reaches out and draws in others to collaborate. Shirley is the wife of Lloyd Isbister and the proud mother of three children, the light of her life are her six Grandchildren.



Cornelia Laliberte

Cornelia is Métis and her family is from Green Lake, SK. She is currently the Coordinator for First Nations, Métis and Inuit Education for Greater Saskatoon Catholic Schools. In this role Cornelia has responsibility for providing leadership to school administrators and teachers. Cornelia has a wide range of experiences in education. She received a Master's degree in education from the University of Waikato in New Zealand.

Crystal La Plante

Crystal LaPlante is a proud Cree Indigenous member of the Kawacatoose First Nation. She grew up in the small hamlet of Kandahar, just outside of Wynyard. After completing grade 12 from Wynyard Composite High School, she attended post secondary at both the Regina and Saskatoon Universities. It was there she realized that criminal justice and advocating for Indigenous Peoples who were overrepresented in the justice system, was her calling. In 2002, she convocated from the U of S and two weeks later, she happily accepted a position with Saskatoon Tribal Council's (STC) Justice Unit.

Crystal has been with STC since 2002 and has been blessed to work with the seven First Nations' that it serves. She is currently the Director of Justice for STC. She has a real passion working with the First Nations' and their respective Restorative Justice programs, and values the teachings that the Elders provide. Crystal appreciates all of the areas that Justice lends itself to including: MMIWG2S, Empowering Indigenous Women, Traditional Indigenous Teachings, Land Based Justice Programming, Drug Awareness, Self-Administered Policing and all Restorative Justice initiatives.

Thona Longneck

Thona Longneck is the Executive Director of First Nation & Métis Health for the Saskatchewan Health Authority. Thona is a Saulteaux (Nakawe) woman from the Fishing Lake First Nation in Saskatchewan. She has dedicated her career to providing leadership to support children, youth, adults and families. Throughout her career, Thona has been a committed leader to improving the quality of life for Indigenous people in Saskatchewan. Thona's leadership roles have expanded across housing, post-secondary education, finance, project management, community education, business and health. Thona is passionate about her work that supports and develops services that will strengthen the lives of others.

Anna McArthur

Anna McArthur is a Sixties Scoop Survivor originally from White Bear First Nations. She is Nakota Cree and is a board member of the Sixties Scoop Indigenous Society of Saskatchewan and the Project Lead on the documentary Everything Is Connected: a dialogue between MMIWG and Sixties Scoop. Anna obtained her diploma as a Practical Nurse in Utah and furthered her education at the University of Utah in English and Arts. She has worked with numerous non-profit organizations mainly in the fields of economic development and health and has had the opportunity to live and work in Europe and the United States. Anna McArthur is an artist, writer, facilitator, public speaker, and event planner.

Lisa Nowosad

Sergeant Lisa Nowosad has been a member of the Saskatoon Police Service since 2000. Prior to joining the Saskatoon Police Service, she earned her Bachelor of Arts degree from the University of Saskatchewan. During her policing career with the Saskatoon Police service, Lisa has spent time working in patrol, as a community liaison officer, recruiting, traffic, the Economic Crimes Section before moving into the position as the Sergeant of the Equity and Cultural Engagement Unit in 2020. Currently the unit is made up of one Sergeant, Three Constables and an Indigenous Relations Consultant.



Darlene Okemaysim-Sicotte

Darlene R. Okemaysim-Sicotte, is a Cree from Beardy's & Okemasis First Nation near the town of Duck Lake, Saskatchewan, and was educated at Rivier Academy in Prince Albert, Banff Leadership Program, and the University of Saskatchewan. Darlene has been working with the Gordon Tootoosis Nikaniwin Theatre as assistant administrator, community-engager, audience builder, and internal theatre support. Darlene is also a member of the Saskatoon Concerned Citizens Group Iskwewuk Ewichiwitochik (Women Walking Together) whose focus is on missing and murdered indigenous women and girls. Darlene has written and published articles and engages in local, provincial, and national interviews with media outlets on Missing and Murdered Indigenous Women. She currently lives in Saskatoon with her husband Chris Sicotte and mother to Christopher, Cory, Aren, Sunflower, and grandmother to Albert Jr., Dayshawn, Joseph, and Samuel all of whom enjoy the local, provincial, and national arts scene.

Karen Musqua Pelletier

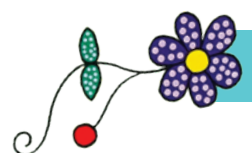
Karen Pelletier is Anihsinapek/Nehiyaw, from the Musqua family of Keeseekoose First Nation and the Pelletier family of Crescent Lake / Muscowpetung Cree Nation. She grew up, part of the Crescent Lake Métis settlement. She received all her formal education at the Saskatchewan Indian Federated College, RCMP Depot in 2000, and continues her learning within the RCMP. Currently, she is the only serving member of four female police officers from her immediate family. Sergeant Pelletier specializes in domestic violence, missing and murdered Indigenous persons, child abuse, gangs, and Indian Residential Schools. Karen is the co-founder of the National RCMP Women Indigenous Network (WIN) and actively engaged in WIN's National Core Group. Karen was blessed with raising three children with the support of her Mama, sisters and cousins. Since she practices her Anihsinapek ways she is a Cocoo and sister-mama to many. Her home was built for children and family. They are the reason she will never stop working towards equality for all BIPOC women.

Poitrina Powder

Poitrina Powder is an Indigenous person with a Cree and Métis family lineage from Uranium City, Saskatchewan. Raised in the inner-city of Saskatoon by her mother and late Kokum, Poitrina is passionate about instilling the strong family values to her three-year-old daughter that she learned from her family and community of Pleasant Hill. Poitrina is an Inter-Organizational Liaison currently working full-time for both the City of Saskatoon and SICAP. In June of 2020 she graduated from Saskatoon Business College as an Administrative Assistant. Poitrina aspires to learn as much as she can about her culture and the issues affecting her community so that she can contribute to bettering the lives of Indigenous peoples in Saskatchewan.

Yvonne Raymer

Yvonne has had the honour and the privilege of serving the citizens of Saskatoon as a part of the Saskatoon Fire Department (SFD) for the past 26 years. She was recently promoted to Assistant Chief. She was recently accepted to the Canadian Association of Fire Chiefs, Building Codes Committee which is responsible for providing the fire services perspective on national Building Code requirements and the impacts of proposed changes. Yvonne was also accepted to sit on the Diversity, Equity and Inclusion commission with the Canadian Association of Fire Chiefs where proposed changes and ideas pertaining to the fire services resulting in a unique perspective and knowledge in service levels, processes and procedures.





THE CONSULTANT TEAM

The consultant team that has been assembled by Hope Restored Canada for this project includes recognized, skilled and experienced academics and consultants with breadth and depth of experience with the issues that are central to this project.

TEAM LEADS

Marilyn Poitras

**Director, Indigenous Law Centre,
University of Saskatchewan**

Marilyn is Michif Irish from the prairies and has taught at the College of Law, University of Saskatchewan, since 2009. She is a student of Indigenous legal traditions and has worked on ancestral domain or Indigenous land issues throughout her career. She works and teaches with Elders across the country. Her legal expertise reaches into constitutional and Aboriginal law as well as negotiation on Indigenous land issues both in Canada and the Philippines.

Marilyn received her law degree from the University of Saskatchewan and her Masters in law from Harvard Law School. She has worked with many traditional teachers—Cree, Dene, Saulteaux, Michif and Inuit—within Canada. She works within the community to create, discuss opportunities for Indigenous participation in the Canadian politics, in rural and urban issues and on inclusion of Indigenous voice, philosophy and law in as many places as possible. In 2017, she stepped down as Commissioner to the National Inquiry for Missing and Murdered Indigenous Women and Girls due to the lack of accountability to and inclusion of Indigenous women, girls and two-spirited people to inform the outcomes of the work undertaken.

Gwen Dueck

**Independent consultant and Board Chair,
Hope Restored Canada**

Gwen's career has included roles as a teacher, sessional lecturer and chief executive officer. In 2008, Gwen was appointed as the Executive Director/CEO of the Saskatchewan Teachers' Federation, a role she held for nine years. Since leaving the Federation in 2017, she has established an independent consulting practice.

Through her consulting services practice, Gwen applies her 37 years of experience as an educator, her commitment to social justice and equity issues with the knowledge and skills gained through senior executive leadership roles to develop interactive and engaging processes for management and boards, and contribute to organizational success.

Gwen's experience with non-profit boards includes membership on two not-for-profit boards. She is currently the chair of the board of Hope Restored Canada. She is also a grandmother to six and mother to two sons and two daughters-in-law, all of whom live in Saskatoon.



TEAM ADVISORS

Dr. Priscilla Settee

**Indigenous and Women's and Gender Studies,
University of Saskatchewan**

Dr. Priscilla Settee is a member of Cumberland House Swampy Cree First Nations and a Professor of Indigenous Studies where she teaches courses on Indigenous Food Sovereignty and Indigenous Social Economies. Dr. Settee is Adjunct Professor for the Natural Resources Institute at the University of Manitoba where she serves graduate students on Indigenous Food Sovereignty.

Dr. Settee is also the author of several books: *Pimatisiwin, Global Indigenous Knowledge Systems* (2013) that looks at global Indigenous knowledge systems and *The Strength of Women, Ahkameyimohk* (2011) that examines the role of Indigenous women's stories in establishing truth, reconciliation and social change. Dr. Settee's new co-edited book, *Indigenous Food Systems Concepts, Cases and Conversation* was released in January 2020. Her other research includes gang exiting Indigenous youth, trafficked women and children, Indigenous social economies and climate change impact of Indigenous knowledge systems.

Dr. Sharon Acoose

**Faculty of Social Work,
First Nations University**

Sharon L. Acoose's Indian name, or Spirit name, is Circling Eagle Women. She is a recovering addict and has 30 years under her belt. She still attends AA meetings and has also found her Culture. Sharon attends Sweat Lodge Ceremonies and Pipe Ceremonies. She finds that she gains balance in all areas of her life when she participates in Ceremony. Sharon has three children; two daughters and one son. She also has eleven grandchildren and two great grandchildren. She feels that she could not be more blessed. Her area of expertise is to work with people living and working on the street, women and girls involved in prostitution and the other violent issues that stem from living unhealthy. Her heart is also with all the missing and murdered Indian women across Canada. "Live each day as if it were your last! Ekosi!"

TEAM RESEARCHERS

Dr. Manuela Valle-Castro

**Ph.D, College of Medicine,
Division of Social Accountability**

Dr. Valle-Castro is originally from Chile and has Mestiza (Spanish-Italian and Afro-Indigenous) background. She holds a PhD in Gender, Race, Sexuality and Social Justice from the University of British Columbia and a master's degree in Women's and Gender Studies from the same university. Dr. Valle-Castro is an experienced educator both in University and community settings who is deeply committed to social, gender, and racial justice and equity.

Manuela has extensive experience developing and delivering anti-racist and anti-oppressive curriculum to a diversity of audiences. For the past three years Dr. Valle-Castro coordinated the Anti-Racism Network. Under this capacity she led coalition building and advocacy work with a range of actors including Indigenous and settler organizations, as well as agencies and organizations that work with newcomers, immigrants, and refugees. She is also a mother of two and a resident of the core-neighborhood in Saskatoon.

Jenny Gardipy

**University of Saskatchewan,
Indigenous studies, Ph.D candidate**

Jenny Gardipy is a mother of six and Kokom (grandmother in Cree) of four from Beardy's and Okemasis First Nation in Treaty 6 Territory. Jenny is currently a second-year PhD student in the Indigenous Studies Department at the University of Saskatchewan. Jenny graduated from the University of Saskatchewan in 2011 with a Masters degree in Public Health.

Immediately after obtaining her degrees, Jenny worked with national and local health organizations before becoming the Director of Health for her community. Jenny joined the federal government in December 2016 as the Director of Business Operations for the First Nation and Inuit Health Branch (FNIHB), Saskatchewan Region in the newly formed department called Indigenous

Services Canada (formerly under Health Canada). Jenny then worked as the Associate Regional Director for FNIHB before she took a year off work to be closer to her mother after her father passed away in 2018.

Jenny always had an interest in working in the health field and strongly believes that Indigenous peoples have the capacity and knowledge to make healthy changes in their communities. Jenny is passionate about taking an active role in helping communities move towards better health outcomes. Jenny's mother went blind when Jenny was 13-years old and Jenny witnessed the lack of health services that many in the disabled community face. Jenny's late father survived the Indian Residential School and passed away on February 15, 2018. Jenny believes her late father's humble and Nehiyaw (Cree) ways of being continue to be her foundation. Jenny would like her research to contribute to positive outcomes for Indigenous peoples with physical disabilities.

Natalie Rzeszutek

MA, Gender and Social Justice

Natalie Rzeszutek recently moved to Saskatchewan from Ontario. She graduated from the University of Alberta and completed a Master's in Gender and Social Justice, focusing on the effects of immigration policies on vulnerable populations. Since then, she has gained a position at the MS Society of Canada, where she continues to support grant management and research coordination. Natalie is excited to continue to learn and apply her research skills to create positive social change.

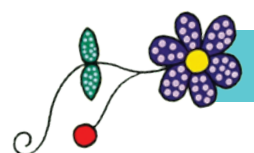
Breen Ouellette

Lawyer

Breen Ouellette is a Métis man from Saskatchewan who now makes his home in Downtown Vancouver. Over 22 years, Breen has developed diverse experience as a political candidate, lawyer, senior manager in Indigenous governance, union advocate, and small business owner.

As one of the Commission Counsel lawyers for the National Inquiry into Missing and Murdered Indigenous Women and Girls, Breen conducted the examinations of testimony for over 60 witnesses in nationally televised public hearings and in-camera private testimony. Since leaving the National Inquiry, Breen now advocates for immediate action to end the apartheid and genocide being committed by Canada against Indigenous people.

Prior to becoming a lawyer, Breen worked as the Director of IT for the Métis Nation—Saskatchewan. In 2009, Breen was directly involved in the process of designing and implementing the IT infrastructure for the MN-S citizenship registry. This project arose in partnership with the Government of Canada as a response to the Powley decision of the Supreme Court of Canada. The Powley decision set out the first legal test for recognition of Métis rights in Canada.



ADMINISTRATIVE SUPPORT

Joeline Magill

Executive Director, Hope Restored Canada

Joeline was born and raised in Saskatoon, and is currently the Executive Director at Hope Restored Canada. Over the past 15 years, Joeline has dedicated herself to learning about and acting on the issue of sexual exploitation and trafficking. During this time she began to realize how close to home it was for her growing up in the west side of Saskatoon. Joeline applies her knowledge and skills to create positive and systemic change. Joeline has been instrumental in the advancement of the programming HRC offers.

Heather McPherson

First Nation University, Faculty of Indigenous Social Work, Practicum student

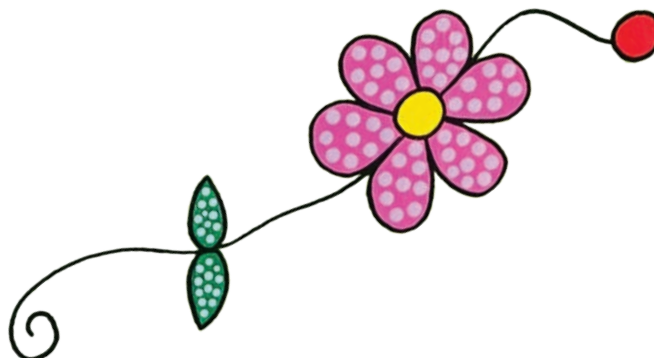
Heather McPherson is from the Peguis First Nation in Manitoba, and grew up in both Winnipeg and Saskatoon. Heather is the mother of a 2 year old boy named Kai. Heather is currently enrolled in the Indigenous Social Work program at First Nations University. She is a practicum student with Hope Restored Canada, where she provides program assistance for the Holistic Restoration/Residential Program. She previously worked with Bethany House and CUMFI as a care worker.

GRAPHIC DESIGN

Cheryl McDougall

Sole Proprietor, OneOliveDesign

Cheryl is a Saskatoon-based graphic designer with more than 20 years experience. Focusing on brand development and brand management, she established OneOliveDesign in 2012. She has had the privilege of working with a very broad client base—and working on exciting new projects—every week. Most recently, Cheryl has been honoured to work with the Indigenous Law Centre on a number of their publications. She hopes her small contribution will help them gain the attention they deserve. Cheryl's 3 year old daughter not only brings hope, but has inspired her to seek ways to make change every day.



HOPE RESTORED

CANADA

Hope Restored Canada is a non-profit charitable organization based in Saskatoon, Saskatchewan. Our members, board, staff and volunteers believe that all forms of sexual exploitation harm one's heart, family, and communities. Exploitation and the short and long-term effects undermine the dignity of women, men, and children and are destructive to healthy relationships.

Our mission is to eradicate sexual exploitation and trafficking by employing the H.O.P.E. model: Holistic Restoration, Outreach, Partnership and Education.

- Holistic restoration is achieved by providing each person whom we serve with opportunities for mental, physical, emotional and spiritual restoration through recovery programs, support groups, mentorship and access to safe housing and case planning.
- Outreach includes access to referrals, volunteer outreach workers, individualized social support through exit strategies providing compassion, empathy, holistic support and caring intervention.
- Partnership includes both formal and informal relationships with affiliate organizations, service providers, funders and members.

Education informs and influences individuals about the systemic and systematic causes and effects of exploitation and trafficking including preventative action through public awareness, educational sessions and training for service providers on sexual exploitation and trafficking.

The board of directors and staff of Hope Restored Canada believe that all humanity is inherently valued. The mandate of the organization is to provide support for victims of sexual exploitation and sex trafficking by:

- utilizing trauma-informed approaches and resiliency education that promotes and nurtures healthy relationships;
- championing fundamental human rights;
- responding to the *TRC Calls to Action* and *MMMIWG Calls for Justice*; and
- working alongside individuals and organizations to raise awareness and collectively challenge the harmful impacts of sexual exploitation and trafficking.



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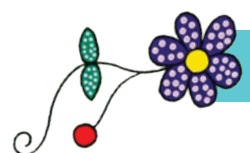
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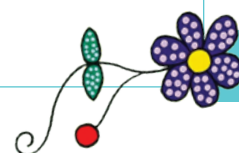
RESOURCES AVAILABLE ACROSS CANADA—BY PROVINCE

MANITOBA

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Manitoba Inuit Association	Organization	Winnipeg	https://www.manitobainuit.ca/services	Training, Employment and Education. Health & Well-being. Cultural and Community Connections.
Southern Chiefs Organization (SCO)	Organization	Winnipeg	https://scoinc.mb.ca/mmiwg2s/	Various Services/ Programs
Manitoba Keewatinowi Okimakanak Inc	Organization	Thompson	https://mkonation.com/mmiwg/	MMIWG Liaison Unit
Aboriginal Health and Wellness Centre of Winnipeg	Organization	Winnipeg	http://ahwc.ca/	Various Services/ Programs
Ma Mawi Wi Chi Itata Centre	Organization	Winnipeg	https://www.mamawi.com/spirit-of-peace/	Various Services/ Programs
Manitoba Association of Friendship Centres	Organization	Selkirk, Winnipeg, Portage la Prairie, Brandon, Swan River, The Pas, Flin Flon, Dauphin, Lynn Lake, Thompson, and Riverton.	http://friendshipcentres.ca/about/history/	Various Services/ Programs
Southern First Nations Network of Care	Organization	Headingley	https://www.southernnetwork.org/site/about	Various Services/ Programs



DESCRIPTION	OUTCOMES
Improve funding opportunities for Inuit students, retention services. Being Inuit, there are certain health benefits provided by the government. However there are a number of health services that are not insured by provinces and territories.	Various cultural workshops and community events to share knowledge and sustain culture.
Crisis line, Awareness Campaign, Cultural Supports, Counselling, Transportation.	16 Actions You can Take Against Gender-Based Violence: https://scoinc.mb.ca/16-actions/
The Unit's primary function is to support families and communities who are impacted by missing and murdered Indigenous women and girls, survivors of violence, Two Spirit and gender diverse people.	An integral part of the Unit's work is also focused on advocacy, building partnerships and relationships, prevention and awareness of all forms of violence towards Indigenous women and girls and Two Spirit and gender diverse people. A large component of the Unit's work is also focused on healing, reclaiming the spirit and empowerment.
Counselling, Sharing Circles, Traditional Teachings, Ceremonies	A cultural advisor is available to meet with constituents for advice and counselling related to traditional and spiritual healing. Mino-Pimatiziiwin Program: This program is focused on providing services to Aboriginal men who are attempting to make positive lifestyle changes in their lives as role models within the family unit and as agents of change within the community.
Parenting groups, lunch program, community drop-in, referrals and advocacy. Spirit of Peace Program: The program provides counselling, advocacy, referrals, cultural and spiritual healing practices which allow examination of the reasons behind violence in the family and against Indigenous women.	The Spirit of Peace Program provides open and closed groups that are specific to Indigenous women, as well as men and children.
Friendship Centres were originally developed to provide referral services to Indigenous populations transitioning from reservations, Métis communities and rural and remote areas to urban centres. There was an overarching need identified to assist people through these transitions in safe, caring ways that reduced the impacts of discrimination.	Parent Child Centres, Urban programming for Indigenous people
Southern First Nations Network of Care makes a difference in the quality of life of all children and youth by ensuring their protection through the provision of safe homes with responsible caregivers, promoting the wellness of families and strengthening of First Nations Peoples and communities. Services and resources will align with community needs; and activities will be more focused on prevention than crisis management.	Provide alternative care, quality assurance, service support, education, finance & administration support, communications.



NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Ka Ni Kanichihk	Organization	Winnipeg	https://www.kanikanichihk.ca/about/	Various Services/ Programs
Indigenous Relations Division	Program	Winnipeg	https://winnipeg.ca/indigenous/MMIWG/default.stm	
Victim Services	Program	Province-wide	https://www.gov.mb.ca/justice/vs/cvc/communityculture.html	



DESCRIPTION

OUTCOMES

Ka Ni Kanichihk provides impactful, Indigenous identified programs and services that build on the strengths and resilience of Indigenous peoples. We focus on wholeness and wellness while helping people to help themselves, engage in healthy relationships, and participate in building a sustainable future for our community.

Medicine Children's Lodge (Ka Ni Kanichihk Day Care), The Butterfly Club, Heart Medicine Lodge, Honouring Gifts (employment skills), Root Connections (for youth involved in street gangs), Social Innovation/Community Development Program, Kistesimaw "My Eldest Brother", Wahkohtowin Strengthening Families Program, Manitoba Youth Transitional Employment Assistance and Mentorship, "UMatter" Stop Youth Dating Violence Project, Restoring the Sacred (peer mentorship), and Medicine Bear Counselling, Support & Elder Services Program

The City of Winnipeg is now including the MMIWG Calls for Justice in the Accord commitment and reporting process. The City is also developing an Implementation Plan, which includes initiatives such as: developing and implementing an employee awareness campaign; enhancing existing training opportunities; exploring how the Calls for Justice can inform the development of the Winnipeg Poverty Reduction Strategy; examining current methods the City of Winnipeg uses for data collection; and considering how Oshki Annishinabe Nigaaniwak programming or funding structure can be improved to respond to the Final Report.

The Compensation for Victims of Crime Program (CVCP) gives financial assistance to eligible victims and witnesses for costs incurred because of a criminal incident. Eligible victims and witnesses may seek treatment from cultural service providers in place of, or in addition to, counselling services covered by CVCP.

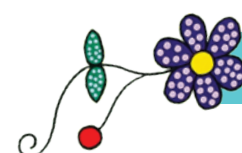


ALBERTA

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Institute for the Advancement of Aboriginal Women	Organization	Edmonton	https://iaaw.ca/programs-services/justice-initiatives/	Indigenous Women's Violence Prevention Project
Women's Centre of Calgary	Organization	Calgary	https://www.womenscentrecalgary.org/event/reconciliation-training-part-1-online/	Various Workshops
Awo Tann Healing Lodge Society	Organization	Calgary	https://www.awotaan.org/news/frequent-questions/	Various Programs
Calgary Indigenous Court (CIC)	Organization	Calgary	https://albertacourts.ca/pc/areas-of-law/criminal/calgary-indigenous-court	Indigenous Court
YWCA	Organization	Calgary	https://www.ywcalgary.ca/	Various Programs
Calgary Urban Aboriginal Initiative (CUAI)		Calgary	https://www.calgary.ca/csps/cns/first-nations-metis-and-inuit-peoples/calgary-urban-aboriginal-initiative-(cuai).html	Partnership Initiative



DESCRIPTION	OUTCOMES
Deliver 16 week program for women at risk of violence. Design a financial literacy program for couples. Deliver a resource tool to create awareness and educate others.	Expand reach to 5-10 rural communities, through workshops and collaboration
Reconciliation Training; Violence Against Women	
Emergency Shelter, Family Violence Prevention, Family Outreach, Parent Link Centre, Child Support, Youth and Family Support Program, Youth Mentorship Program, Aboriginal Support	At the core of our programs is Family Violence Prevention. Awo Taan Healing Lodge Society works to stop family violence and all abuse, then we provide the necessary support to help our clients find security, and finally, our ultimate goal, is to guide affected people to empower change in their own lives.
The CIC focuses on a restorative justice approach to crime through peacemaking and connecting accused people to their cultures and communities.	When an offender is sentenced to probation, a Healing Plan specific to the offender may be included in the probation order. Healing Plans use identified Indigenous community support agencies to assist in re-integrating offenders into the community, and, where appropriate, also encourage offenders to learn about and reconnect with their Indigenous heritage. A ceremony may be held in the CIC to acknowledge the successful completion of a probation order and the Healing Plan.
Crisis Line, Domestic Shelters, Group Counselling: https://www.ywcalgary.ca/programs-services/	Our programs and services are designed to help vulnerable women find stability, then build the skills and confidence they need to make permanent, positive change in their lives. We also offer programs for children and men, as well as services to help women and men overcome language barriers.
The Calgary Urban Aboriginal Initiative (CUAI) was a continuation of the work that was initiated with Removing Barriers: A Listening Circle. With a focus on bringing stakeholders, community and agencies together with all levels of government, CUAI had a mandate to facilitate Domain-specific forums in order to develop concrete, actionable and practical solutions to issues facing Aboriginal Calgarians.	



NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Alberta Native Friendship Centres Association	Organization	Athabasca, Bonnyville, Calgary, Cold Lake, Edmonton, Edson, Fort McMurray, Grand Prairie, High Level, High Prairie, Hinton, Lac La Biche, Lethbridge, Lloydminster, Medicine Hat, Peace River, Pincher Creek, Red Deer, Rocky Mountain House, Slave Lake, St. Paul	https://anfca.com/	
Alberta Joint Working Group on MMIWG	Program	Edmonton	https://www.alberta.ca/alberta-joint-working-group-on-mmiwg.aspx	
Family Information Liaison Unit	Program	Province-wide	https://www.alberta.ca/increasing-safety-indigenous-women-girls.aspx	
Women's Centre of Calgary	Program	Calgary	https://www.womenscentrecalgary.org/tag/mmiwg/	Sisters in Spirit Initiative
Aboriginal Congress of Alberta Association	Program	Province-wide	https://www.aboriginalcongress.com/	



DESCRIPTION

OUTCOMES

Alberta Native Friendship Centres Association supports active member Friendship Centres who, through program and service delivery, engage with and improve the quality of life for urban Indigenous people.

Offer programs surrounding women, youth, elder's wisdom circle, environment, health and wellness, and education. The overall objective of Urban Programming for Indigenous Peoples (UPIP), implemented by Indigenous and Northern Affairs Canada (INAC), is to fund and support activities that allow Indigenous organizations to serve clients, and to deliver effective culturally appropriate programs/services to urban Indigenous peoples as well as invest in local stakeholder coalitions across Canada.

The Alberta Joint Working Group on MMIWG was appointed to provide advice, direction and input into the Alberta government's proposed action plan to address the calls for justice contained in the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls

The FILU acts as a single point of contact to support families with missing and murdered Indigenous women and girls.

The tribute hosted at the Women's Centre on October 1 for Sisters in Spirit was led by artist in residence, Julia Rose Sutherland, was meant to honour our sisters in Calgary, Alberta and the rest of Canada that have gone missing or murdered.

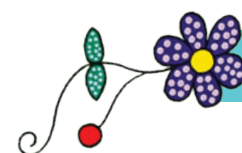


YUKON

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Skookum Jim Friendship Centre	Organization	Whitehorse	https://skookumjim.com/programs/	Various programs
Yukon Native Language Centre	Organization	Whitehorse	http://www.ynlc.ca/	Language workshop and curriculum
Kwanlin Dun Cultural Centre	Organization	Whitehorse	https://kwanlindunculturalcentre.com/experience-our-culture/workshops-programs/	Workshops and Programs
Yukon Aboriginal Women's Centre	Organization	Whitehorse	https://yawc.ca/	Workshops and Programs
Whitehorse Aboriginal Women's Circle	Organization	Whitehorse	https://www.wawcircle.org/about	Workshops and Programs
Council of Yukon First Nations	Program	Province-wide	https://cyfn.ca/	



DESCRIPTION	OUTCOMES
We are a non-profit organization committed to a vision of bettering the spiritual, emotional, mental & physical well being of First Nations peoples, fostering the way of Friendship & understanding between people.	After school tutoring, prenatal nutritional outreach, splintered craft, traditional sport and keish camps, traditional parenting, training and student financial services, women's legal advocate, youth diversion and family, youth emergency shelter, youth employment centre, youth support services.
YNLC supports YFNs with language revitalization by providing training, capacity building, technical expertise, advocacy and being a central repository for all to access and use	Specific curriculum
Situated on the banks of the Chu Nínkwän (Yukon River), the Cultural Centre is a place where we celebrate the heritage and contemporary way of life of the Kwanlin Dün First Nation. As our ancestors did for thousands of years, we welcome visitors from near and afar to gather in our cultural home to share stories and experiences.	Moosehide to moccasins, sewing circle, and artists-in-residence
The Yukon Aboriginal Women's Council (YAWC) is a non-profit society located in Whitehorse, Yukon, that supports leadership and advancement for and by Indigenous women, girls and gender diverse peoples in the Yukon Territory and northern British Columbia.	MMIWG Outreach program, MMIWG Commemoration Project, Red Dress Campaign, Elder and Counsellor in-residence, whitehorse food bank support
Our mission is to provide all Aboriginal women in Whitehorse, regardless of their origin, with access to culturally relevant programs, projects and supports in a safe space that enrich our community through full participation in our cultures, communities, governments and economies.	Sharing our Spirits: two year workshop series to participate in traditional skills; Finding our Faces: document history of the Whitehorse Indian Mission School; Indigenous Women's Capacity Building
The Council is formed under the Societies Act of the Yukon and operates under a constitution which has been adopted by its member First Nations at a General Assembly. At present, the CYFN is made up of the following Yukon First Nations: the Champagne and Aishihik First Nations, the Teslin Tlingit Council, the First Nation of Nacho Nyak Dun, the Selkirk First Nation, the Little Salmon Carmacks First Nation, the Tr'ondëk Hwëch'in First Nation, the Ta'an Kwäch'än Council, the Kluane First Nation, and the Carcross/Tagish First Nation. Four other First Nations in the Yukon Territory, the Vuntut Gwitchin First Nation, Liard First Nation, Kwanlin Dün First Nation, White River First Nation and Ross River Dena Council have chosen to work independently of CYFN at the present time. Currently, nine of the member First Nations of CYFN have reached land claims and self-government agreements (those first nine listed above).	



BRITISH COLUMBIA

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Vancouver Aboriginal Transformative Justice Services Society:	Organization	Vancouver	http://vatjss.com/services	Indigenous Homeless Outreach Program and VATJSS Justice Program
Ending Violence Association of BC	Organization	Vancouver	https://endingviolence.org/prevention-programs/indigenous-communities-safety-project/	Indigenous Communities Safety Project (ICSP)
The Vancouver Native Housing Society	Organization	Vancouver	http://vnhs.ca/	Affordable housing programs
Vancouver Aboriginal Health Society	Organization	Vancouver	https://vahs.life/programs	Various programs
Native Courtworker and Counselling Association of British Columbia	Organization	Vancouver	https://nccabc.ca/	Various programs



DESCRIPTION

OUTCOMES

In response to community need, VATJSS offers an Homelessness Outreach necessary to address housing needs in a way that recognizes unique cultural and social needs. The VATJSS Homeless Outreach Program aims to reduce the number of Indigenous who are homeless by providing direct access to immediate housing supports along with services to address the individual's housing, health, and cultural needs. VATJSS Justice Program provides service in two key areas: First: our Diversion Unit delivers Crown referred Alternative Measures (adult) Extra Judicial Sanctions (youth) and VPD/RCMP Diversion to Indigenous people residing in the Metro Vancouver area and Second: support to those members in Provincial Community Corrections completing orders.

For our Diversion Unit, the Society utilizes a community council forum made up of volunteers, an Elder, the victim and the accused and their support people to discuss the offence, its effects, and the causes of the behaviour that led to the offence. At the conclusion of the forum, a Healing Plan is developed with the goal of making amends and positively moving the accused towards stability and purpose. The Healing Plan is tailored to the needs and circumstances of the accused consisting of various options such as A&D counseling, employment training, community service, housing needs, etc.

ICSP provides knowledge sharing to Aboriginal leadership (including governance leadership, service providers and the natural leadership) in Aboriginal communities (First Nations and urban Aboriginal communities) related to criminal justice, family justice and child protection laws, policies and practices that directly affect police and government responses to domestic and sexual violence, child abuse and neglect.

The project has successfully encouraged communities to discuss practical ways to improve safety to justice for women and children, developed community safety plans, empowered Aboriginal communities and service providers, as well as raised awareness about law and policy.

Vancouver Native Housing Society's mandate is to provide safe, secure and affordable housing. Although our original and ongoing mandate is to focus on the housing needs of the urban Indigenous community we have expanded our operations to include housing solutions for non-Indigenous people, seniors, youth, women at risk, persons living with mental illness and the homeless and homeless at-risk populations.

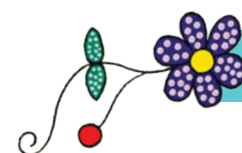
In addition to family and supportive housing residences, VNHS runs two Indigenous Social Enterprises called Skwachays Lodge and Gallery. Skwachays Lodge is also home to our Artists in Residence Program, a program that houses, supports, and provides Indigenous artists with a place to live and create. The artist's rents are subsidized by the hotel and gallery revenue.

The Vancouver Aboriginal Health Society's purpose is to improve and promote the physical, emotional, and spiritual health of individuals, particularly focusing on the urban Indigenous community of Greater Vancouver.

By providing trauma and violence informed programs and services, we create a safe and community-driven environment characterized by a "culture of caring". This is an environment that is free of judgment and aims to restore the well-being of our clients. Programs include: Dental Clinic, Development Support Workers Program, Childhood Development Program, Family Violence Program, FASD Program, Healing Centre, Elder and Knowledge Keepers and "Sheway".

Our understanding of justice is based on a holistic view of people—psychological, physical, social and spiritual. We believe every Indigenous person's story is linked to our people's history and culture. Our goal is to help you find a solution to your particular need from that perspective. As we work together with you, we will treat you with dignity and respect. That is our commitment to you.

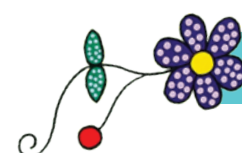
Native courtworkers, Family & Youth Services, Alcoholic and Drug Outpatient Services, Community outreach, Detox Support and Women's Safety.



NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Lu'ma Native Housing Society	Organization	Vancouver	http://lnhs.ca/	Various programs
BC Association of Aboriginal Friendship Centres	Organization	25 locations	https://bcaafc.com/	Various programs
Prince George Native Friendship Centre	Organization	Prince George	http://www.pgnfc.com/	Various programs
BC First Nations Justice Strategy (Prince Rupert Indigenous Justice Centre)	Organization	Prince Rupert	https://bcfnjc.com/prince-rupert-indigenous-justice-centre/	Justice Centre
Friendship House Association of Prince Rupert	Organization	Prince Rupert	https://friendshiphouse.ca/	Various programs
Saa'ust Centre (City of Vancouver)	Program	Vancouver	https://vancouver.ca/people-programs/saa-ust-centre.aspx	Saa'ust Centre in Vancouver Aboriginal Community Policing Centre
Moose Hide Campaign	Campaign	Province-wide (Victoria)	https://moosehidecampaign.ca/events/moose-hide-campaign-day-2021	Workshops and Campaign day to stand up to end violence towards women and children



DESCRIPTION	OUTCOMES
The Society was initially incorporated to provide affordable housing to Aboriginal families and individuals with low to moderate income. The Society currently owns and operates an affordable housing portfolio of just under 500 units of housing.	Though our primary focus is to build, own and operate affordable housing, we have evolved as a Society and now provide a broad range of services that improve social determinants of health such as: Lu'ma Medical Centre; the Aboriginal Patients' Lodge; Community Voice Mail; the Aboriginal Children's Village; and Aboriginal Youth Mentorship & Housing Program.
The BC Association of Aboriginal Friendship Centres (BCAAFC) is the umbrella association for the 25 Friendship Centres throughout the Province of British Columbia.	Safespace Network, Doulas, Families, Health & Wellness, Education, Youth, Elders, Ending violence
Our principles and philosophy are grounded in family-based, community development activities and understanding. The PGNFC also believes strongly in the provision of client-centered, holistic and respectfully programming to individuals and families accessing our services. Our guiding values and beliefs are embedded in a respectful and culturally appropriate practices as directed by Elders and other leaders versed in traditional ceremonies.	Aboriginal child and youth wellness program, Aboriginal Infant and Family Development program, Aboriginal supported child development program, my way youth program, better at home program, children's summer camp, victim services program, computer service department, cultural advisor, elder's activities, emergency resources, employment—aboriginal career development, for us by us—youth in care network, friendship home, friendship lodge, day care programs, family law legal advocacy program, ketso yoh, learning circle literacy program, native healing centre, power if friendship aboriginal head start, prince george aboriginal head stat, reconnect youth village, smokehouse kitchen program, tse 'koo yoh
The Indigenous Justice Centre (IJC) in Prince Rupert offers legal services to Indigenous people in the community who otherwise cannot access it. They may not be eligible for Legal Aid for a variety of reasons, or need legal advice on matters not covered by Legal Aid.	The Prince Rupert IJC is a partnership between the BC First Nations Justice Council and the Prince Rupert Aboriginal Community Services Society (PRACSS). PRACSS has been delivering Aboriginal justice initiatives to Prince Rupert and the surrounding region since 1999.
The Friendship House Association of Prince Rupert is an inclusive organization that exists to provide programs and services to the community at large, with an emphasis on the needs of the First Nations People in the areas of education, culture, health and recreation.	Family programs, youth program, seniors program, daycare, preschool, adult learning, community events.
The Saa'ust Centre is an oasis for families and survivors affected by the national inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG), brought to life by the Urban Indigenous Peoples' Advisory Committee's community partnerships. It is operated by the Vancouver Aboriginal Community Policing Centre, while the City continues to work with partners to create a permanent Indigenous healing and wellness centre.	



QUEBEC

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Native Women's Shelter of Montreal	Organization	Montreal	http://www.nwsm.info/iskweu-project	Iskweu Project
RCAAQ (Native Friendship Centre of Quebec)	Organization	Wendake (They also have centres in Val-D'or, Trois-Rivieres, Sept-Iles, Senneterre, Roberval, Montreal [See below], Maniwaki, La Tuque, Joliette, Chibougamau)	https://www.rcaaq.info/en/qui-sommes-nous/	Various Programs
Native Friendship Centre of Montreal	Organization	Montreal	https://nfcmm.org/en/	Various Programs



DESCRIPTION

OUTCOMES

Project wishes to respond to an immediate need for assistance expressed by families and loved ones in the case of an Indigenous woman or girl (trans, two -spirit) goes missing.

To make sure that police file a report and do a proper investigation. To assist families, friends when an Indigenous woman or girl goes missing. To implement prevention strategies within a harm reduction model with the community. To develop a welcome kit for Indigenous women and girls.

Native Friendship Centres are urban service hubs as well as a gathering place and a cultural anchoring space for Indigenous people. Fighting for the rights and defending the interests of Indigenous people, Native Friendship Centres work tirelessly each day to promote greater understanding of the issues, challenges and problems urban Indigenous people face while favouring harmonious cohabitation in their living environment.

Educational support, Employment skill development, Justice and Public security program, Youth Protection, Health and Social Services, and Social Development.

The Centre is mandated to assist Indigenous people who are making a transition to or through the urban community and to improve the quality of life of the urban Indigenous population of Montreal by providing access to services and referral through central, suitable, and appropriate facilities where cultural, educational, recreational, and social activities can be held.

The Ka'wahse Street Patrol provides Aboriginal and non-Aboriginal homeless with supplies, information, support and referral services to alleviate the hardship of their situation. Kaie:ri:nikawera:ke Day Centre provides central facilities where services such as referral, food, clothing and emotional support can be provided for those who are homeless or at risk of becoming so. Residential Schools Resolution Health Support Program provides emotional and cultural support services to former Indian Residential School students and their families.



ONTARIO

NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
LEAF: Women's Legal Education & Action Fund	Organization	Toronto	https://www.leaf.ca/issue-area/indigenous-rights-and-aboriginal-law/	Legal Strategy Coalition on Violence Against Indigenous Women (LSC) https://www.leaf.ca/project/legal-strategy-coalition-on-violence-against-indigenous-women-lsc/
Pauktuutit: Inuit Women of Canada	Organization	Ottawa	https://www.pauktuutit.ca/abuse-prevention/gender-based-violence/inuit-women-taking-the-lead-in-family-violence-prevention/	Strategic Plan for Inuit Violence Prevention and Healing https://www.pauktuutit.ca/project/strategic-plan-inuit-violence-prevention-healing/
Inuit Tapirit Kanatami	Organization	Ottawa	https://www.itk.ca/itk-continues-to-advance-full-implementation-of-mmiwg-calls-for-justice/	Push towards establishing an Indigenous Human Rights Commission through UNDRIP
Ontario Native Women's Association	Organization	Fort William, Hamilton, Kenora, Greenstone, Napanee, Ottawa, Sioux Lookout	https://www.onwa.ca/learning-resources-mmiwg	Changing the Story of Missing and Murdered Indigenous Women and Girls



DESCRIPTION

OUTCOMES

LEAF has committed to prioritizing reconciliation and working towards decolonization in our positions in court and through our law reform advocacy.

We have supported the hard work of Indigenous women and feminists to remove sex discrimination from the Indian Act, including through litigation with the Native Women's Association of Canada (NWAC) at the Supreme Court of Canada, litigation at the Ontario Court of Appeal, and ongoing advocacy. We have also pushed courts to use s. 15 of the Charter as a tool to address the over-incarceration of Indigenous people, and Indigenous women in particular.

The Strategic Plan for Inuit Violence Prevention and Healing is based on research reports and policy recommendations from more than 20 years of Inuit-centered approaches to responding to, healing from and eliminating violence in Inuit communities in Canada.

Research Report emphasis that it is crucial that we begin immediately to build an organized visible and respected counselling structure in the Aboriginal communities. Prospective healers must be recruited, screened and trained: https://www.pauktuutit.ca/wp-content/uploads/InuitAbusePrevention_e.pdf

Analysis of Bill C-262 to determine how it can be improved.

The rights affirmed by the UN Declaration are not goals or principles. The UN Declaration can therefore only be implemented in Canada if those rights are enforceable. These rights must be affirmed in legislation that must also provide remedies and redress to those whose rights have been violated. The approach to implementing the UN Declaration that is reflected in Bill C-262 cannot succeed in implementing the UN Declaration. If Bill C-262 is to be used as the basis for legislative development then significant revisions must be made to the bill in advance of its introduction. https://www.itk.ca/wp-content/uploads/2020/06/ITK_Positon_Paper_Human_Rights_English_final.pdf

ONWA's **Indigenous Gender-Based Analysis (IGBA)** offers a lens through which Indigenous women's lived experiences are viewed. It is a tool to see the colonial systems Indigenous women navigate every day and to highlight the unique experiences Indigenous women have when navigating those systems. The **She is Wise** framework recognizes Indigenous women as experts in their lives. It's grounded within a need to create space for Indigenous women to reclaim and restore their roles and leadership

Community Building Programs: Aboriginal Diabetes Education, Aboriginal Responsible Gambling Awareness, Breaking Free from Family Violence, Community Health Outreach, Ending Violence Against Indigenous Women, Indigenous Anti-human Trafficking, Indigenous Women's Leadership, Missing and Murdered Indigenous Women Family Support, She is Wise, Ska-Be, Urban Aboriginal Strategy, Youth Life Promotion. <https://www.onwa.ca/community-development>



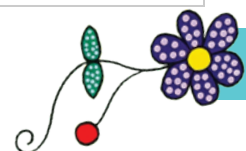
NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Amnesty International	Organization	Ottawa	https://www.amnesty.ca/our-work/campaigns/no-more-stolen-sisters/solutions	Campaign: No More Stolen Sisters, Idle No More
Thunder Woman Healing Lodge Society	Organization	Thunder Bay	https://www.twhls.ca/	The Lodge Project: https://www.twhls.ca/projects-2/the-lodge-project/
Miwaashin Lodge	Organization	Ottawa	https://www.minlodge.com/	Various services and programs
Native Canadian Centre of Toronto	Organization	Toronto	https://ncct.on.ca/	Various services and programs
Odawa Native Friendship Centre	Organization	Ottawa	http://www.odawa.on.ca/programs.html	Various services and programs
White Owl Native Ancestry Association	Organization	Kitchener	https://wonaa.ca/index.html	Various services and programs
K-W Urban Native Wigwam Project	Organization	Kitchener	https://kwunwp.weebly.com/contact.html	Affordable housing



DESCRIPTION

OUTCOMES

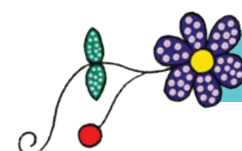
<p>A national public inquiry into missing and murdered Indigenous women focused on exposing the nature of this violence and on ensuring government and police accountability for an effective and coordinated response. A national action plan to end violence against women which addresses the root causes of violence and identifies holistic, culturally-appropriate ways in which to prevent violence and to support those impacted by violence. Regular, comprehensive collection of data on violence against Indigenous women in official crime statistics.</p>	<p>Petition: https://takeaction.amnesty.ca/page/36980/petition/1 Send a letter to Minister of Crown-Indigenous Relations: https://www.amnesty.ca/get-involved/take-action-now/canada-national-action-plan-end-violence-against-first-nations-m%C3%A9tis-and</p>
<p>In 2019, following extensive community consultations and zoning approval, Thunder Woman Healing Lodge acquired property in Scarborough on which to build a healing lodge for Indigenous women.</p>	<p>The Lodge Project is a prototype healing lodge and affordable housing model that incorporates the best practices of the Indigenous healing lodge tradition, a community-based residential healing space, and a transitional rental housing program under one roof.</p>
<p>Minwaashin Lodge provides a range of programs and services to First Nations, Inuit and Métis women and children (regardless of status) who are survivors of domestic and other forms of violence, and who may also be suffering the effects of the residential school system. All programs and services are provided in the context of cultural beliefs and values to ensure a holistic approach is used as part of the healing journey.</p>	<p>Offers counselling services, Doula program, Employment programs, Drop in shelters, Transition housing, Street Outreach and Youth Programming</p>
<p>Since 1962 the Native Canadian Centre of Toronto has been a key meeting place for all people, of all nations, from across Canada and all over the world. As Toronto's oldest Indigenous community organization and one of the original Friendship Centres in Canada, the NCCT provides social, recreational, cultural and spiritual services for the Indigenous community and visitors alike.</p>	<p>Senior Program, Cultural program, Case Management, Youth Program, Martial Arts Program, Indigenous Marketplace & Business Training, Children's Indigenous Language Program, Dodem Kanonhsa Education and Cultural Facility, and Community Health Navigator.</p>
<p>The Odawa Native Friendship Centre offers a full calendar of events including programs for all age groups and needs, cultural events and social/recreational activities.</p>	<p>Akwe:go (support for youth at risk), Alternative High School, Community justice program, criminal court worker, bail worker, Family support program, Healing and Wellness Program, Healthy Babies—Healthy Children, Healthy living, life long care, Sweetgrass Home child care agency, Wasa-Nabin youth program, cultural awareness (annual Odawa Pow wow), and recreational activities.</p>
<p>White Owl is dedicated to innovative Indigenous Wholistic practice with a commitment to whole person development within the family and community. The goal for children and youth is to experience belonging and value through relationship-building that encourages self acceptance, self expression, and understanding—a sense of place and belonging. Our Wholistic Practitioners work with individual clients and their families to help them in that process.</p>	<p>Programs include: Creative Native, Tea and Teaching, Men's fire circle, counselling, land based teachings, outreach programs and healers.</p>
<p>KWUNWP will provide tenant support where possible to assist in decreasing hardships and leading to self-sufficiency of individuals and families. This will give Native people of this community a chance to grow and prosper, while maintaining a dignified and safe living environment for their families.</p>	



NAME	RESOURCE	CITY	WEBSITE	PROJECT(S)
Ahwenehaode Indigenous Justice Program	Organization	Kitchener, Waterloo	http://wrcls.ca/ahwenehaode-indigenous-justice/	Legal services
Ganohkwasra Family Assault Support Services	Organization	Oshweken	https://ganohkwasra.com/who-we-are/	Various services and programs
The Healing of the Seven Generations	Organization	Waterloo	https://healingofthesevengenerations.ca/	Various services and programs
Hope for Wellness Help Line	Program	National	https://www.sac-isc.gc.ca/eng/1576089519527/1576089566478	
Women's Police Stations	Initiative	ON	https://torontostarreplica.pressreader.com/@nickname14549766/csb_QnmcX0vdpYY2EJ8e7JXeF35q7yFYiuWGK20Fc3_C8AxZXdhT3GYwOMZzPAxKce8J	
Women of the Métis Nation	Program	National	https://en2.metiswomen.org/	
Indigenous Relations and Inclusion	Program	City of Thunder Bay	https://www.thunderbay.ca/en/city-hall/aboriginal-relations.aspx	



DESCRIPTION	OUTCOMES
Provide culturally respectful and appropriate clinic law services and an accessible means of support, intervention and assistance.	Cultural workshops, referrals, client advocacy, etc.
The implementation of all services is based on the philosophy behind the name of the organization. "Ganghkwásra" is a phrase in the Cayuga language meaning "Love Among Us." It was the name chosen for the Family Violence Program at Six Nations early in planning to express our purpose and philosophy in creating a community-based program for victims of family violence. It conveys an attitude of community support and hope for families wrought with violence and it implies a sense of community responsibility for peace among all our members.	Programs include: community counselling and education, training, housing, shelter and outreach services, and youth lodge.
The Healing of the Seven Generations is healing from the past, where the waters were not calm, the people just cried, where the children became broken and lost. Where the children were stolen from their families. Healing of the Seven Generations is a place that provides calmer waters. Life in the future is spiritual, and healing has taken place, from between the wings of the Creator above for the men, the women, the youth, and the children. Guiding our People from the past, into today, and wholehearted for the future.	Youth programming, Court Supports, Men programs, Women's programs, food supports, material supports, supports for seniors and cultural programming.
	More info: https://www.thestar.com/news/gta/2020/05/19/are-womens-police-stations-a-solution-to-domestic-violence-in-canada.html
Métis-Specific Gender Based Analysis Plus (GBA+) Tool: https://en2.metiswomen.org/wp-content/uploads/2019/11/Metis-Specific-GBA-Tool.pdf Métis Perspectives of MMIWG and LGBTQ2s+: https://en2.metiswomen.org/wp-content/uploads/2019/11/LFMO-MMIWG-Report.pdf	She Is Indigenous Campaign: The campaign is the outcome of a series of discussions with national and provincial Indigenous advisory groups concerned with and working towards reducing violence against Indigenous women and girls. https://sheisindigenous.ca/about-the-campaign/
Elders Council, Youth Inclusion Program, Walk-a-Mile Film Project, North Caribou Lake Friendship Agreement	Aboriginal Liaison Unit: https://www.thunderbay.ca/en/city-hall/the-aboriginal-liaison-strategy.aspx



INTERNATIONAL EXAMPLES OF WOMEN-LED GROUPS/SOCIETIES

Gulabi Gang (India)

The Gulabi Gang, often represented in pink, was founded in 2006 by Sampat Pal Devi. The group developed as a result of limited support for victims of domestic violence, and is devised mostly by members, women, of lower castes. The vigilante group works within impoverished regions of India, fighting for the safety and rights of women, regardless of their caste.

https://en.wikipedia.org/wiki/Gulabi_Gang

Mosuo, China: “Kingdom of Women”

The Mosuo people are dubbed the “Kingdom of Women” because the Na are a matrilineal society; meaning that women are the head of the household, property is passed down through the matrilineal line, and women are responsible for business decisions. The Mosuo also practice mutual consent in sexual relations through various customs such as nightly “visits”, having multiple partners and freedom to initiate or terminate relationships when partners wish to do so. It is said that the concept of “walking marriages” results in less jealousy, no widows or orphans, and no war or crime.

https://en.wikipedia.org/wiki/Mosuo_women

https://www.youtube.com/watch?v=t_I9D7tEixc&ab_channel=VICELife

<https://www.npr.org/sections/parallels/2016/11/26/501012446/the-place-in-china-where-the-women-lead>

Bribri, Costa Rica

The Bribri people are organized in clans, composed of an extended family. They abide by matrilineal inheritance, as a child’s clan is determined by the clan that their mother belongs to. Thus women are the only members of the society that can inherit land. They are also responsible for preparing the sacred Theobroma cacao drink that is essential in Bribri rituals.

https://en.wikipedia.org/wiki/Bribri_people#:~:text=The%20Bribri%20are%20an%20indigenous,Lim%C3%B3n%20Province%20of%20Costa%20Rica.&text=According%20to%20a%20census%20by,Puerto%20Viejo%20de%20Talamanca%20area.

<https://www.culturalsurvival.org/publications/cultural-survival-quarterly/bribri-women-lead-way-community-based-tourism-costa-rica>



Umoja, Kenya

Umoja Uaso is a small village in Kenya founded by Rebecca Lolosoli. It was established as a safe haven for women: survivors of violence, or young girls running from forced marriages. The village consists of a primary school and cultural centre for visitors. The people of Umoja also create and sell jewelry to sustain the village. They also gain income through the operation of a campsite for tourists.

https://en.wikipedia.org/wiki/Umoja,_Kenya

<https://www.cnn.com/2019/01/30/africa/samburu-umoja-village-intl-asequals-africa/index.html>

Minangkabau, Indonesia

Minangkabau “matriarchaat” is a system that propagates inheritance through a matrilineal line. Although men and women share power based on mutual responsibility, Minang women hold prominent positions in public ceremonies. This is particularly found during “adat” festivals where they sing and dance in ceremonies.

<https://theconversation.com/indonesias-minangkabau-culture-promotes-empowered-muslim-women-68077>

Meghalaya, India

Meghalaya consists of multiple tribes that practice matrilineal descent. They are often referred to as the Khasi and Garo people. Although distinguished by different languages, rites and ceremonies, women hold dominant positions in society.

https://en.wikipedia.org/wiki/Matrilineal_society_of_Meghalaya

https://www.youtube.com/watch?v=K1ewvW2ba5c&ab_channel=FRANCE24English



Palawan, Philippines

In Palawan, there is a great emphasis on marine conservation, as communities that are responsible for managing habitats are therefore responsible for that ecosystem. Within this region, women play a key role in this effort, as they have majority control over seagrass beds, where they collect seaweed, salt and woodworms for a local delicacy. Such practices, as well as serving oysters, have helped mitigate the strain of overfishing in their waters.

<https://news.mongabay.com/2020/10/on-a-philippine-island-indigenous-women-get-their-say-on-marine-conservation/>

<https://gggi.org/palawena-women-of-palawan-philippines-in-action-to-build-climate-resilient-communities/>

Trobianders, Papua New Guinea

The people of the Trobriand Islands are mostly horticulturalists. Their social structure is based on matrilineal clans that control resources. Female independence is encouraged in relationships as women are often responsible in deciding whether a marriage will continue after a year.

https://en.wikipedia.org/wiki/Trobriand_people

https://pure.mpg.de/rest/items/item_2603707_1/component/file_2603706/content

Zapatista Army of National Liberation

When the Zapistas began organizing their movement in rural villages, women had experienced great levels of violence. The involvement of such women within the movement resulted in redefined gender roles. Women became political leaders, healers and educators, changing their public roles and participation in the community. They were responsible for banning alcohol in Zapista territories, which is often credited for reducing rates of gender based violence.

<https://nacla.org/news/2019/01/18/spark-hope-ongoing-lessons-zapatista-revolution-25-years>

https://en.wikipedia.org/wiki/Zapatista_Army_of_National_Liberation



HOPE RESTORED CANADA VIRTUAL FOCUS GROUP

REPORT | MAY 2021

Developed By:
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INTRODUCTION

This document reports the findings of a virtual focus group conducted by Praxis Consulting on behalf of Hope Restored Canada on Tuesday, May 18th, 2021. Praxis facilitated a conversation as part of a long-term strategy and action plan to improve the quality of life and safety for Indigenous women, girls, and 2SLGBTQQ people who have experienced violence, trauma and/or exploitation.

The focus group is one component of a more comprehensive project that arises out of the following motion adopted by the City of Saskatoon City Council: *“That the administration review the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls and identify options for how the City can respond to the Report’s Calls for Justice that are within the City’s jurisdiction, in a fashion similar to the existing review that has been undertaken for the Calls to Action of the Truth and Reconciliation Commission.”*

Group Composition

The focus group took place virtually on Tuesday, May 18th, 2021 from 5:30 pm to 7:30 pm. Angela Roque and Jennifer Longo, two associates with Praxis Consulting, co-moderated the session. Marilyn Poitras and Gwen Dueck, from Hope Restored Canada, observed the session. The participants were selected and invited to participate by Hope Restored Canada. A total of eight invitees participated in the focus group. The moderator’s guide used in the session is included in Appendix A. Unedited responses to a pre-discussion survey that was filled out by each participant prior to the focus group can be found in Appendix B.



Interpreting Focus Groups

Focus groups are designed to reveal qualitative information—perceptions, outlooks and attitudes. They can be used to deconstruct perceptions, provide indications of how values or expectations combine with experience to create attitudes, and explore how these have developed and may be developed further. Focus groups can generate insights into range, depth and intensity. They are more useful for gauging commitment than for estimating the extent of views. As the research is conducted “live”, it is possible to follow leads that appear in the discussion and track unforeseen drivers.

The following results should be understood as subjective and personal to the individuals who offered them in the sessions. They are valuable as insights into how opinion is framed and how values lead to attitudes, but because of sample sizes, they are not statistically significant.

Citations

Throughout this report, comments from participants are included to provide context and help illustrate or underscore findings. In some cases, these are direct quotes from individual participants; in others, citations paraphrase discussions, or allow multifaceted or similar comments to be synthesized succinctly.



FOCUS GROUP RESULTS

The discussion has been summarized according to the order questions were asked during the focus group. The narrative and citations show participant inputs.

Warm-Up Discussion

After everyone had a chance to introduce themselves, participants were led through a series of questions. The warm-up discussion included a brief presentation that highlighted some of the findings from a survey posted to the Praxis Indigenous Panel between April 1st and 15th, 2021 that asked a variety of questions around safety and security in and around where people live.

We asked a number of Indigenous People what it means to them to feel safe and secure in Saskatoon. What kinds of things do you think we heard? What does feeling safe and secure mean to you personally?

Prior to being presented with the survey results, focus group participants were asked to predict the kinds of answers the survey garnered.

“I would suggest that people want to be free from victimization. When they’re outside their homes they want to be free to walk in the streets and travel by public transport or private vehicles and not be victimized by people on the street and people’s attitudes towards them. That is a big problem in our community.”

“Feeling that they will be respected when they interact with anyone in the course of their day. I take that for granted. I never worry about hostile responses. I can only imagine having to fear every time you encounter someone to do something. I can only imagine how many of them feel. That would lead to a real sense of insecurity about being able to manage your life.”

“From the work I do with young people, they want love and respect and to feel like they belong. To feel love and validated. To feel dignity and respect.”

“Seeing more Indigenous faces in your communities. Seeing more people like yourself in your agencies, your businesses, your services. Seeing more familiar faces that look like you.”



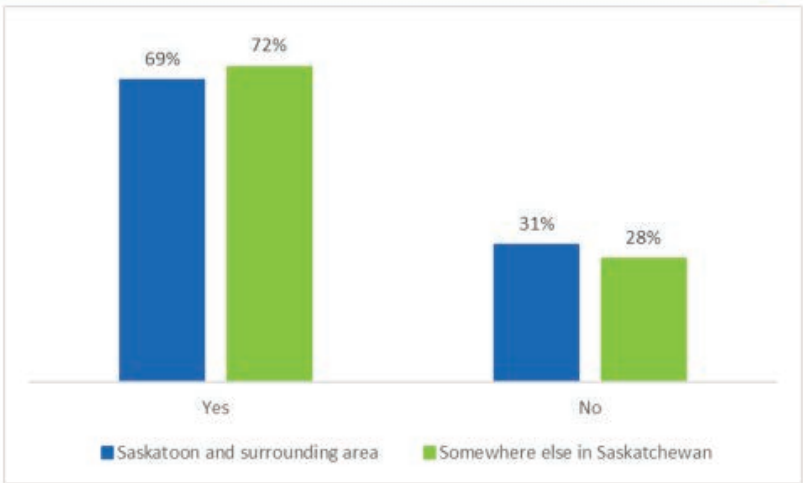
The survey results were then presented in a few summary slides before the discussion continued.

Indigenous Panel Engagement Survey Results

Field Dates: April 1st to 15th, 2021
N = 79 Indigenous Respondents



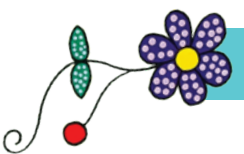
Do you feel safe accessing the services, programs, and products in your community?



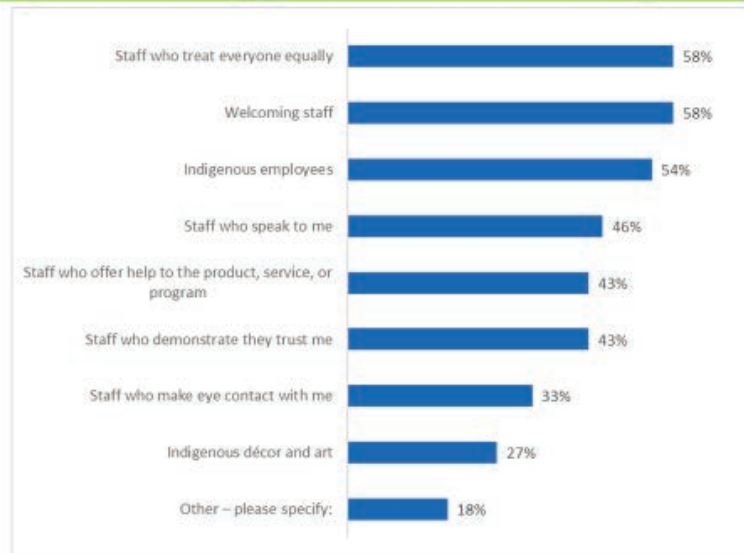
What are the names of some of those places where you feel safe and secure?



When you think of those places, what is it about them that makes you trust them more than others?



What are the most important things that an institution can do to help build your trust that they are offering a safe and secure space?



Any final suggestions that would help institutions ensure they are providing safe and secure spaces for Indigenous people?

Create a sense of belonging, have Indigenous staff or volunteers. Hold staff accountable to demonstrating skills of cross-cultural awareness training. Offer anonymous opportunities to offer feedback on quality of services received. What matters is measured, what is measured matters.

Please stop treating me like I'm a thief because of my colour or how I'm dressed. Those are usually the most hostile situations I've been in. There's nothing more offensive than being followed or stalked while shopping. It's dehumanizing.

Do not show prejudice towards Indigenous people as they are accessing these spaces, institutions. Educate staff and volunteers and make anti-racism training mandatory for all staff. Include Indigenous people in policy creation and listen to Indigenous voices and knowledge when asked. Trust Indigenous knowledge and expertise.

Welcome everybody and encourage openness. Encourage Indigenous people to talk and share their stories. Also, have no assumptions. Some people are from remote communities and do not understand how urban societies work (which is a culture shock).

Don't judge the way we look. Don't be racist. We deal with it every day.

You don't necessarily have to have Indigenous art on the walls. You need to treat everyone with respect. Do cultural competence training or anti racist education even in the service industries. Recognize that Indigenous people contribute greatly to the economy. We are spending money and deserve respect.

PRAXIS
RESEARCH | STRATEGY | RESULTS



***Is there anything in the data that surprises you?
Does the data support your perceptions?***

The data presented supported the expectations from the group, and many Indigenous participants shared their own personal lived experiences.

“I would honestly say that it was spot on with a lot of the things that they said. I am tired of being followed around my entire life in a store. As a police officer, I could walk in a store one day in a uniform and not be followed. But if I walked in that same store the next day wearing the clothes that I am wearing today; they would follow me and not make eye contact. I can relate to everything that was said in the survey.”

“I would agree. I am very fair, and I don’t necessarily get followed, but my kids get followed because they have darker skin. They are very comfortable with the fact that I don’t get followed because I may not look Indigenous. As a result, the racism and the discrimination against me is really inverted. I feel really uncomfortable in the environment because people are really okay with being racist and discriminatory in front of me.”

“I really feel validation in seeing some of those top indicators, especially from the perspective of human interaction and how people are interactional. I think that people thought putting art on the walls would make everything better, but it is more about the dignity and respect. So that for me is really affirming.”

“I just want to highlight the last line that says, “Recognize that Indigenous people contribute greatly to the economy. We are spending money and deserve respect.” That says it all.”

“I think the important thing is that respect is right up at the top of everything else. Because the opposite is disrespectful. We are being disrespected because of the colour of our skin and all the stereotypes that come with it. We are not respected as human beings. We are looked at as being less than. We are tired of it. Let’s get beyond it. Other people have to step up.”

“The other thing I want to highlight is that there are no consequences for those that are racist or discriminatory. As a result, other people don’t speak up because they are not sure that there is going to be a consequence. People remain quiet because of their own fears.”



BRAINSTORMING SOLUTIONS

The next part of the discussion asked participants to be solution-focused and brainstorm solutions and recommendations for the City of Saskatoon.

What are the biggest, or most significant, barriers that need to be addressed first in order to ensure vulnerable Indigenous citizens, including women, girls, 2 spirit, and LGBTQQ feel safe and welcome in Saskatoon?

Participants echoed comments made earlier and highlighted a number of barriers that need to be prioritized, including meaningful cultural training to build a foundation of understanding and respect.

“Antiracist and anti-oppressive education is super integral. Unless you understand why power and privilege exist and how racist policies have controlled the lives of Indigenous people within Saskatchewan, it is really easy to say I am not racist but do the overt and invert actions that are racist. So much of this needs to be done in school. I have a lot of hope for the eight to 12 age group right now. I think that in 25 years things will look really different. The barrier right now is checking ourselves; having those uncomfortable conversations. I have had to arm the young people that I work with with tools and resources that they can go to if things happen. The biggest barrier that I see is the willingness to be trained in cultural training and not just one day training. Also arming young people and women with supports so that they know where to go if this happens to them.”

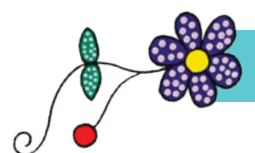
“We have to start looking individually and internally at why we are the way we are. Why do I shy away as soon as I see an Indigenous boy walking down the street? We have to start looking internally at our own stuff and looking at our power and privilege that they don’t have as people of colour, black, Indigenous etc.”

“Indigenous women are scapegoats in society. How many people truly know the history of Canada? I am talking about Canada as a society and what it is based on. It is a lot of work changing the system, but Saskatoon can start training their employees, their chamber, the police, etc. so that members can actually look at themselves and say why am I the way I am. If the City of Saskatoon wants to do something they need to look at their in depth training and make sure that it is long term. I’m looking forward to a future where our kids don’t have to deal with the same crap we had to deal with.”



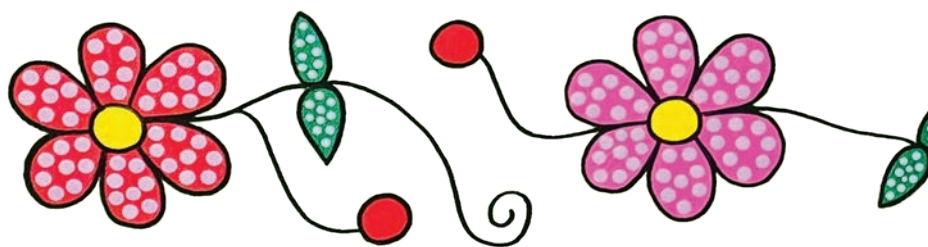
“Thinking as an older person who is not Indigenous, I think that I understand that perspective. It is a life of learning and getting certain messages and having them repeated. There are some basic premises that people with my history have grown up with and they need to be spoken to. I am glad that we have reason to hope that things are changing in the education system and in 25 years we will not have the perceptions that I was exposed to growing up. Perception is about why someone doesn’t fit into the world that they want to engage in and the sense that they do not feel they belong in this world. It is a question of entitlement, power, wealth. I got to where I got to because of my own skills and efforts, forgetting that many of us started the race at the 50-yard line and not the goal line. We don’t want to confront this truth because it upsets our view of the world, but we need to have open and honest conversations about how we all deserve the same things.”

“I do not know how to say this without making it weird and sounding horrible, but poverty and trauma and mental health make a lot of money. They generate a lot of money for people who get to work in these positions of power. I have had to sit with myself as a Métis woman and process this. I am the first person in my family to get a degree. I am checking off the boxes of gaining access to that power. From the 40’s to 60’s, they wanted us to be on the same playing field, but yet the playing field kept shifting and changing. I only have certain institutions I can work in, because I have to work within these colonial structures. We are still in these structures that we are struggling to survive in to create a lot of money for the colonial powers that be. When I say power and control, what I mean is that in order for women like me to play on the same field, I have to give up some of my power to understand myself as an Indigenous woman. The stories that some of us probably know are horrific, but it allows the wheel to keep turning and spinning and it allows others to make money off our struggles.”



"I think the answer is a lot of what has already been said. My program works with youth and young adults that have been charged in the justice system. We know that cultural awareness is needed in all sectors. I would like to know how much of the probation officer's clientele is made up of Indigenous people. We know that Indigenous people in the justice system is an industry. We know that with some of the guards that work with our youth and prevention officers that there is a lack of empathy, cultural awareness, understanding, compassion, etc. This makes our youth, especially our young Indigenous females, untrusting. So many people control so much of their lives when they're incarcerated, and then when they are on probation, a lot of the people they report to are also not respectful and are not creating that safe caring environment for our young people to have trust in them. So when we work with them and try to break down those barriers and try to empower them, it is very difficult for them to become trusting and believe that they are a beautiful person and that they deserve to go into Ardene or Claire's and buy something without being followed."

"With my work, we do the best that we can and then we send these women out into the world and there is nothing waiting out there for them. Whose responsibility is that? How are you able to give up responsibility for something that is such a basic need? I think about healthcare and what would happen if they stopped it. Would they be able to get away with it? How do we make environments caring and welcoming? It's taking ownership and responsibility. It is the city's responsibility to ensure its citizens have the basic needs of life, liberty and wellness. It shouldn't fall on to these informal networks who are already carrying so much already. We are still working in a broken system. There needs to be a rebuild and a revamping of our different systems by our people in power. Who gets to drop the ball and say this is not my responsibility?"

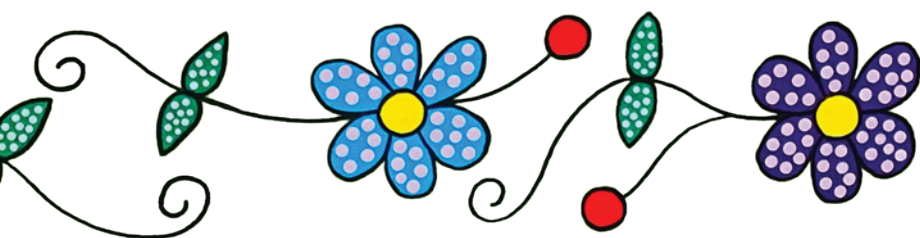


How can the City of Saskatoon support individual agencies at ensuring Indigenous people feel safe and welcome in Saskatoon? What is it that the City can do to help build trust that individual agencies can't do themselves?

Many suggestions were offered around what the City of Saskatoon can do to help build trust within the community.

"What I think needs to be embraced is that the city loves us. The city needs to acknowledge their love of us. I am not sure how to do this other than through hiring practices and training, and picking people who are in certain positions who are dealing with the Indigenous population. When the power and control love us then others will fall in line because others will no longer be fearful. Our intention to be respected and honored and to live as equals in this community is frightening to many people. If the City can shower us with love with advertising campaigns, I think that is somewhere to start. This isn't about individuals, and right now it's almost like we're preaching to the converted because everyone here has similar ideologies. It is those people that we are not reaching and will only reach through some form of intervention."

"Working with frontline or organizations that have the expertise in alleviating poverty and addressing interpersonal violence in a systematic manner. This either goes to the province or NGOs. We live in the city, so this has to be done in the city. There is a role there for poverty alleviation and violence, because for Indigenous women violence is one of the biggest issues we are dealing with. When we talk about shelters being full and all these people not having a place to go, whose responsibility is that? If we look at the social determinants of health, I think the city has to take an active role in that. They need to bring everyone to the table so that it's collaborative, inter-ministerial, and multi-sectoral. There has to be ways to bridge these things because when they are not connected, women fall through the cracks and then their children go along with them."



"I'll admit that this is a bit outside my wheelhouse. I know that cities find it very challenging to address these things. It's the level of government that is closest to the street; they are living and breathing its challenges, but have the fewest resources and the least power to do what needs to be done. I think that there is an opportunity that the city could model this. The city is a massive employer, but resources are probably in short supply and the level of authority can be passed to another level. A city does have channels and opportunities here. Trying to bring messages of diversity and inclusion to employers or models that—that could be a role for the city; it blows my mind to see the things that my kids are bringing home. City programming that reaches out to young people, kids and families, and listens to the stories, getting people in a room together and sharing these types of racially discriminatory stories. Through family programming I am learning more through my kids than I am going to read in a newspaper or a book. I do not think that the city can throw money at this, but they might be able to model a way and show the other program providers a way."

"The city is modelling this already with its three resolutions, but they are having trouble meeting their set goals. They are having trouble getting people in the door. Once you get them in the door, they are not in those management positions. There is a big glut in the middle where you do not have representation. We are all products of trauma. We experience things in our lives and other people experience things in their life that affect them. Trauma is creating those feelings that we have to fight against. So being aware as a community as to how we got here is one of the first steps to providing a safe and secure environment for everybody. If you don't understand how we got here, you are doomed to make the same mistakes. Then you just have to keep working at it. We all want to feel secure and overcome bias and trauma. If you cannot cure your trauma, how can you care for someone else?"

"The City needs to continue to build stronger relationships within the community. We see lots of benefits out of this. I think that the City needs to continue to form these relationships and work on these relationships. They need to have a goal of reducing harms that are caused by being before the courts. At the end of the day you have to have a goal, one of our goals is to be working towards a way of moving our youth and people who do not really deserve to be in the justice system out of the system and reduce harms that are a part of the justice system. We do not need to be in these situations, but if we do not build these relationships and partnerships then the City might go down."



“What does a world like this look like for us without all of these barriers? It should be women and girls leading those conversations. I love the idea of an all-women police force. I believe that would just take out the whole abolish the police conversation. I love to think about those things because they seem so out of the box. The City of Saskatoon genuinely came down and built relationships with us, and then when we told them what we needed and wanted, they couldn’t actualize it because there wasn’t money. The province said no. The administration policies didn’t align with something or another. Especially around housing. I still cringe because we are closing down more spaces because they’re not safe, but there are no new things coming up. There aren’t more shelters being opened, with the exception of the youth shelter.”

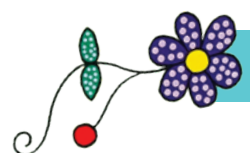
“All of these non-profit organizations are doing things with the smallest budgets. That is the shift. I hate that it comes down to money. Poverty and trauma are what keep our people sick.”

Where have you seen the most success in your life on any of these issues?

Many referenced successful endeavours both in and around Saskatoon and in other communities.

“I don’t like hearing no. As an Indigenous woman, when I hear no, it is a mountain that I have to fight over. The City is doing something right with this. It is a step. I know that Yukon has a plan and different organizations have plans. Policies, legislations, etc. can all be changed. There has to be a will and a want to change it. Be ready to change your policies. Be ready to train your employees. Be ready to hire additional Indigenous employees. Be ready to train more anti-racism. The grandmothers that are coming up now, they are smart, educated and they are coming. Join them or they will leave you in the dust.”

“I think that there are really good examples out there. There are great companies out there that are on the leading edge of trying to break down barriers. Nutrien is a great example. This is a company that is pushing diversity and inclusion. JNE Welding is another example. There are hiring indigenous people at an incredible rate. There are tons and tons of examples. There is more that needs to be done, but there are examples that are pushing the rest of the business community to follow suit.”



“There is a new grant application that is in partnership with the RCMP to empower our women, educate our men, and teach our children regarding missing and murdered Indigenous women. We have already decided that if we do not get the grant, that we are still going to go ahead with it. There are many things that are currently being done in Saskatoon. Just last week the city was sending our correspondence to encourage people to wear red to honour those missing and murdered Indigenous women. The city lifted the moratorium and now we have that beautiful sculpture in front of the RCMP building. For years there was a moratorium with putting a monument up.”

“Where have I seen the most success? With things being youth led and growth led—planting the seeds of hope within a young person and the hoops that they are going to have to jump through. When you help them to understand the chips on their shoulders, make it not about them, help them to not internalize it, take it into these other sectors, take it away from them owning it, and unpacking it all, that it is really powerful. Self-love is our resistance to colonial violence. I can love you without it being my job to love you. All of my work with kids is genuinely because I want to see them grow and not be a statistic. It’s that family mentality. Young people want to know that someone is going to fight for them. Sometimes our kids are trying to take care of their families. They need access to supports in the deep dark moments. This creates trust the most. Allow them to walk those roads and think beyond these policies and roles. Get rid of the savior complex. Stop thinking that these people need help and need to be saved. We need accomplices and not allies. Stop arresting young people in schools. They won’t come there if we are going to arrest them. Walk with us. That is how you will find success.”

CLOSING DISCUSSION

Thinking about all the things that we’ve talked about tonight, do you have any final recommendations, comments or suggestions for the City of Saskatoon? Anything else you’d like to add?

Final comments in the closing discussion emphasized the need for a collaborative approach to changing policy and building a better city.

“I am loving what everyone had to say. I think that the one thing that is imperative to remember with any policy change is that, “it is nothing about us without us”. We need women, we need LGBTQ, we need Indigenous people on any of those committees that are making policy changes. This is not something that can be done for us or about us. It’s something we need to be integral in with the development of policy.”



"I echo what was just said. I think about how often decisions are made about people. Things are completely missed. They often say that this does not work for me. I think that this is where it starts. It has to be collaborative and folks have to be at the table. Otherwise, it is lip service. How do we all put our efforts collaboratively in order to ensure that we are able to get done what needs to be done"

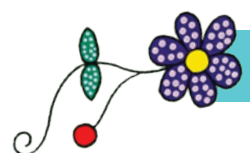
"I agree with what everybody has said. I agree that partnerships work, but partnering needs to be done with the right people. Actions speak louder than words."

"I am a great believer in goal setting. If you do not write it down, you are not going to accomplish it. We just have to commit to this shared vision. We are in this together and we need to keep that in mind."

"There is a momentum that is happening around partnerships and inclusion and we will see the benefit as time goes on. I think that we should be able to talk about these things without getting blank stares. One thing that hasn't been happening is that among the service clubs and NGOs in the city there is a group that is dedicated to the whole notion of truth and reconciliation and how the agenda can be advanced. If you have people talking about it, the City talking about it, and different businesses talking about it, this is what will give it momentum to keep going and I think it's happening. We have to keep talking about it."

"I believe that if you are not part of the solution, you are not contributing to the solution. It is important that we grow together socially and economically. I do my best to educate my own family so that they are comfortable everywhere and anywhere. I do not like that I have to over educate them so that they feel safe. I am going to continue to put my voice in the uncomfortable conversations. I have experienced violence in all sorts of different areas. That is why I do this work. I have talked with a lot of different people and organizations. The more that we come together the better it is for everyone. The inclusion of Indigenous language and heritage. Having documents translated into Indigenous languages. We have worked hard to continue to keep our language and ceremonies."

"It is my experience that Indigenous peoples that get into power often have trouble keeping the people and community at the forefront of decisions. This contributes to the lateral violence that is perpetuated, especially for women and girls."



“A barrier and what I hope can be supported as a successful initiative is that we need more representation in City Council and in Senior Administrative positions at City Hall. I have witnessed and supported 2 Indigenous people campaign and run for Saskatoon City Council and not get in that could have changed the conversations. For some reason it is a challenge to get a person of colour in chambers. We need to ensure more successful grassroots candidates with worldviews that are for the people and old ways can hold space in these very colonial governance structures.”

PRE-DISCUSSION SURVEY RESULTS

1. What, if anything, is your organization currently doing to provide a welcoming environment to Indigenous citizens?

Open-ended responses listed verbatim in alphabetical order:

- Elizabeth Fry offers a weekly Sharing Circle for women that is facilitated in an Indigenous forum. Smudge, prayer, share... Elder participation. We also offer opportunities for medicine picking, attending ceremonies, and individual counselling. We are currently providing materials for women at OOHLC to make moss bags. We will be making ribbon skirts in the near future. These activities are influenced by covid of course.
- Our organization is involved in supporting individuals and communities affected by sexual violence. We recognize that Indigenous people are overrepresented as victims of sexualized violence, along with other forms of interpersonal violence. We work to raise awareness, provide advocacy and promote systemic change to improve outcomes for Indigenous citizens.
- SPS has a monument erected in recognition of Missing and Murdered Indigenous Women and Girls. It is located at the entrance to our HQ building. The monument is titled ‘Red Star Woman’. It is used by police and the community as a symbol of remembrance and the public are invited to sit and reflect nearby. In the lobby area of the HQ building we display the Reconciliation Flag, the Metis Flag and the Treaty 6 Flag.
- The Saskatoon Nutana Rotary Club has established a focus on the Recommendations of the Truth and Reconciliation Report. Over the past several years we have focused on education of Indigenous youth, having funded computers, a hardware purchase and a breakfast programme for St. Frances Cree Bilingual School in Saskatoon. We have very recently committed to work with the Greater Saskatoon Catholic School Board to establish a long-term relationship around a number of the Calls to Action and a financial contribution to the new facility it has undertaken to build for that School. We also provide cash scholarships to selected graduates of Oskayak High School in Saskatoon who attend post-secondary education.

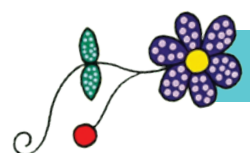


- The Saskatoon Nutana Rotary Club is involved in a number of activities aimed at meeting the Calls to Action issued by the TRC. It has sponsored a breakfast programme and the purchase of electronic equipment for students of an Indigenous elementary school in Saskatoon. It regularly sponsors bursaries (scholarships) for graduates of an Indigenous high school in Saskatoon. It is concurrently in discussion with one of Saskatoon's School Boards relating to infrastructure development for education of Indigenous elementary students. It provides regular financial and other support to the Saskatoon Indian and Métis Friendship Centre.
- With the RCMP this is an ongoing work. Currently, all front counters are more about the safety of the employees. We currently sit at approximately 15% self-identified employees. This number is not high enough, given the fact that a large majority of our services are North of Saskatoon: there that required representation should be higher. We are engaging with the public service employees on a recruitment plan to be done in facilitation with an Indigenous agency.
- Young Indigenous Women's Utopia is a girl's group in Treaty Six Territory and The Traditional Homeland of the Metis. (also known as Saskatoon, Saskatchewan) As urban Indigenous teens, we come together from many different nations and communities to combat gender-based and colonial violence . We do this work by engaging in cultural reclamation, ceremony, storytelling and arts-based activism and research. We are part of a larger transnational project called Networks for Change and More Than Words. <https://www.mcgill.ca/morethanwords/>

2. What, if anything, is your organization currently doing to support the safety and security of Indigenous WG2SLGBTQQ citizens?

Open-ended responses listed verbatim in alphabetical order:

- At present the Saskatoon Nutana Rotary Club has no programme aimed at this group.
- Our services are non-judgmental and open to women regardless of where they are housed in jails and prisons. We honour and respect all human beings and serve all those who identify as women
- SPS recently had members of its senior staff take part in a Gender Based Violence workshop series put on by OUTSaskatoon. SPS participates on a national Canadian Association of Chiefs of Police committee on Diversity, Equity and Inclusion. SPS actively supports the Saskatoon Tribal Council's Saweyihtoten Project and the Okihtcitawak Patrol Group.
- The Club does not currently have a specific activity dedicated to this purpose.



- We have to be seen publicly supporting Indigenous (and BIPOC) events. Seen and actually be allies. The more we're seen as the enemies by those who want to hurt and hate Indigenous WG2S (and BIPOC) the more these groups are looked upon as 'less than, easier targets, etc... this means the police and IWG2S persons and allies have to work together.
- A relationship is both ways. Many Police officers don't feel wanted at this time. I don't feel sorry for them.... because I know showing up is the first step to showing you care. "
- We support the safety and security of Indigenous WG2SLGBTQQ citizens by raising awareness on issues faced by the community through research, action plans, and collaborative initiatives. Although this is indirect, we hope that our efforts may contribute to national efforts to address systemic issues in Canada that affect Indigenous WG2SLGBTQQ citizens.
- Weekly online check-ins. Virtual workshops and art making nights

3. What can you and/or your organization do to build trust for Indigenous WG2SLGBTQQ citizens?

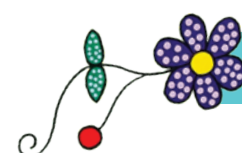
Open-ended responses listed verbatim in alphabetical order:

- Sit in relationship beyond 9 to 5; listen; break the rules at times; empower; advocate; walk with and bring people along
- The above. Showing up and being visibly recognized as police. Engaging in hard conversations with those who don't want us there.
- The Club has no current focus on this issue and would need to partner with other interested organizations to add strength to their voices.
- There may be potential for the Club to address the concerns of this group through ongoing community service projects.
- We are an active part of many community discussions.
- We are committed to making our position known to the community that we are WG2SLGBTQQ citizens all respected and supported
- We will continue to improve our efforts to engage, build connections and take leadership for Indigenous WG2SLGBTQQ citizens in the work we do.



SOURCES ADDRESSING MURDERED & MISSING INDIGENOUS WOMEN AND GIRLS CALLS TO JUSTICE

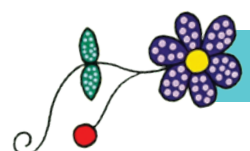
SOURCE TYPE	TITLE	SUMMARY
Article	How paediatricians can support Indigenous girls and women	<p>The Canadian Paediatric Society website published on November 15, 2019 an article about how paediatricians could help Indigenous women and girls. This is in response to the National Inquiry on Missing and Murdered Indigenous Women and Girls report in June, 2019. The suggestions include the following: to learn about gender oppression, enhance interjurisdictional cooperation, prioritize relationships in patient encounters, and help decolonize health care.</p> <p>“Paediatricians should recognize where structural or political barriers to wellness exist in their communities and be creative and collaborative in dismantling them.”</p> <p>https://www.cps.ca/en/blog-blogue/support-Indigenous-girls-and-women</p>
Guide (academic)	Guide to Missing and Murdered Indigenous Women and Girls Inquiry	<p>The Concordia University website provides a guide to the Missing and Murdered Indigenous Women and Girls Inquiry. The national crisis line is noted, as well as the links to the inquiry and report. There are also links to other publications, theses and dissertations, books, documentaries, etc.</p> <p>https://www.concordia.ca/library/guides/first-peoples-studies/guide-to-missing-and-murdered-indigenous-women-and-girls-inquiry.html</p>
Report (federal)	Cost of Doing Nothing: Missing and Murdered Indigenous Women and Girls	<p>The Canadian Centre for Policy Alternatives website published a report on October 16, 2017 written by Marina Puzyreva and John Loxley. This report provides insight on what could happen if there are no action plans and implementation of these plans to address the Murdered and Missing Indigenous Women and Girls. The authors share a brief historical background, statistics, personal narratives of families, and a financial breakdown of the cost of doing nothing.</p> <p>“Therefore, our partial, small-scale exercise to measure costs of treating the consequences of Indigenous women and girls going missing and being murdered in Manitoba has revealed that at least \$CA7.0 million was spent in 2014 in direct expenditures to deal with the issue. To put the total estimate in perspective, it is more than twice the annual \$3.5 million operating budget of the Assembly of Manitoba Chiefs, a political advocacy body mandated through the Chiefs-in-Assembly, to devise collective and common political strategies and mechanisms for coordinated action by First Nations and their organizations. The costs are likely over ten times as high, around \$CA78.0 million, if we consider intangibles of the loss of human life and life enjoyment for families.”</p> <p>https://www.policyalternatives.ca/publications/reports/cost-doing-nothing</p>



SOURCE TYPE	TITLE	SUMMARY
Report (federal)	Interim Report Missing and Murdered Indigenous Women and Girls Implementation Framework	<p>The Women of the Métis Nation released this interim report on April 16, 2020 to highlight Métis priorities in relation to the Missing and Murdered Indigenous Women and Girls inquiry and Calls for Justice.</p> <p>“Mandated trauma-informed cultural safety programs, integrated Métis GBA+ analysis and comprehensive testing of new and developing equality strategies for Métis women (3).</p> <p>https://en2.metiswomen.org/wp-content/uploads/2020/06/LFMO-Interim-Report-MMIWG-Implementation-Framework.pdf</p>
Report (non-profit)	Red Women Rising: Indigenous Women Survivors in Vancouver's Downtown Eastside	<p>The Downtown Eastside Women's Centre released this report in 2019 to provide narratives and recommendations for Indigenous women who are survivors in Vancouver's Downtown Eastside. The report includes topics such as, violence and safety, displacement from land, poverty and economic security, etc. In addition, there is a list of 200 recommendations.</p> <p>“Set public timelines for implementation of existing recommendation from CEDAW, Inter-American Commission on Human Rights, UN Human Rights Committee, Assembly of First Nations, Missing Women Commissions of Inquiry, Amnesty International, Human Rights Watch, Highway of Tears Symposium, and Native Women's Association of Canada” (161).</p> <p>https://online.flowpaper.com/76fb0732/MMIWReportFinalMarch10WEB/#page=1</p>
News (national)	'Somewhere to go': Regina sex trafficking victim calls for more safe houses	<p>The Global News website published a story on June 26, 2019 on the safe houses in Regina for women forced in sex trafficking. The story includes a narrative of a woman who was coerced into sex trafficking at a young age.</p> <p>“She suggests more safe houses are needed where victims can go to escape.”</p> <p>https://globalnews.ca/news/5432649/regina-sex-trafficking-victim-safe-houses/</p>
News (provincial)	Daphne Bramham: Human trafficking is pervasive and largely ignored in Canada	<p>The Vancouver Sun website published a story on June 11, 2019 on the pervasiveness of human trafficking and how Canada is guilty of genocide.</p> <p>“Among those are prostitution, sexual exploitation and trafficking, which are inextricably linked to the vulnerability of girls and young women because of poverty, low levels of education and disconnection from families and communities.”</p> <p>https://vancouversun.com/opinion/columnists/daphne-bramham-human-trafficking-is-pervasive-and-largely-ignored-in-canada</p>
News (national)	Include Indigenous women living on the streets in MMIWG inquiry, says front-line worker	<p>The CBC news website published an article on May 31, 2017 to recognize Indigenous women living on the streets in the MMIWG inquiry.</p> <p>“Racism, poverty, homelessness ... our society is not welcoming of Indigenous girls and women. That's what puts them at high risk and that's why we see so many come through our network of support services,” she said.</p> <p>https://www.cbc.ca/news/indigenous/mmiwg-inquiry-indigenous-women-streets-1.4139814</p>



SOURCE TYPE	TITLE	SUMMARY
Website (non-profit)	Vancouver Rape Relief's Statement on the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls	<p>The Vancouver Rape Relief and Women's Shelter website published on June 3, 2019 provide a statement in response to the MMIWG Final Report. The statement provides three critiques of the report but overall agree with the useful recommendations.</p> <p>"we are critical of the refusal to name men as those who commit the violence against Indigenous women, girls and other vulnerable Indigenous people including two spirit, gay and transgender people (who are included in the acronym that is used throughout the report) and Indigenous boys."</p> <p>https://rapereliefshelter.bc.ca/vancouver-rape-relief-and-womens-shelter-statement-on-the-final-report-of-the-national-inquiry-into-missing-and-murdered-indigenous-women-and-girls</p>
Website (non/ multi-partisan platform)	Alyson Bear—The Indigenous women's declaration of well-being	<p>The Women for Saskatchewan website highlight an Indigenous Law student Alyson Bear and an initiative she was part of for a school project. This project was titled, "Indigenous Women's Declaration of Well-Being," and noted this would be a response to the MMIWG inquiry.</p> <p>"Communities should be mandated to create and invest in quality safe spaces against the ongoing disproportionate levels of violence targeted at Indigenous women, their children, and their families."</p> <p>https://womenforsaskatchewan.ca/alyson-bear-the-indigenous-womens-declaration-of-well-being/</p>
Website (municipal)	City Council Highlights	<p>The Charlie Clark Mayor of Saskatoon website published on July, 2019 had a section titled, Missing and Murdered Indigenous Women and Girls—Proposed review of the Report and Calls to Justice." This is a Notice of Motion to review the MMIWG Report and Calls to Justice to figure out ways to respond.</p> <p>https://charlieclark.ca/2019/07/08/council-highlights-june-2019/</p>
Website (political)	Evaluating Truth, Reconciliation and Treaty Implementation in Saskatchewan	<p>The Office of the Treaty Commissioner website released this framework on reconciliation in Saskatchewan. Measuring progress is vital to this framework because it demonstrates action. In addition, there are indicators based on the TRC Calls to Action, Missing and Murdered Indigenous Women and Girls Calls for Justice, etc. to help guide the progress.</p> <p>"[R]ecognition of the significant problems we face in Saskatchewan including the presence of racism, inequities in our systems and the reported negative relationship between Indigenous and non-Indigenous People."</p> <p>http://www.otc.ca/pages/evaluating_reconciliation.html</p>
Work Plan (municipal)	National Inquiry into Missing and Murdered Indigenous Women and Girls: Recommendations and Proposed Work Plan	<p>The City of Lethbridge presented a response work plan to the National Inquiry into the Missing and Murdered Indigenous Women and Girls to City Council on January 12, 2021.</p> <p>A sample of the city's recommendations are: "create a commitment to capacity building for Indigenous peoples, including Indigenous women, girls, and 2SLGBTQQIA peoples. Avoid tokenism and activities that minimize or make superficial the findings of the National Inquiry. Honor publically the Indigenous women, girls, and 2SLGBTQQIA peoples who have been victims to violence, and their families" (13).</p> <p>https://www.lethbridge.ca/NewsCentre/Pages/City-Council-approves-Missing-and-Murdered-Indigenous-Women-and-Girls-Recommendations-and-Work-Plan-.aspx</p>



SOURCES ADDRESSING INDIGENOUS WOMEN &/OR LGBTQ2

SOURCE TYPE	TITLE	SUMMARY
Article	Challenging Myths	<p>The Hope Restored website published on April 22, 2020 an article about using a critical lens when discussions pertain to human trafficking. The author stresses we must believe the survivors and understand most times it is about loss of autonomy.</p> <p>“But really, many trafficking victims never keep any of the money paid for their exploitation—traffickers may provide small amounts of money while maintaining financial control to keep them compliant & unable to leave.”</p> <p>https://www.hoperestoredcanada.org/blog</p>
Article	Crime in Saskatchewan: The issue too many would rather ignore	<p>The Johnson Shoyama Graduate School of Public Policy published an article on April 3, 2017 on the crime in Saskatchewan as well as the impact of public opinion.</p> <p>“Aboriginal people are far more likely to be crime victims than non-Aboriginals. A total of 28 percent of Aboriginal people, compared with 18% of non-Aboriginals, reported being the victim of crime.”</p> <p>https://www.schoolofpublicpolicy.sk.ca/research/publications/policy-brief/crime-in-Saskatchewan-The-issue-too-many-would-rather-ignore.php</p>
Article	<p>Erica Violet Lee on Indigenous feminism</p> <p>Resistance through mourning, love, and reclaiming space in academia</p>	<p>The McGill Daily which is located on unceded Kanien’kehá:ka territory. This article discusses decolonizing academia and the emotional impacts of Colten Boushie.</p> <p>“She finished with a call to action: “The maintenance of colonial hetero-patriarchal systems is unnatural, fragile, and on the verge of collapse. All we need to do now is light a fire to help the forest along.”</p> <p>https://www.mcgilldaily.com/2017/09/erica-violet-lee-on-indigenous-feminism/</p>
Article	Not Written in Stone: Propositions and Provocations from ‘Stronger Than Stone, (Re)inventing the Indigenous Monument’	<p>This is an article by BlackFlash website on August 11, 2015 discussing how all historical monuments were against Indigenous people and decolonizing monuments were the way forward to decolonizing public memory.</p> <p>“The video and billboard are Houle’s recreation of a portrait of his grandmother May Weaselfat (Bloods/ Kainai) by German-born NYC artist Winold Reiss ((http://www.terrancehouleart.com/aakaisttsiiksiinaakii.html, (accessed December 30, 2014).)) held in the Glenbow Museum’s collection. Like Arcand’s mural, Aakaisttsiiksiinaakii monumentalizes Indigenous women challenging negative media depictions and presenting realities of powerful women.”</p> <p>https://blackflash.ca/2015/08/10/stronger-than-stone/</p>



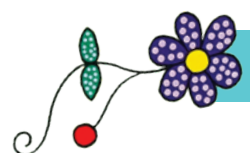
SOURCE TYPE	TITLE	SUMMARY
Article	Resituating the ethical gaze: government morality and the local worlds of impoverished Indigenous women	<p>This journal article in the International Journal of Circumpolar Health by Caroline Tait published on August 5, 2017 discussed the role government policies have in the lives of Indigenous women and their families.</p> <p>“[T]he focus of government policies and the practices they generate must be first and foremost to ensure that individuals, families and groups are not left worse off than prior to a government policy impacting upon their life. Furthermore, the impact of living a life determined by multiple government policies should not be a story of individual and family devastation, and government policies should not be the most significant determinant of health for any group of people.”</p> <p>https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3754611/</p>
Article	The Utility of Postcolonial and Indigenous Feminist Frameworks in Guiding Nursing Research and Practice About Intimate Partner Violence in the Lives of American Indian Women	<p>This journal article published February 12, 2021 in the Journal of Transcultural Nursing provided information on the intersectionality Indigenous women who have experienced intimate partner violence.</p> <p>“Situating IPV within historical, legal, social, and political contexts can unmask how current research and health care discourses may continue to constrain, rather than improve, access, care, and services for Indigenous victims of IPV.”</p> <p>https://journals.sagepub.com/doi/abs/10.1177/1043659621992602?journalCode=tcna</p>
Article	PekiweWIN (coming home): advancing good relations with Indigenous people experiencing homelessness	<p>This article in the CMAJ published on March 9, 2020 provides statistical information on Indigenous people and homelessness. The authors provide recommendations on incorporating Indigenous approaches with Western.</p> <p>“Applying this Indigenous law approach, we grouped our study results into 4 protocols to be followed by health and social service providers working with Indigenous people experiencing homelessness: situating one’s self, keeoukaywin (visiting), hospitality, and treat people as you would treat your own relative.”</p> <p>https://www.cmaj.ca/content/192/10/E257.short</p>
Article	Timeline of Canadian Colonialism and Indigenous Resistance	<p>The Leveller website published on September 26, 2019 an article on how colonialism began and Indigenous resistance.</p> <p>“government continues making unilateral decisions regarding pipelines and other resource-extracting and development projects on Indigenous territories, without proper consultation or consent, stating that Indigenous communities do not have veto power.”</p> <p>https://leveller.ca/2019/09/timeline-of-canadian-colonialism-and-indigenous-resistance/</p>



SOURCE TYPE	TITLE	SUMMARY
Article	The City as a “Space of Opportunity”: Urban Indigenous Experiences and Community Safety Partnerships	<p>This article examines the increase of Indigenous people moving to urban environments and the impact. In addition, the article discusses city governance structures and the opportunities this has for collaborations and partnerships.</p> <p>“Effective programs are being developed by and with Indigenous persons with the goal of promoting capacity building, good governance, and self-empowerment.</p> <p>These programs adopt a culturally appropriate resilience model that emphasizes well-being and confidence” (10).</p> <p>http://thompsonbooks.com/wp-content/uploads/2020/02/WBUAC_Ch1.pdf</p>
Article	The Importance of Culture in Addressing Domestic Violence for First Nation’s Women	<p>This journal article in the Frontiers in Psychology published on June 4, 2018 by Donna Klingspohn discussed the importance of “culturally-safe, competent, and relevant domestic violence services to address the cultural needs of Indigenous women in Canada.”</p> <p>https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5996937/</p>
Article	The Importance of Culture in Addressing Domestic Violence for First Nation’s Women	<p>This journal article published in the Frontiers of Psychology in June, 2018 provides evidence for promoting culturally-based programs and services for Indigenous women experiencing domestic violence.</p> <p>“This paper will explore current evidence-based literature to determine if there is empirical evidence to support program policies and practices that reflect culturally safe, competent and relevant domestic violence services to address the cultural needs of Indigenous women in Canada.”</p> <p>https://www.researchgate.net/publication/325549786_The_Importance_of_Culture_in_Addressing_Domestic_Violence_for_First_Nation’s_Women</p>
Article	The Interpersonal Skills of Community-Engaged Scholarship: Insights from Collaborators Working at the University of Saskatchewan’s Community Engagement Office	<p>The Journal of Community Engagement and Scholarship website provides an article to provide reflections and suggestions on how to ethically engage with the community.</p> <p>“Overall, we argue that discourse and practice involving community-engaged scholarship must pay attention to the notion of interpersonal skills in various aspects and across multiple dimensions and disciplines.”</p> <p>https://digitalcommons.northgeorgia.edu/jces/vol10/iss1/6/</p>



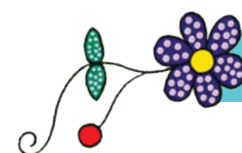
SOURCE TYPE	TITLE	SUMMARY
Article	The Ethical Space of Engagement	<p>In this article, Ermine presents a concept called ethical space which he defines as when, “two societies, with disparate worldviews, are poised to engage each other. It is the thought about diverse societies and the space in between them that contributes to the development of a framework for dialogue between human communities.” (193). Ermine discussed the Indigenous gaze and how it reveals the conditions of Indigenous people is “a reflection of the governance and legal structures imposed by the dominant society.” (200).</p> <p>Ermine proposes ethical space is a neutral zone where two cultures meet to pursue “human-to-human dialogue” and “cross-culture conversation...[and could be a] new partnership model to shift the status quo.” (222)</p> <p>https://jps.library.utoronto.ca/index.php/ilj/article/view/27669</p>
Article	Violence Against Indigenous Women: A Legacy of Colonialism & Apartheid	<p>The Warrior Publications website published an article on the violence against Indigenous women and girls.</p> <p>“The criminal justice system has proven itself incompetent & incapable of protecting Indigenous women & children. This struggle will necessitate confronting both abusers in the community and the source of systemic abuse itself: the colonial system.”</p> <p>https://warriorpublications.wordpress.com/2011/02/14/violence-abuse-against-indigenous-women-children/</p>
Article	Investigating the Linkages between FASD, Gangs, Sexual Exploitation and Woman Abuse in the Canadian Aboriginal Population: A Preliminary Study	<p>The First Peoples Child & Family Review website published this journal article in 2010 to show the linkages between FASD, gangs, sexual exploitation and women abuse among Indigenous women in Canada.</p> <p>“[P]reliminary data point to the importance of developing prevention strategies targeted at addressing family violence, drug and alcohol abuse, poverty, the social determinants of health and the history of colonization of Aboriginal Peoples.”</p> <p>https://fpcfr.com/index.php/FPCFR/article/view/89/0</p>
Article	Turf, Trust, Co-Creation and Collective Impact	<p>The Tamarack Institute published this paper to explore trust and how to build and rebuild it for community building. By including all voices when introducing an initiative, the author states it will help build and rebuild trust. Trust is imperative to community building, better collaboration, and more productivity.</p> <p>The author introduced a concept called SCARF which is an acronym for:</p> <ol style="list-style-type: none"> 1. Status—relative importance to others. 2. Certainty—being able to predict the future. 3. Autonomy—a sense of control over events. 4. Relatedness—a sense of safety with others, of friend rather than foe. 5. Fairness—a perception of fair exchanges between people (4). <p>https://www.tamarackcommunity.ca/library/turf-trust-co-creation-collective-impact</p>



SOURCE TYPE	TITLE	SUMMARY
Article	Collective Impact work sets the stage for Saskatoon's Inter-Agency Response	<p>The Tamarack Institute published an article on July 28, 2020 on Saskatoon's Inter-Agency Response which was created as a response to COVID-19.</p> <p>“to chart a path of supports on priority areas of vulnerability, and prioritized support for agencies focusing on issues of deep food and housing insecurity—two key areas vulnerable people have been most affected by in the crisis and the two key areas that ensure people are safely isolated.”</p> <p>https://www.tamarackcommunity.ca/latest/collective-impact-work-sets-the-stage-for-saskatoons-inter-agency-response</p>
Article	Gendered Racial Violence and Spatialized Justice: The Murder of Pamela George	<p>This journal article published on July 18, 2014 in the Canadian Journal of Law and Society provides insight into the gendered violence and how justice does not acknowledge the same rules when pertaining to Indigenous women.</p> <p>“[T]his relationship between bodies, space, and justice, in which zones inhabited by racial Others as well as zones of prostitution (often one and the same) are considered to be spaces in which universal justice does not operate, suggests how the violence remains invisible in the law.”</p> <p>https://www.cambridge.org/core/journals/canadian-journal-of-law-and-society-la-revue-canadienne-droit-et-societe/article/gendered-racial-violence-and-spatialized-justice-the-murder-pamela-george/60CD51273DB3FA9851D7522FE3168787</p>
Article	Domestic Sex Trafficking of Aboriginal Girls in Canada: Issues and Implications	<p>The Aboriginal Policy Research Consortium International Journal published this article in 2010 to provide information on the issues and implications of sex trafficking of Indigenous girls in Canada.</p> <p>“Additionally, key informants pointed to a characteristic intrinsic to the trafficking process—the movement of trafficked Aboriginal girls follows a pattern of city triangles across different provinces in Canada. For instance, in Saskatoon, which is in close proximity to Edmonton and Calgary, girls are moved in triangles such as Saskatoon–Edmonton–Calgary–Saskatoon and Saskatoon–Regina–Winnipeg–Saskatoon. These triangles, often interconnected, are spread across Canada” (209).</p> <p>https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1404&context=aprc</p>
Bibliography (academic)	Bibliography: Indigenous History—A Bibliography by Shekon Neechie	<p>This bibliography contains sources of Indigenous authors/scholars work in relation to Indigenous histories in Canada and the USA. This bibliography was in response to comments stating, “[T]here are no Indigenous historians.”</p> <p>https://shekonneechee.ca/features/bibliography/</p>
Book	Youth Homelessness in Canada: Implications for Policy and Practice	<p>The Homeless Hub website published this digital book in 2013 which is a collection of chapters to provide guidance for policy and decision-makers on youth homelessness.</p> <p>“Our understanding of youth homelessness is very much based on the idea of the family as a ‘problem’—that family abuse and conflict are at the core of the young person’s experience of homelessness” (46).</p> <p>https://www.homelesshub.ca/resource/youth-homelessness-canada-implications-policy-and-practice</p>



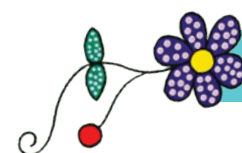
SOURCE TYPE	TITLE	SUMMARY
Book section	"We Are Strong. We Are Beautiful. We Are Smart. We Are Iskwew."	<p>This book section by Jennifer Altenberg, Sarah Flicker, Katie Macentee, and Kari-Dawn Wuttunee provides a summary of the activities these Indigenous women completed to document the forms of violence urban Indigenous young women experienced in Saskatchewan.</p> <p>"The work we describe here comes out of one of the Networks for Change and Well-being sites in Canada. Together, we planned a series of workshops last spring that culminated in the creation of girl-led short movie made entirely on tablets. In response to their experiences and understandings of violence in their lives, the film documented a contextual vision of an Indigenous Women's Utopia."</p> <p>https://brill.com/view/book/edcoll/9789004377714/BP000013.xml?language=en</p>
Book section	Deepening Community (Forward, Preface and Chapter 1)	<p>These book sections provide understanding about building better communities and the importance of inclusion and belonging in the services offered.</p> <p>"Community can help shape our identity as a collective and interdependent people. It creates the opportunity for us to care for and about others and, in turn, to be cared for, the key interaction that builds a sense of belonging. When we belong and enjoy strong relationships with one another, we can rely on one another in both good and difficult times. "It makes us more resilient, and it makes us healthier. It improves our economic opportunities (think about networking to 2nd a job) and, as studies show, even makes us happier" (5).</p> <p>https://drive.google.com/file/d/1qu3Uqm-3ejXfC-Tq4-RrWI97NGztriBs/view?usp=sharing</p>
Briefing Note (municipal)	The Truth and Reconciliation Commission of Canada: Calls to Action and The City of Saskatoon's Response	<p>This document was published by the City of Saskatoon as a briefing note with the TRC Calls to Action and the city's action plan as a response to the Calls to Action to the TRC Calls to Action published October 19, 2015.</p> <p>"The SPS currently has Aboriginal program components for victim services.</p> <ul style="list-style-type: none"> • Continue Aboriginal components of victim services. Within existing budget." <p>"The City is consulting Aboriginal people in planning and program development (e.g., Regional Planning for Growth) to ensure Aboriginal voices are heard when making decisions that impact them."</p> <p>"• Review policies, programs, and services with an Aboriginal diversity and inclusion lens to identify any areas of systemic or institutional discrimination. \$30,000 to hire a Johnson Shoyama Public Policy intern."</p> <p>https://www.saskatoon.ca/sites/default/files/documents/community-services/recreation-sport/a_ex_191015_response_trc_calls.pdf</p>



SOURCE TYPE	TITLE	SUMMARY
Checklist (incorporated)	Indigenous cultural competency self-assessment checklist	<p>The Indigenous Corporate Training Inc., provides a checklist to assess cultural competency. An example of the checklist is: “If you work for local government do you:</p> <ul style="list-style-type: none"> • Have a working knowledge of the Indigenous groups in your region? • Have a reconciliation strategy? • Look for ways to bring local Indigenous culture and art into government buildings and spaces? • Respect that Euro-centric place names are an intrusion to the history of the region’s Indigenous population? • Know the history of why there is no formal relationship with local Indigenous communities?” <p>https://www.ictinc.ca/blog/indigenous-cultural-competency-self-assessment-checklist</p>
Database (non-profit)	Canadian Council for Refugees—Search “Violence—Indigenous women”	<p>The Canadian Council for Refugees website has a database which includes Indigenous women and violence.</p> <p>“Engaging Community: Addressing Sex Trafficking in Edmonton—Full Report http://www.actalberta.org/uploads/102715_8PzzPKG5SD23A7Y_162035.pdf</p> <p>This is the final report of the project “Engaging Community: Addressing Sex Trafficking in Edmonton.” This collaborative project was led by a Core Group of organizations in Edmonton and was carried out for a period of two and a half years to create a Community Action Plan to reduce and prevent sex trafficking in Edmonton. The project is the first of its kind in the city and is one of three across the country.</p> <p>https://ccrweb.ca/en/trafficking-resources-browse</p>
Database (charity)	Fond MG—539—Patricia Monture Fonds	<p>The MemorySask website has information on Patricia Montures records, photographs, etc.</p> <p>“8. INAC Urban women—2002—RESTRICTED. Ethics review and proposal for a study on Aboriginal urban women and their experiences with the legal system, eventually titled “Urban Aboriginal Women and Property”</p> <p>https://memorysask.ca/informationobject/browse?subjects=54853&repos=34553&query=%22Indigenous%22&sq0=%22Indigenous%22&sort=relevance</p>
Database (academic)	Sexual Exploitation and Trafficking of Indigenous Women and Girls	<p>The Gladue Rights Research Database website has a description of an event focusing on sexual exploitation and trafficking of Indigenous women and girls.</p> <p>“Saskatoon is considered a significant part of the transit corridor used within the Prairies for the trafficking of Indigenous women and girls. It should be noted that the sex trafficking of Indigenous women and girls is so pervasive in Canada that it has not only received international news coverage”</p> <p>http://drc.usask.ca/projects/gladue/view_record.php?table=event&id=625&from=browse</p>
Database (academic)	Trent University Search “Indigenous Women”	<p>Trent University website has over 4,600 results in their database when searching for “Indigenous women.”</p> <p>https://www.trentu.ca/search?query=Indigenous+women#gsc.tab=0&gsc.q=Indigenous%20women&gsc.page=1</p>



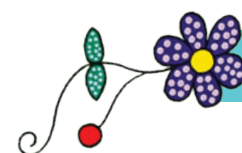
SOURCE TYPE	TITLE	SUMMARY
Event (non-profit)	Sharing circle for female survivors of violence starts November 18	<p>The Saskatoon Indian and Métis Friendship Centre website shared an initiative to help female survivors of violence. This initiative is a weekly sharing circle called, “Wicitizon.”</p> <p>https://www.simfc.ca/articles/2020/11/9/sharing-circle-for-female-survivors-of-violence-starts-november-18?rq=women</p>
Event (academic)	40th Anniversary—Sessions	<p>The Gabriel Dumont Institute of Native Studies and Applied Research website provided an outline of the sessions that were available at the 40th Anniversary conference. One of the sessions was by Jesse Thistle and he talked about houselessness.</p> <p>https://gdins.org/metis-culture/40th-anniversary-presenters/</p>
Event (federal)	Concurrent Sessions—Full Descriptions	<p>The Canadian Domestic Violence website published an agenda of their conference. One of the panels was titled, “A.2 Part 1 Pathways and Barriers to Help-Seeking: System Responses to Survivors of DV.”</p> <p>https://canadiandomesticviolenceconference.org/full-description</p>
Event (non-profit)	Testimony	<p>The Paved Art website provided a description of a reception for the visual art titled, “Testimony, Transformation & Warrior Woman: Stop the Silence.”</p> <p>“K.C skillfully, with the use of her Cyborg series, speaks to current and historical labelling that contributes to the marginalization of Indigenous women.”</p> <p>https://www.pavedarts.ca/2014/coming-soon-testimony/</p>
Fact Sheet (national)	Fact Sheet: Missing and Murdered Aboriginal Women and Girls in Saskatchewan	<p>The Native Women’s Association of Canada published this six-page fact sheet on March 24, 2010 which provided statistical data on the number of murdered and missing Indigenous women in Saskatchewan.</p> <p>“The majority of cases in Saskatchewan occur in urban areas such as Regina and Saskatoon.</p> <p>72% of Aboriginal women and girls were murdered in an urban area” (3).</p> <p>https://www.nwac.ca/wp-content/uploads/2015/05/2010-Fact-Sheet-Saskatchewan-MMAWG.pdf</p>
Guide (municipal)	A Guide to Saskatoon’s Statues of People and Their Stories—Part 2	<p>Tourism Saskatoon provides a guide to the statues around Saskatoon. There are stories in relation to Indigenous people and MMIWG statue at the Saskatoon City Police.</p> <p>https://www.tourismsaskatoon.com/blog/post/a-guide-to-saskatoons-statues-of-people-and-their-stories-part-2/</p>
Guide (academic)	Asset-Based Community Development—How to Get Started	<p>The Western Norway University published this guidebook in 2019 to share ideas on how to build community together. There are step-by-step directions on how to initiate an initiative for the community, starting by asset mapping. At the end, there are some videos on initiatives that have been developed with this guidebook.</p> <p>https://www.hvl.no/globalassets/hvl-internett/dokument/20200211_abcd-booklet-f.pdf</p>



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Guide (academic)	Community Engagement Guide	<p>The Tamarack Institute published this guide to assist in supporting community engagement. This guide explains what community engagement is, the steps to take for community engagement, and implementation ideas. Finally, the challenges, vulnerabilities, and unintended outcomes are discussed.</p> <p>The six guiding principles for community engagement are: Demonstrate integrity, trust and transparency; Show respect; Be inclusive; Educate; Work together; and, Plan well.</p> <p>https://www.peterboroughpublichealth.ca/wp-content/uploads/2019/09/PPH-CE-Community-Engagement-Guide_2018.pdf</p>
Infographic (federal)	Gay, Lesbian, Bisexual and Other Sexual Minority Canadians' Experiences of Violence and Inappropriate Sexual Behaviours, 2018	<p>An infographic published by Statistics Canada provide statistical information on the sexual violence gay, lesbian, bisexual and other sexual minority Canadians experience.</p> <p>"6/10 sexual minority Canadians had been sexually or physically assaulted."</p> <p>https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2020060-eng.htm</p>
Infographic (federal)	Perceptions related to gender equality in Canada, 2018	<p>Statistics Canada published an infographic on December 9, 2019 which provides peoples' perception on gender equality.</p> <p>"People who report sexual assault are almost always telling the truth. 62% women agree whereas 47% agree."</p> <p>https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2019084-eng.htm</p>
Infographic (federal)	Inappropriate Sexual or Harassing Behaviours in Canada, 2018	<p>Statistics Canada published an infographic on December 5, 2019 which provides a statistical visual representation of inappropriate sexual or harassing behaviours.</p> <p>"The perpetrator was usually a male stranger. 75% of women and 47% of men who experienced unwanted sexual behaviour stated this."</p> <p>https://www150.statcan.gc.ca/n1/pub/11-627-m/11-627-m2019083-eng.htm</p>
News (provincial)	'A healing journey:' Confronting gender-based violence in Saskatchewan	<p>The Journal Pioneer website published on March 3, shared a story on ending gender violence and how now is the time to end it in Saskatchewan.</p> <p>"The idea of not accepting gender and sexual diversity was introduced to Turtle Island because of colonization, and that kind of sets a foundation for violence for anybody who doesn't exist within that very limited framework," Fisher said.</p> <p>https://www.journalpioneer.com/news/canada/a-healing-journey-confronting-gender-based-violence-in-saskatchewan-559041/</p>
News (national)	"We Need Tina Fontaine to Know She's Important:" Five Experts on What Needs to Change	<p>The Flare Magazine website published a story on March 19, 2018 on the victimization of Indigenous women and girls as well as recommendations to improve the situation.</p> <p>"How do we protect and improve the lives of First Nations girls and women? Start with addressing their status. Abolish the inequity imposed by colonization. "We are at the absolute bottom of Canadian society," says Sharon McIvor, British Columbia-based lawyer and activist. That status obviously creates vulnerability."</p> <p>https://www.flare.com/news/tina-fontaine/</p>



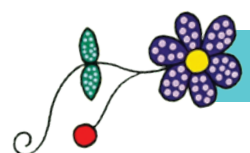
SOURCE TYPE	TITLE	SUMMARY
News (local)	Clare's Law now in effect: How to make an application for information	The 650 CKOM news published on June 29, 2020 on Clare's Law and how to make an application for information. https://www.ckom.com/2020/06/29/saskatoon-police-explain-clares-law-local-protocol/
News (national)	Domestic violence, mental health calls up, violent crimes down amid pandemic: Saskatoon police	The Global News published on May 20, 2020 provided a report by the Saskatoon City Police on the increase of domestic violence. http://globalnews.ca/news/6965985/domestic-violence-mental-health-calls-up-saskatoon-police-covid-19-coronavirus/
News (national)	From foster care to missing or murdered: Canada's other tragic pipeline	The Maclean's website published an article by Pam Palmater on April 12, 2017 on systemic racism in Canada. Palmater provided insight into the connection between the foster care system and murdered or missing Indigenous children in Canada. "The over-representation of Indigenous children in foster care has become a pipeline to suicide, prison, sexual exploitation, and those who are murdered or go missing. It makes no sense for federal or provincial governments to apologize for past policies and practices if they continue today at even higher rates." https://www.macleans.ca/news/canada/from-foster-care-to-missing-or-murdered-canadas-other-tragic-pipeline/
News (provincial)	Human trafficking largely targets Indigenous women and girls: MMIWG report	The Chronicle Herald published this article on June 5, 2019 which provides a narrative of a survivor and how she hopes the MMIWG recommendations will change human trafficking. "One of the biggest issues with a lot of Indigenous girls that makes them vulnerable is being abandoned at a young age and longing for love," Wallace-Littlechief said. "As soon as someone starts showing care for you, you'll do anything for them." https://www.thechronicleherald.ca/news/canada/human-trafficking-largely-targets-indigenous-women-and-girls-mmiwg-report-318824/
News (local)	International Women's Day 2020	The LaRonge Now website published a video on the International Women's Day Concert. The concert was a charity fundraiser to the Provincial Association of Transition Houses and Services in Saskatchewan. https://larongenow.com/2021/03/01/international-womens-day-concert/



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News (national)	Missing and Murdered: The Trafficked	<p>The Globe and Mail has completed an eleven-part section called “Missing and Murdered: The Trafficked.” Part 1 is called, “A Piece of Property,” where they include a narrative of a woman who was exploited. Part 2 is called, “Canada Criticized Internationally,” which provides highlights of the priorities in other countries as opposed to Canada. Part 3 is called, “Ottawa Undecided on Next Step,” which provides another narrative of a woman who has been exploited. Part 4 is called, “Product of Colonization,” which describes the deep roots of the impacts of colonization on Indigenous people who identify as a woman. Part 5 is called, “The Foster-Care Connection,” which highlights the connection of the foster care system and exploitation of Indigenous people who identify as a woman and girl. Part 6 is called, “Making of Target,” which describes how Indigenous people who identify as women and girls suffer from inadequate social support. Part 7 is called, “Care That Packs a Punch,” which provides a narrative of a woman who was exploited. Part 8 is called, “Serious about Serve and Protect,” which provides the police involvement or lack of involvement in supporting women and girls who are being exploited. Part 9 is called, “The Voices of Experiences,” provides narratives of survivors. Part 10 is called, “In Class and In Court,” which provides examples of how young Indigenous people are getting lured into human trafficking. Part 11 is called, “We All Deserve a Chance,” which provides a narrative of a woman who survived sexual exploitation.</p> <p>https://www.theglobeandmail.com/news/national/the-trafficked-sexual-exploitation-is-costing-canadian-women-their-lives/article28700849/</p>
News (local)	MJ Pride Applauds Saskatoon’s Ban on Conversion Therapy	<p>The Moose Jaw website published a news story on February 26, 2021 that approved of Saskatoon’s ban of conversion therapy that intervened in a person’s sexual orientation.</p> <p>“Many municipalities, jurisdictions, have jumped ahead of the queue because in those conversations around conversion therapy happening in our communities, our city councillors, our municipalities, our neighbours have learned that it is abuse. It’s criminal abuse and that is happening in our communities,” said Moose Jaw Pride executive director Taylor Carlson.”</p> <p>https://www.discovermoosejaw.com/local/mj-pride-applauds-saskatoon-s-ban-on-conversion-therapy</p>
News (national)	Sask. rate of domestic violence against children, youth highest in Canada: report	<p>The CTV News website published on December 16, 2019 highlights the Statistics Canada report which shows “Saskatchewan has the highest rates of domestic violence against children.”</p> <p>https://saskatoon.ctvnews.ca/sask-rate-of-domestic-violence-against-children-youth-highest-in-canada-report-1.4732930</p>
News (national)	Saskatoon man says trying to help domestic violence victim revealed gaps in system	<p>The Yahoo Finance website published on November 3, 2020 a story about a man who tried to help a neighbour find safety from an abusive husband only to find there were no free spaces. The article highlights the need for more services and support for women fleeing abusive homes.</p> <p>https://ca.finance.yahoo.com/news/saskatoon-man-says-trying-help-194522739.html</p>



SOURCE TYPE	TITLE	SUMMARY
News (national)	Saskatoon police chief says #MeToo may have broken down barriers to reporting sexual assaults	<p>The Guardian newspaper website published an article on July 22, 2019 on the impact that the #MeToo movement has focused on the reporting of sexual assaults.</p> <p>““In order to go forward with a report to police, victims need a support system. In the past, it was not uncommon for victims to keep their secret of assault from spouses, family, and friends,” Davis said in an emailed statement.”</p> <p>https://www.theguardian.pe.ca/news/canada/saskatoon-police-chief-says-metoo-may-have-broken-down-barriers-to-reporting-sexual-assaults-335747/</p>
News (national)	Saskatoon police see rise in domestic assaults since start of COVID-19 restrictions	<p>The CBC news published on May 7, 2020 the increase of domestic violence since the beginning of COVID-19 restrictions.</p> <p>https://www.cbc.ca/news/canada/saskatoon/police-see-slow-rise-in-domestic-violence-1.5558696</p>
News (local)	Surprise, addressing racism in Saskatoon is difficult, necessary - Who knew a campaign about racism could make people uncomfortable?	<p>This is a news article by the StarPhoenix on July 10, 2017 talking about City of Saskatoon’s anti-racism campaign and the billboards they used for this campaign. Talking about white privilege and how Indigenous women are not a priority were the key messages in the billboards. People were uncomfortable with the messages.</p> <p>https://jonimitchell.com/library/view.cfm?id=3572</p>
News (Independent)	Where is your heart? Canada’s Problem on Violence against Indigenous Women and Girls	<p>The Muskrat Magazine website published on February 26, 2015 an article which shared the activism women across Canada pushed for the inquiry.</p> <p>“According to health professionals, minimizing, denying or blaming victims is an act of violence. One leader who is responding is Assembly of First Nations leader, Perry Bellegarde who recently mentioned five things an inquiry would accomplish: better social services in First Nations communities; better coordination with the justice system; ensuring that families are heard; exposing the roots of colonial violence against Indigenous women; and creating wider social awareness at the international level.”</p> <p>http://muskratmagazine.com/where-is-your-heart-canadas-problem-on-violence-against-aboriginal-women/</p>
News (international)	Why America Needs a Truth Commission on Violence Against African-American Women	<p>The HuffPost on April 26, 2017 provides reasonings as to why there is a need to have a truth commission on violence against African-American Women.</p> <p>“reveal the reasons, nature and effects of large-scale human rights violations. They also offer victims a chance to overcome the fear of stigma and isolation to share their experiences and have them publicly acknowledged”.</p> <p>https://www.huffpost.com/entry/why-america-needs-a-truth_b_9771968</p>



SOURCE TYPE	TITLE	SUMMARY
News (local)	Creation of Eagle Woman Tribunal, a historical milestone for Cowessess	<p>The Regina Leaderpost published a news article on March 22, 2021 about Cowessess First Nation's new internal judicial tribunal "that will help keep child welfare issues out of the courts and within the hands of the community."</p> <p>"The tribunal will allow members of Cowessess to appeal decisions that impact the custody of children in the community. It will investigate all cases brought to it and mediate issues through discussion and traditional healing circles. For more difficult cases, where a consensus cannot be easily reached, the tribunal will hold a hearing."</p> <p>https://leaderpost-com.cdn.ampproject.org/c/s/leaderpost.com/news/saskatchewan/creation-of-eagle-woman-tribunal-a-historic-milestone-for-cowessess/wcm/f0e6f92f-4d23-4445-b398-c0c72d69f423/amp/</p>
News (national)	New domestic violence shelter offers support for an unexpected client—abusers	<p>CBC News published this news article on March 21, 2021 to inform of a pilot project which provides shelter for perpetrators of domestic violence.</p> <p>"Changing habits, changing thoughts and coping skills doesn't happen in eight weeks. So it's really important that we stay and we support these families and we're there for them on both sides for that for that full year."</p> <p>https://www-cbc-ca.cdn.ampproject.org/c/s/www.cbc.ca/amp/1.5958106</p>
News (independent)	Indigenous Women in Canada Still Under Attack!	<p>The Fire This Time! website written by Tamara Hansen discussed the 2015 national elections and provided statistics on Indigenous women's representation in Parliament, rates of life expectancy, etc. Hansen provides a case in QC about an Indigenous woman who went missing and the "corrupt SQ."</p> <p>http://www.firethistime.net/articles/Volume9/V9I11/indigenous-women-in-canada.html</p>
News (national)	U of S professor says fixing social safety net best way to keep Saskatoon women safe	<p>The CBC news published a news story on March 23, 2021 on a project which could help ensure women are safe in Saskatoon. The news article discusses Dr. Priscilla Settee and her work with the City of Saskatoon where she will create a list of recommendations to keep women safe (i.e., human trafficking, domestic violence).</p> <p>"Ultimately, she said keeping women safe is dependent on government action. 'We're only as safe as the very weakest community member,' she said. Saskatchewan, back in the day, was established on very caring principles. And we need to return back to those."</p> <p>https://www.cbc.ca/news/canada/saskatoon/u-of-s-professor-says-fixing-social-safety-net-best-way-to-keep-saskatoon-women-safe-1.5960933</p>
News (national)	Saskatoon technology enlisted to help vulnerable Indigenous women	<p>The CBC news published a news story on May 28, 2020 on a new technological program that is hoping to address the increased rates of domestic violence, mental health emergencies and addictions in Saskatoon.</p> <p>"When pressed [pendants or keychain], they send an alarm to the person's selected contacts. If the contacts don't reply in two minutes, the alert goes to 911, complete with a GPS location. 'Being able to have that emergency button when you're in a situation you're not comfortable with is a huge safety benefit for Indigenous women,' Buckley said."</p> <p>https://www.cbc.ca/news/canada/saskatoon/technology-enlisted-to-help-vulnerable-indigenous-women-1.5587543</p>



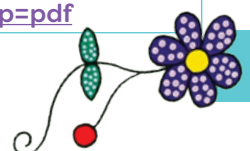
SOURCE TYPE	TITLE	SUMMARY
Newsletter (non-profit)	January 2021	The Saskatoon Sexual Assault and Information Centre provide training for “Supporting Survivors of Sexual Violence Training.” https://ssaic.ca/january-2021-newsletter/
News release (federal)	Government of Canada supports LGBTQ2 survivors of gender-based violence in Saskatoon	The Government of Canada website published on April 12, 2019 provided a news release to end gender violence. The announcement of funding to OUT Saskatoon to support this priority was noted. “Ending gender-based violence is crucial if we are serious about giving everyone the same opportunities to join and grow Canada’s middle class.” https://www.canada.ca/en/women-gender-equality/news/2019/04/government-of-canada-supports-lgbtq2-survivors-of-gender-based-violence-in-saskatoon.html
News Release (non-profit)	Canada: Police Fail Indigenous Women in Saskatchewan	The Human Rights Watch website published a news release on June 19, 2017 to highlight the failure of the police to keep Indigenous women safe in Saskatchewan. “Many Indigenous women interviewed said they believe that the police abuse they experienced reflects ongoing racial bias against the Indigenous community in Saskatchewan.” https://www.hrw.org/news/2017/06/19/canada-police-fail-indigenous-women-saskatchewan
PowerPoint (academic)	ABCD Post-Workshop Call	The Tamarack Institute published a powerpoint presentation to share resources and tools for community building. “EIGHT TOUCHSTONES: 1. Finding a Community Building Team; 2. Recruiting a Community Animator; 3. Hosting community conversations to discover assets and what people care about; 4. Engaging community groups and associations; 5. Building connections through social interaction and shareable Opportunities; 6. Visioning and planning; 7. Implementing change (doing and reviewing); and, 8. Fostering celebration” https://www.tamarackcommunity.ca/latest/eight-touchstones-to-asset-based-community-development
Report (federal)	Gender-based violence: Unwanted sexual behaviours in Canada’s territories, 2018	This report from Statistics Canada’s website provides statistical information on gender-based violence in northern Canada. The data collected included unwanted behaviours in public and online, as well as the workplace. “While not all of these behaviours are necessarily criminal in nature, they can have a significantly adverse effect on the sense of safety and security, as well as the overall well-being of those who experience them” (19). https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00008-eng.htm
Report (federal)	Housing Crisis in Saskatchewan: PATHS Report	The Canadian Centre for Policy Alternatives website shared a report on the homelessness in Saskatchewan. “If women cannot find adequate and affordable housing their chances of succeeding in leading lives free from violence are diminished.” https://www.policyalternatives.ca/newsroom/updates/housing-crisis-saskatchewan-paths-report



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Report (local inter-agency)	Kitaskinaw: An Environmental Scan of Programs and Services serving Aboriginal People in Saskatoon 2013-2014	<p>This report was published by the Gabriel Dumont Institute, City of Saskatoon, United Way, and the Saskatoon Tribal Council in 2013. This is an environmental scan of the programs and services in Saskatoon to better understand where and how Aboriginal people utilize these programs and services. There were four recommendations identified within the report which included: more effort to address employment and cultural competency, housing initiatives, voting, and Aboriginal elder programs and services.</p> <p>https://www.saskatoon.ca/sites/default/files/documents/community-services/recreation-sport/kitaskinaw_report.pdf</p>
Report (federal)	Perceptions of safety of Indigenous people during the COVID-19 pandemic	<p>The Statistics Canada website released a report on August 14, 2020 on the perception of safety and well-being among Indigenous women as a result of the COVID-19 pandemic.</p> <p>“Over 1 in 5 Indigenous participants (22%) felt that people are being harassed or attacked because of their race, ethnicity or skin colour “often” or “sometimes” in their neighbourhood” (4).</p> <p>https://www150.statcan.gc.ca/n1/pub/45-28-0001/2020001/article/00071-eng.htm</p>
Report (academic)	Program evaluation: Family Service Saskatoon’s Intimate Partner Violence program	<p>The University of Regina’s Our Space website provided a research practicum report by Riley Woodman on June, 2020 which evaluates the Family Service Saskatoon Intimate Partner Violence Outreach program.</p> <p>https://ourspace.uregina.ca/bitstream/handle/10294/10073/Woodman_2020_ResearchpracticumSW.pdf?sequence=1&isAllowed=y</p>
Report (academic, community-based)	Wahkohtowin: Learning Together about Justice and Injustice in the City	<p>On the Urban Aboriginal Knowledge Network website published a report on a research project about bringing together university students and Indigenous youth in Saskatoon.</p> <p>“This project also aims to explore the city as a site of resistance and social justice—from community gardens and Idle No More round dances to organizations like Str8Up and Oskayak High School themselves, which, through gang prevention and Indigenous education, respectively, typify the many ways in which “justice” is enacted in our city.”</p> <p>https://uakn.org/research-project/wahkohtowin-learning-together-about-justice-and-injustice-in-the-city/</p>
Report (federal)	We. Us. Our. A Reconciling Narrative	<p>This report by the Conference Board of Canada on August 8, 2016 provides highlights from the Conference Board of Canada’s forum titled, “Reconciliation: Changing the Narrative and Inspiring Innovation.</p> <p>https://www.conferenceboard.ca/temp/0720d500-297f-4520-8ceb-1cbb52852d25/8191_WeUsOur_RPT.pdf</p>
Report (non-profit)	Why it Matters Creating a society free from violence and abuse matters because every person deserves to live a life free from harm	<p>The Prairie Action Foundation website shares a report on family violence in 2016 and provides statistics from 2016.</p> <p>“In Canada, Aboriginal people experience different kinds of victimization more often than non-Aboriginal people.”</p> <p>https://prairieaction.ca/why-it-matters/</p>



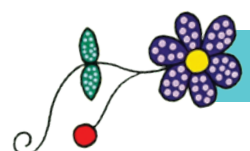
SOURCE TYPE	TITLE	SUMMARY
Report (federal)	Students' experiences of unwanted sexualized behaviours and sexual assault at postsecondary schools in the Canadian provinces, 2019	<p>Statistics Canada published a report on September 14, 2020 which provides statistical data on postsecondary students' experiences of unwanted sexual behaviours and assaults.</p> <p>"Among First Nations, Métis or Inuit students, one in ten (10%) experienced a sexual assault in the postsecondary setting in the previous 12 months—a similar proportion to non-Indigenous students (8%)" (11).</p> <p>https://www150.statcan.gc.ca/n1/pub/85-002-x/2020001/article/00005-eng.htm</p>
Report (federal)	Perceptions of personal safety among population groups designated as visible minorities in Canada during the COVID-19 pandemic	<p>Statistics Canada published a report on July 8, 2020 which provides statistical data on peoples' perception of personal safety.</p> <p>"Approximately one in five (21%) visible minority participants perceived that harassment or attacks based on race, ethnicity, or skin colour occurred sometimes or often in their neighbourhood, double the proportion among the rest of the population (10%)."</p> <p>https://www150.statcan.gc.ca/n1/pub/45-28-0001/2020001/article/00046-eng.htm</p>
Report (federal)	Violent victimization of women with disabilities, 2014	<p>Statistics Canada published a report on March 15, 2018 which provides statistical data on violent victimization on women with disabilities.</p> <p>"Aboriginal persons with a disability were more likely than non-Aboriginal persons with a disability to have been violently victimized in the past 12 months."</p> <p>https://www150.statcan.gc.ca/n1/pub/85-002-x/2018001/article/54910-eng.htm</p>
Report (charity)	Girls Without Barriers: an intersectional feminist analysis of girls and young women with disabilities in Canada	<p>The DisAbled Women's Network Canada (DAWN)'s website published this report in May, 2020 which provides an analysis and some recommendations for the violence girls and young women with disabilities.</p> <p>"Develop programs that are created and led by and for girls and young women with disabilities. Develop inclusive, anti-oppressive programs, respectful of the different realities experienced by girls and young women with disabilities, in consultation with the girls themselves. Develop and facilitate trainings about ableism and different systems of oppression for boards, senior executives and other professionals of organizations that runs girls' programs, in collaboration with women's disability rights and youth with disabilities advocacy groups, such as DAWN Canada and DJNO" (108).</p> <p>https://dawncanada.net/media/uploads/page_data/page-64/girls_without_barriers.pdf</p>
Report (charity)	Human Trafficking Corridors in Canada	<p>The Canadian Centre to End Human Trafficking website published a report on human trafficking in Canada which discuss how human trafficking operates, exiting human trafficking, services needed, and recommendations.</p> <p>"Based on the findings of this research on human trafficking corridors, we make the following recommendations: 1. Protection; 2. Prosecution; 3. Partnership; and, Empowerment" (49).</p> <p>https://mma.prnewswire.com/media/1441600/The_Canadian_Centre_to_End_Human_Trafficking_In_Canada_human_tr.pdf?p=pdf</p>



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Report (academic)	Community Engagement: A Foundational Practice of Community Change	<p>The Tamarack Institute published this report to discuss the principles of community engagement and ways to assist in community change. This paper explores why community engagement is foundational, the value of community engagement, the challenges, and suggestions for better community engagement.</p> <p>“For organizations the mindset shift is one from seeing themselves primarily as “the doers” and providers of programs and services, to embracing a role as the catalysts and co-facilitators of conversations and multi-sector collaborations that share a commitment to strengthening the well-being of the community” (12).</p> <p>https://www.tamarackcommunity.ca/hubfs/Resources/Publications/2018%20CCF%20Paper%20Community%20Engagement%20A%20Foundational%20Practice%20of%20Community%20Change%20Sylvia%20Cheuy.pdf?hsCtaTracking=6090685a-d9f0-42b2-b9ac-86382319288d%7Cd30b0984-f156-4c05-b65e-9b002ab3e8b7#:~:text=At%20Tamarack%2C%20we%20define%20community,because%20the%20most%20innovative%20and</p>
Report (federal)	Accessibility and Disability for Indigenous Women, Girls, and Gender Diverse People Informing the new Federal Accessibility Legislation	<p>The Native Women’s Association of Canada published a report in April, 2018 to share information on the new federal accessibility legislation for Indigenous women, girls, and gender diverse people. In addition, there are recommendations to support Indigenous women, girls, and gender diverse people, such as sustainable funding, culturally safe and trauma-informed training, culturally-driven legislations, etc.</p> <p>“One does not guarantee the other, therefore it is important that Indigenous women, girls, and gender diverse people are in accessible environments and feel fully included in social, economic, and political spheres” (12).</p> <p>https://www.nwac.ca/wp-content/uploads/2018/05/Accessibility-Final-Report_1.pdf</p>
Report (federal)	Indigenous Communities and Family Violence: Changing the Conversation	<p>The National Collaborating Centre for Aboriginal Health website published a report by Cindy Holmes and Sarah Hunt in 2017. This report shares information from a project to discuss family violence from an Indigenous perspective and recommendations for decolonizing family violence.</p> <p>“Principles to inform future Indigenous family violence initiatives: 1. Recognition of ongoing colonialism and dispossession; 2. Locate risk within the colonial systems; and, 3. Foster self-determination of individuals, families and communities.”</p> <p>https://www.nccih.ca/docs/emerging/RPT-FamilyViolence-Holmes-Hunt-EN.pdf</p>
Report (federal)	A Renewed Approach to Policing in Indigenous Communities—Engagement Summary Report: What We Heard	<p>The Public Safety website published a report on October 14, 2016 to share the voices of the participants at three engagement sessions in September, 2016. Some key issues were identified as: lack of community needs approach, lack of prevention-oriented, lack of interagency approach.</p> <p>“In one jurisdiction a public complaints commission was established as an independent body with trained commissioners that used traditional practices to deal with public complaints, and required the police officers to attend when facing a complaint” (59).</p> <p>https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/rnwd-pprch-plcng-ndgns-cmmnts/index-en.aspx</p>



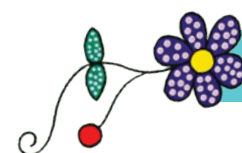
SOURCE TYPE	TITLE	SUMMARY
Report (academic)	Sexualized Violence in Saskatoon: Voices, Stories, Insights, & Actions from the Front Lines	<p>The Community—University Institute for Social Research published this report in 2020 to provide the narratives of survivors of sexual violence, a literature review, and an environmental scan of sexual violence action plans.</p> <p>“Fund and support Indigenous communities in efforts to seek alternative methods of law enforcement involving tribal police, responsible restorative justice processes that respect survivor’s needs, and access to well-informed Elders.” (153).</p> <p>https://cuisr.usask.ca/documents/publications/2020-2024/sass-cuisr-sexual-violence-final-report-april-30.pdf</p>
Report (provincial)	Journey to Safe Spaces: Indigenous Anti-Human Trafficking Engagement Report 2017-2018	<p>The Ontario Women’s Association published this report in 2018 to provide narratives of survivors of human trafficking and recommendations.</p> <p>“Always offer a cultural component to programs as an option. Survivors want access to ceremonies, medicines, and teachings. Ensure Elders, grandmothers and traditional healers are available. Provide ceremony, traditional healing, and land-based practices” (34).</p> <p>https://b4e22b9b-d826-44fb-9a3f-afec0456de56.filesusr.com/ugd/33ed0c_1a2b7218396c4c71b2d4537052ca47cd.pdf</p>
Report (provincial)	Saskatchewan Report: Rural and Northern Response to Intimate Partner Violence	<p>The RESOLVE Saskatchewan website published a report in September, 2018 which shares information on a research project relating to responses to intimate partner violence in the north and rural areas.</p> <p>“Understanding the structures, contents, and networks of violence allows for a deliberate and measured engagement, an engagement that does not seek to blame, shame and punish perpetrators, recipients and witnesses of violence nor to mystify and make incomprehensible the events of violence that have played out” (72).</p> <p>http://www2.uregina.ca/ipv/Research%20Documents/SK%20-%20Final%20Report%202018.pdf</p>
Report (federal)	Joining The Circle—Identifying Key Ingredients for Effective Police Collaboration within Indigenous Communities	<p>The Public Safety Canada published a report on November, 2019 to assist police relations with Indigenous communities. The report has a literature review focussing on the violence impacting Indigenous women and girls, barriers to services and supports, and the collaborative solutions. In addition, the report discussed the methodology, results, findings and finally actionable recommendations.</p> <p>“SHARED OWNERSHIP: Police planning, measurement, accountability, and reporting should be pursued through a framework of shared ownership between police, their authority (e.g., provincial government), and local Indigenous communities. This provides an opportunity for both police and their human service partners, to become mutually accountable for the safety and well-being outcomes in a community. A shared ownership framework would help build leadership support required to overcome difficult challenges in multi-sector collaboration. It would also contribute to increased capacity for police and Indigenous human service partners to generate a collective impact on violence against women and girls.”</p> <p>https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/2019-jtc/index-en.aspx#a28</p>



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Report (international)	Legal Strategy Coalition on Violence Against Indigenous Women Ongoing Systemic Inequalities and Violence Against Indigenous Women in Canada	<p>The Amnesty International website released a report on April 18, 2018 to discuss the ongoing systemic inequalities and violence against Indigenous women in Canada which was presented to the United Nations Special Rapporteur on Violence against Women, its Causes and Consequences.</p> <p>“10. establish a mechanism to coordinate implementation of Treaty body and IACHR recommendations and to collect and make public information about the steps being taken to implement the recommendations of such bodies.” (25)</p> <p>https://www.amnesty.ca/sites/amnesty/files/Revised%20LSC%20discussion%20paper%20to%20Special%20Rapporteur%202018-04-18.pdf</p>
Resource (academic)	Learning—What Counts?	<p>The Asset-Based Community Development Institute published this two-page resource provides suggestions on determining what to evaluate to be meaningful in neighbourhood organizing. The four suggestions are: connections and social capital, action outcomes, attitude change, and community participation.</p> <p>https://cdn2.hubspot.net/hubfs/316071/VC/Documents/learning_6_what_counts.pdf</p>
Resource (government)	Mental Health & Addiction Services: Community Adult Mental Health Services	<p>The Saskatchewan Health Authority provides contact information, who they provide services to, the services offered (i.e., Intimate Partner Violence Services), etc.</p> <p>http://www.saskatoonhealthregion.ca/locations_services/Services/mhas/Pages/CommunityAdultMentalHealthServices.aspx</p>
Resource (non-profit)	Reporting to Police	<p>The Saskatoon Sexual Assault and Information Centre provide a resource on how to report sexual violence to the police.</p> <p>https://ssaic.ca/get-help/reporting-to-police/</p>
Resource (non-profit)	Resources	<p>The Family Services Saskatoon provide resources relating to domestic violence, such as the Clare’s Law presentation by the Saskatoon Police Services.</p> <p>https://familyservice.sk.ca/resources/</p>
Resource (non-profit)	Sexual Assault and Domestic Violence Saskatoon	<p>The Sexual Assault and Domestic Violence Saskatoon website provides this resource on their website with links to resources for sexual assault and domestic violence in Saskatoon.</p> <p>https://helpseeker.org/saskatchewan/saskatoon/domestic-violence/</p>
Resource (federal)	Supporting women and children experiencing violence during COVID-19	<p>The Status of Women Canada’s website provides this resource to support women and children who are experiencing violence during COVID-19.</p> <p>https://cfc-swc.gc.ca/fun-fin/shelters-refuges-en.html</p>
Resource (federal)	What is Elder Abuse? Find Help—Saskatchewan	<p>The Canadian Network for the Prevention of Elder Abuse website provides resources for people experiencing elder abuse or people wanting more information.</p> <p>https://cnpea.ca/en/what-is-elder-abuse/get-help/saskatchewan</p>



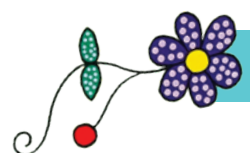
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Resource (non-profit)	Honouring Her Spark: A Saskatchewan Indigenous Women's Economic Framework	<p>The SaskCulture website published this resource in 2020 which is a narrative and recommendations for increasing awareness of Indigenous women and LGBTQ2S+ needs, barriers and actions forward.</p> <p>"There were high level 20 barriers identified. The top five barriers included: 1. Discrimination and racism; 2. Issues with programs and services; 3. Employment opportunities; 4. Access to all basic needs, not just food, water and shelter; and, 5. Access to education of all levels" (52).</p> <p>https://www.saskculture.ca/programs/organizational-support/organizational-resources?resource=12&subresource=91</p>
Survey (local business)	Indigenous Panel: Indigenous Perspectives on Municipal Politics	<p>The Praxis Consulting Indigenous Panel FaceBook page published the survey results on October 20, 2020 on Indigenous perspectives on municipal politics. Based on the infographic, racism/discrimination, housing/homelessness and mental health and addiction services were the three top priorities from an Indigenous perspective.</p> <p>http://portal.usask.ca/index.php?sid=993230904&cat=11&start=175&t=sub_pages&rtype_limit=30</p>
Survey (local business)	Indigenous Panel: Indigenous Perspectives on Municipal Politics	<p>The Praxis Consulting Indigenous Panel FaceBook page published the survey results on October 20, 2020 on Indigenous perspectives on municipal politics. Based on the infographic, racism/discrimination, housing/homelessness and mental health and addiction services were the three top priorities from an Indigenous perspective.</p> <p>https://www.facebook.com/pg/praxisindigenouspanel/posts/?ref=page_internal</p>
Survey (local business)	Indigenous Panel: Indigenous Perspectives on Policing	<p>The Praxis Consulting Indigenous Panel FaceBook page published the survey results on February 5, 2021 on Indigenous perspectives on policing. Based on the infographic, the top three recommendations to improve the Police/RCMP relationship with Indigenous people are: creation of Indigenous civilian oversight boards to investigate misconduct towards Indigenous peoples, consistent Indigenous cultural awareness training, and increase in Indigenous Police/RCMP and Indigenous in leadership roles.</p> <p>https://www.facebook.com/pg/praxisindigenouspanel/posts/?ref=page_internal</p>
Survey (local business)	Indigenous Panel: Indigenous Perspectives on Reconciliation	<p>The Praxis Consulting Indigenous Panel FaceBook page published the survey results on September 15, 2020 on Indigenous perspectives on reconciliation. Based on the infographic, the top three recommendations for improving reconciliation are: improving relationships between Indigenous and non-Indigenous peoples, ensuring Indigenous peoples are included when delivering programs, services, and policies, and ensuring treaties are taught to everyone.</p> <p>https://www.facebook.com/praxisindigenouspanel/photos/pcb.192813492361480/192812905694872/?type=3&theater</p>
Thesis	Narrating intimate partner violence: reclaiming Indigenous women's voices	<p>This is a Master's Thesis from Chen Vu completed in October, 2017.</p> <p>"[T]his research aims to create space for Indigenous women to share their stories and voice their own reflections on the process of how they ended IPV in their lives, in a way that is more empowering and meaningful."</p> <p>https://open.library.ubc.ca/cIRcle/collections/ubctheses/24/items/1.0357257</p>



SOURCE TYPE	TITLE	SUMMARY
Thesis (Masters)	Human Trafficking of Indigenous Women and Girls in Canada: A Review of State and NGO Prevention Efforts	<p>This Master's thesis by Derek Turkington at the University of Victoria completed in 2016 focusses on human trafficking of Indigenous women and girls in Canada.</p> <p>"By ensuring federally funded programs are rigorously evaluated externally for efficiency, relevance and success, the state can safeguard Indigenous survivors from further marginalization from programs meant to support them. This may require extra funding to cover the cost of external evaluation, to be included in funding proposals, however, the cost is well worth it to ensure the programs are effective" (58).</p> <p>http://dspace.library.uvic.ca/bitstream/handle/1828/11964/Turkington_Derek_MADR_2020.pdf?sequence=1&isAllowed=y</p>
Toolkit (non-profit)	How Can We Build More Inclusive Communities?	<p>SaskCulture provides an organizational resource on how to engage diversity and be more inclusive for municipalities. There are toolkits and success stories. (e.g., Success Stories: City of Saskatoon: A Canadian Case Study in Diversity and Inclusion).</p> <p>https://www.saskculture.ca/programs/organizational-support/organizational-resources?resource=12&subresource=80</p>
Toolkit (academic)	Worksheet Who Should we Engage?	<p>The Tamarack Institute published this two-page worksheet to assist in finding the best community to engage. The worksheet provides a criteria checklist to support the endeavour of finding the appropriate community.</p> <p>https://www.tamarackcommunity.ca/hubfs/Resources/Tools/Who%20do%20we%20want%20to%20engage%20tool.pdf</p>
Toolkit (academic)	TOOL Top 100 Engagement	<p>The Tamarack Institute published this three-page tool to assist in finding leaders to help with community engagement. In addition, the tool provides four steps with a worksheet as a support.</p> <p>https://www.tamarackcommunity.ca/hubfs/Collective%20Impact/Tools/Top%20100%20Engagement%20Tool%20May%202017.pdf?hsCtaTracking=0eca51db-960d-475b-904c-eb66535a5ffd%7Cb7439661-cfdb-4071-b6f5-756e9fe0a66d</p>
Video (academic)	Additional Resources—What is Reconciliation	<p>The Law Society of Saskatchewan provided a video of the Honourable Justice Murray Sinclair and his explanation of what reconciliation is to him. There are also other resources available such as a map of the Indian Residential Schools, reports, and resources for educators.</p> <p>https://www.lawsociety.sk.ca/initiatives/truth-and-reconciliation/additional-resources/</p>
Video (non-profit)	Atiya's Story	<p>The United Way website shared a video of a woman who had experienced domestic violence and the obstacles she faced as a minority.</p> <p>"We use a very strong cultural lens in the work that we do, because we understand where these women are coming from and some of the barriers they face."</p> <p>https://unitedwaysaskatoon.ca/portfolio/atiyas-story/</p>
Video (academic)	Indigenous Studies 30	<p>The Mount Royal Collegiate website shared a video from their Indigenous Studies 30 class of how stereotypes impact Indigenous people in Canada and at Mount Royal Collegiate.</p> <p>https://www.saskatoonpublicschools.ca/school/mountroyal/programs/indigenous30/Pages/default.aspx</p>



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Website (Non-profit)	Canadian city tackles white privilege in anti-racism campaign	The Osocio website on July 5, 2017 discussed the City of Saskatoon's anti-racism campaign about white privilege and racism. There were some tips on how to be a bridge. https://osocio.org/message/canadian-city-tackles-white-privilege-in-anti-racism-campaign/
Website (Government)	Child Abuse and Neglect	The Saskatchewan Government website provide information on what child abuse and neglect is and what you can do if you know of a child that may need safety. https://www.saskatchewan.ca/residents/justice-crime-and-the-law/child-protection/child-abuse-and-neglect
Website (municipal)	City Flags to Be Lowered to Recognize National Day of Remembrance & Action on Violence Against Women	The City of Saskatoon website published a news release on December 4, 2020 to acknowledge the lowering of the flags to recognize the National Day of Remembrance and Action on Violence Against Women on December 6, 2020. https://www.saskatoon.ca/news-releases/city-flags-be-lowered-recognize-national-day-remembrance-action-violence-against-women
Website (government)	Domestic Violence Court	The Courts of Saskatchewan website provides information on the domestic court, what is domestic violence, the locations of the courts, benefits of the domestic violence courts, the target population, how it works, what non-contact assessments are, and a video on domestic violence court. https://sasklawcourts.ca/index.php/home/provincial-court/adult-criminal-court/domestic-court
Website (non-profit)	Gang Violence Reduction Strategy—Community Intervention Model	The Str8-Up website provides a description of a three-phase project to support people wanting to exit gang life. https://www.str8-up.ca/gang-violence-reduction-strategy-community-intervention-model/
Website (charity)	COVID-19: How your support helps women and girls during the pandemic	The Canadian Women's Foundation provided information on the programs they fund to help and support women and children across Canada. https://canadianwomen.org/program/
Website (government)	Emergency/ Crisis Hotlines	The 211 Saskatchewan website provides crisis hotline numbers for people who are experiencing social issues such as domestic violence, sexual assault, etc. https://sk.211.ca/saskatchewan_247_hour_crisis_hotlines
Website (government)	Helping Survivors of Sexual Violence find their voice	The Department of Justice funds the Listen Project: Legal Information and Advice for Survivors of Sexual Violence website provide support for people experiencing sexual violence. They offer two hours of free legal advice. https://listen.plea.org/
Website (government)	Interpersonal Violence and Abuse Programs	The Saskatchewan Government website provides information on interpersonal violence and abuse programs. https://www.saskatchewan.ca/residents/justice-crime-and-the-law/victims-of-crime-and-abuse/interpersonal-violence-and-abuse-programs



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Website (religious)	June 21 National Indigenous Day of Prayer	<p>The Anglican Diocese Saskatoon website published on June 18, 2020 provides information of events and resources. There is a section titled, “Tragedy, grief, and action: Response to the report from the National Inquiry into Missing and Murdered Indigenous Women and Girls.” This discusses the MMIWG Report and the Calls for Justice.</p> <p>“We commit ourselves in partnership with other churches, institutions, and movements to act on these Calls for Justice, “to give them life”, a life that frees Indigenous women and girls and 2SLGBTQQIA people from the violence that mars their lives.”</p> <p>https://www.anglicandiocesesaskatoon.com/truth-reconciliation</p>
Website (government)	Media: PATHS’ Work in the Media: Selected Article from 2020	<p>The Provincial Association of Transition Houses and Services of Saskatchewan (PATHS) provide information on domestic violence such as Clare’s Law.</p> <p>https://pathssk.org/media/</p>
Website (non-profit)	Men’s Issues Links	<p>The Saskatoon Men’s Resources Centre website shares resource information for men. These include men’s health, ending male violence, sexual victimization.</p> <p>http://saskatoonmenscenter.com/links.htm</p>
Website (charity)	Saskatoon Interval House	<p>The Saskatoon Interval House “is a temporary shelter for women and their children leaving domestic violence who require safe accommodation.”</p> <p>https://saskatoonintervalhouse.org/</p>
Website (non-profit)	Sexual Assault Services of Saskatchewan	<p>The Sexual Services of Saskatchewan “is a provincial non-profit organization that works collectively with front-line agencies, community partners, and governments that provide support and advocacy for those affected by sexual violence in Saskatchewan.” There are a number of initiatives they are currently working on such as the Saskatchewan Sexual Violence Action Plan, the First Responder to Sexual Assault and Abuse Training, the Sexual Violence in Saskatchewan: Voices, Stories, Insights and Actions from the Front Lines Research Report, and the Violence Against Women Advocate Case Review.</p> <p>https://sassk.ca/</p>
Website (local business)	Indigenous Panel	<p>The Praxis Consulting website highlights their Indigenous panel which uses an Indigenous lens and voices to understand “policies, programs, services, and current events.”</p> <p>https://praxis-consulting.ca/praxis-indigenous-panel/indigenous-panel-welcome</p>







“We need a space to reclaim our power as fire keepers. We need to build capacity within our communities and utilize the strengths we have as resilient, successful, powerful and honoured parts of our communities and ultimately society.”

(INTERVIEW PARTICIPANT)